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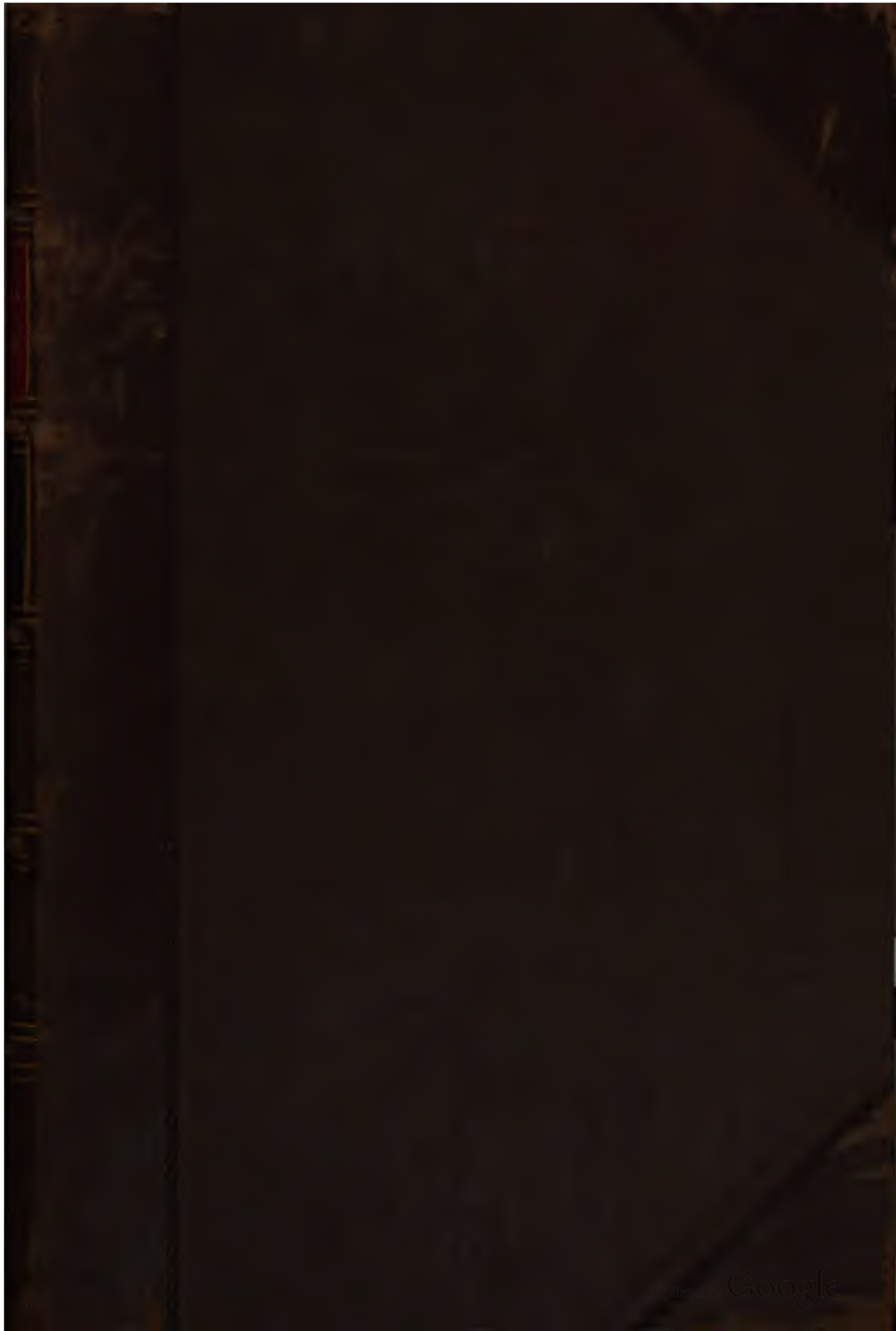
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EVANGELICAL CHRISTENDOM:

ITS STATE AND PROSPECTS.

A MONTHLY JOURNAL ESTABLISHED AND CONDUCTED BY MEMBERS
OF THE BRITISH ORGANISATION

IN CONNEXION WITH

THE EVANGELICAL ALLIANCE.

"WHERE TO WE HAVE ALREADY ATTAINED, LET US WALK BY THE SAME RULE, LET US MIND THE SAME THING."—PHIL. III. 16.
"UBI AGNOVIMUS CHRISTUM, IBI AGNOVIMUS ET ECCLESIAM."—AUGUSTINE.

VOL. V.



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P R E F A C E.

Our gratitude is due, and we would devoutly express it, to the Father of mercies, for the favour with which he has continued to encourage our work through the past year. We have pursued our course uninterrupted by any disastrous circumstance, and attended by many evidences of his blessing. To our subscribers and our correspondents we are also grateful. They have cheered our toils, and sustained us under them. To the latter we owe the materials with which, from month to month, we have supplied the former; and these, in their turn, have given us the opportunity of circulating intelligence among all sections of the Church of Christ with which it behoves them all to become increasingly acquainted. The desire to know more of the religious state of Continental Europe has, we believe, been considerably quickened among British Christians since we commenced our Journal; but it still needs to be stimulated. They are not yet sufficiently alive to the work which is to be done there for God. Those who read the information which we every month lay before the public do, as we know, appreciate its value, and are convinced by it that there are manifold reasons why the evangelical Protestants of this country should cultivate friendly relations with those of the various nations of the Continent, and lend their aid in every discreet way to the struggle in which they are engaged, against the Popish and the Infidel enemies of the Word of God. Our own opportunities of gaining an accurate knowledge of the state of things in the principal Governments of central Europe have been much enlarged during the past year; and all that we have seen and heard has tended to deepen our conviction, that affairs are again drawing on, and perhaps more rapidly than is imagined, to a crisis,—a crisis which, when it comes, will not only shake the political world, but spread dismay and desolation among the ecclesiastical establishments which are so intimately and disastrously connected with it. In saying so, we mean to express no opinion on the question of the religious duty of kings and commonwealths; but simply to record a judgment, which we think every impartial observer would form, of the peril which impends over many of the churches of the Continent. The best men in those churches are themselves filled with apprehension; and if their prayers and godly zeal can avert the evil omen, it may yet pass away. And our prayers shall unite with their supplications, and with them, as we are able, we will labour, that God may be a strong tower to his people in every tempest, and that when he winnows his threshing floor, no grain of the wheat may be lost.

As in our country, so also in most parts of Europe, Popery is putting forth extraordinary efforts to bring back the nations to her control. Not only is she holding despotic sway in Austria and Spain, and the Italian peninsula, and asserting practically her supremacy in France, but her Jesuit missions are pervading Prussia and Baden, and other Protestant States; and the systematic character of her efforts, as well as the exten-

sive scale upon which they are conducted, betrays a grand conspiracy alike against the kingdom of Christ and the liberties of mankind. An inveterate adversary we know her to be, astute and unscrupulous; and some of the demonstrations of her intolerance, which the pages of this volume describe, can leave no doubt that she would rejoice again to enact her ancient crusades against the heretics, and rekindle the fires of martyrdom. Nor do we know to what lengths she may be permitted to go before her cup is full; but we are strong in the confidence that the doom of Belshazzar was not more plainly written "by the fingers of a man's hand over against the candlestick upon the plaister of the wall," than hers is inscribed in the prophetic portion of the Word of God. Meanwhile, let every Protestant unite with his fellow Protestant, and every Church of Christ with all other Churches, assured that, under God, they will conquer in this great strife, not in their isolated individuality, but in that union which is at once their wisdom and their strength.

This emphatically is our mission, to call upon them to desist from all internal discord, to lay aside and utterly to forget their petty feuds and unworthy jealousies, and each to gird not himself only, but to gird each other to the conflict. And nothing gratifies us more than to see that, in a far greater measure than aforetime, they are doing this. The tendencies to union, the earnest aspirations of Christian hearts after its attainment, and practical realisations of it, are increasing almost daily. Real Christians always love one another; and when, as during the past extraordinary year, the course of Divine Providence brings multitudes of them together from all ecclesiastical communions, and all kinds of political governments, and speaking so many of the diverse tongues of humanity, they have little difficulty in showing, not only that they can interchange kind and Christian courtesies, but that there are modes in which they can act in concert for the noblest interests of mankind, and for the glory of God.

This volume is distinguished from those which have preceded it, by containing no inconsiderable portion of the documents read at the recent Conference.* Perhaps we have already said enough elsewhere of their extraordinary character and value. They are, so far as we know, the first of the kind which have ever been prepared; as, certainly, never before was such an assembly convened to which they could have been presented. Their publication, we cannot but believe, must, under the blessing of God, do incalculable good, and as by some other methods, so principally by our pages, they have been carried to the remotest parts of the world.

Our Journal circulates not in Great Britain only and in the neighbouring Continent, but, through the generosity of a few gentlemen of public spirit and well-known Christian benevolence in the respective bodies to which they are attached, it is regularly sent to the missionaries of the Church, the Wesleyan, the United Presbyterian, and the Baptist Missionary Societies. Before another year closes, we entertain the hope that others in kindred institutions will imitate this good example, and enable us to report, that there is no missionary station in heathendom which is not supplied with *Evangelical Christendom*.

In conclusion, we commend ourselves to the candour of our readers, to the prayers of our fellow Christians, and to the blessing of God.

* Those which remain will be given in the next volume.

EVANGELICAL CHRISTENDOM:

ITS STATE AND PROSPECTS.

Original Papers.

TIMES AND PROSPECTS OF THE CHURCH.

ADDRESS DELIVERED AT THE FOURTH ANNUAL CONFERENCE OF THE BRITISH ORGANIZATION OF THE EVANGELICAL ALLIANCE AT LIVERPOOL, OCTOBER 3RD, 1850.

BY THE REV. HENRY GREY, D.D., EDINBURGH.

My Christian Friends,—Though little entitled, I fear, to occupy the time of this meeting, I yet feel it a privilege to be allowed to express the high gratification which the sight of so many brethren, drawn together from different places by one uniting sentiment, inspires. Love to our common Lord has, I trust, been the ruling and invigorating principle of our intercourse during our past meetings; and we would not now part without obtaining further discoveries of his love and indications of his Spirit, guiding and prompting our decisions. May words, not of man's wisdom, and thoughts purer than human cogitations inspire, be given to us. Happy for us if the Spirit's power shall be manifested, and his will made known; happy if, obedient to the heavenly impulse, we follow whithersoever he leads; and, joined one to another, as the wings of Ezekiel's living creatures, we move harmoniously, and go straight forward—going whither the Spirit goes, and rising on those wings as lifted up from the earth in heavenly contemplation and fervency of united affection to our glorious Lord. The more intimate our communion with our heavenly Father, the better understanding shall we have of his will, and the more enlightened shall we be in the *acts and operations of his providence*—those *wheels* in which dwells the spirit of the living creatures, the human agency which works out, in all events, the accomplishment of his sovereign designs.

Bear with me if I pass from the jubilant strains and interchange of congratulations, so eloquently poured forth and so warmly responded to last night, to themes of a graver

and more anxious nature. I feel, my friends, as I trust most of us do, that we stand now in an important crisis of the church's affairs. We have seen the beginning of changes that will usher in still greater change. We hear, as it were, the last swell of the seven-times-sounded trumpet—the shaking of the nations, not again to settle down as they have done—the measuring out of the battle-field, that will not again be left till there exists no longer an enemy to contend with, no further scope for conquest, no later victory to be won. This issue, if it still appear very distant in respect of the powers to be overcome, may be *near* in regard to the strength put in force for its accomplishment. Great things have to be done, but we are taught to expect them; hard conflict to be endured; heavy pressure of the powers of darkness against the armies of light. Michael and his faithful band are put to struggle in the fight; the Dragon also fights, and his angels. The times, truly, are not quiet and sabbatical which the church has immediately before her. We must be prepared for temptation: for such trial of our faith as only genuine faith will stand. We see the character of our times, brethren, the nature of the labours and struggles that are before us.

Since the Reformation, those who have gathered their light from the written Word of God do not doubt, nor can they, I am thoroughly convinced, be mistaken, in determining the great apostacy, predicted in various places, and delineated at large in the Apocalyptic visions, to have its grand seat and prototype in *Rome* and in her confederate

churches. "*Tantum non articulus fidei*," is the saying of the learned Mede on this point. This *fact*, as we may call it, came gradually on the minds of our fathers, the Reformers, in the form of a *discovery*. They wondered often, like the entranced apostle, "with great admiration," at the magnitude of the fabric of iniquity that had been reared up in the name of pure religion, and no less at the seat where it was found. They were "troubled in spirit," or "sick" with Daniel, overpowered with the greatness of the discovery, and with the uprooting of long-cherished opinions. The preceding protracted ages of darkness seem to have been necessary for the full growth and development of that great "mystery of iniquity," as if advantage had been taken of the sleeping faculties of men not enlightened by the Scriptures, nor aware how far the Christianity presented to them differed from the pristine model. Since the book of the testimony has been again fully laid open, and we have walked in its light, Protestants have been ready to suppose themselves secure from the seductions of the harlot, and more than a match for all the strength and subtlety that could be arrayed against them in that quarter: but it has not proved so. We have slept again, and the enemy has sowed his tares. The Spirit's lamp has been suffered to go out upon the written page. Heartlessness, lovelessness, pride, and worldly distractions, have overrun and despoiled the Protestant churches, and we are now reaping the bitter fruit. The insidious enemy, ever watchful, knows how to ply his time. He walks to and fro among the slumbering and the dead; he sees languishing souls sighing for something in the shape of religion, more quickening than they have yet experienced; so he starts up a Reformer; he undertakes the work of revival, and invites the simple ones back again—not directly to the city of abominations, where hypocrisy puts off her mask, and vice disowns the blush of shame—but round by a circuitous path, among the records and relics of chaste antiquity, where religion puts on the swaddling bands of infancy, is soothed by melting music, fascinated by holy pictures and images of sacred beauty. We wonder anew at the machinations of the old deceiver, still more at the character and the numbers of those who become his victims. Who, thirty years ago, so much as thought of this danger? And who can now predict how far it is to go? It seems to me as if Satan had desired to have the churches, that he might "sift them as wheat," and that every one's gold must be tried of what sort it is. May we be warned by the shock of those who fall, to "watch and keep our garments" amid imminent danger. It is not enough to

have escaped from Babylon, and to have cast off the express dominion of the Beast. The sentence at the testing-time comes against all who put themselves in any way under his influence, who honour his *name* or his *image*, or bear his *mark* ostensibly in the *forehead* or practically in the *hand*. We are called to "*come out of Babylon*;" and the saints who "stand on the sea of glass, having the harps of God," are those who have "gotten the victory," not only "over the beast," but also "over his image, and over his mark, and over the number of his name." The Lord's people of old were charged to *detest* as well as to destroy the abominations of heathenism—not to bring them into their houses, nor suffer their existence among them. The modern Babylon and the ancient are alike "cities of graven images, mad upon their idols," full of sorceries, learned in subtlety and crafty devices. Let us learn the lesson of these solemn warnings; and while we look with candour on what is harmless, and with charity and love on the souls of all men, may our minds be withheld from error, our hands and hearts from practices that vitiate the purity of God's truth.

Our esteemed brethren, the faithful of the church of England, have a special claim on our sympathy and prayers in respect of this now spreading and insinuating mischief. May God take charge of his servants in that church, to guide them in paths of truth and faithfulness! May He show them what He would have them to do—the time when He calls them to act, and when to suffer: when to be "valiant for the truth;" when to endure with patience, when to stand with fortitude; to bear hardness, to make sacrifices, to "put on the whole armour of God;" and, if need be, to follow Christ, as their fathers have done, in the way of tribulation and persecution. We see the boldness of those who adopt "the mark," and bow down to "the image of the beast" in these days, unawed by the warnings and demonstrations set before them; "whose names," we are taught by these tokens to infer, "are not written in the book of life." The true servants of Christ cannot be long silent spectators here. Were they really in Babylon, would they not hear the command, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues?" And when those who in truth and reality belong to the city of corruption claim for the church whose name they continue to bear that it is a *part of that Babylon*—or shelter themselves in it in hypocrisy, for the purpose of alluring victims into her net—is the time not come for the true servants of Christ to declare to *whom* their

allegiance belongs, to denounce the false doctrine and the false brethren, and to disown and part from them? It does not belong to any of us individually to judge or determine for other men; but we who are not at present embarrassed with their difficulties, must feel for our brethren in their hour of trial. May God give them "the spirit," neither of fear nor of rashness, but "of power and of love, and of a sound mind;" that the issue of the emergency may prove, through his grace, for the manifestation of the truth, for the furtherance of his cause, to the glory of his power and wisdom—causing his people in the end to sing, "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints!"—I trust it is not apart from the proper objects of the Evangelical Alliance to have alluded to this important subject, pressed so widely on public attention.*

While I would note this fearful delusion as the prevalent mischief that assails the church in our land, we have our share also in the other iniquities with which a spurious and degenerate Christianity has inundated Christendom. Whatever be the names or characteristics which designate the corruptions conspicuous in our times, we can hardly question but that "the three unclean spirits like frogs," the progeny of the fog-covered marshes of neglected festering ignorance, the spawn cast "from the mouth of the Dragon and of the Beast and of the false Prophet," are now "gone forth unto the kings of the earth." *Superstition* in name of piety, *rejection of revelation* or sceptical perversion of it overthrowing its rule, licentious *contempt and defiance of God and his law*, prevail among the multitude, and gather the rulers and people of many countries together "to the battle of the great day" of Almighty God.

If we turn from Europe to Asia we find the *Mahometan forgery*, that other master-fabrication of the arch enemy, that sprang up in an age of illusion and corruption, contemporaneously with the apostasy of the West. It crept in, like an armed warrior, over the prone, defenceless churches of the East, and bound vast regions and populations for long ages, as it has proved, under its iron yoke. These bands, we trust, are waxing old, preparatory to their being burst asunder and consumed, together with the kindred apostasy, by the rising of the Sun of Righteousness. The fall and entire destruction of both we hold to be

certain by the sure word of prophecy, in necessary connexion with the swelling up of the "mountain" not fashioned by human might, that is to fill the whole earth. That blessed and mighty result we look forward to with joy, as the issue and ultimatum of the church's conflicts. But this, so specially the work of God, will never have existence in a torpid, drowsy church, or take place amid a heartless, unconscious generation. The power must, and can only be, of God; but He will work, as is his wont, by human instrumentality, and will be glorious in the eyes of his saints. Let us do what we can, my brethren, to hasten on the better times, to help the needful work, the much-desired consummation. Our uniting as we now do, expresses our desire: we are here to inquire, and to receive the instructions of our willing Lord. Oh, that his mind may be disclosed, and that we may discern and not mistake his directions!

Nothing is so paltry, and so much against his cause and our common Christianity, as the divisions and separations that still have place among the Protestant churches. This, more certainly than anything, gives to Rome, and even to heathenism, a handle against us. I heard our eminent missionary, Dr. Duff, remark lately, in our General Assembly, that our Christian literature sent over to India, presenting the agitations and controversies that have place among us, was a mighty obstruction to the cause of God in that great sphere of missionary action. We are found fighting far too often, and that "before the unbelievers"—not with our three-fold and avowed enemy, "the devil, the world, and the flesh," but with our brethren of the same household—those who, if they "follow not with us," at least follow Christ, and do his work, for aught we know, as well as we. I crave your indulgence, my friends, but I fear we are none of us yet half-learned in the science of Christian love, in the power that would grow out of a fuller harmony and amalgamation of interests. Our several distinctions have still too often the predominance over our general unity. We rejoice in the strength and enlargement of our own party, in the good done by our favourite agency. We have our own magazines, journals, and centres of association; and our reading, converse, and information are very much bound up in these. Now, though this is necessary and inevitable on our present system,—because work must be sub-divided, and we cannot know or labour in every thing—yet, doubtless, the

* These suggestions, offered at the Conference in the beginning of October last, preceded, and of course had no reference to, the aggressions since made by the Pope and his English Cardinal.

hedged-up, exclusive spirit is a great barrier and blemish; while oneness of heart, and mutual recognition and approval of each other's labours, would greatly animate and expedite the common cause. If, for instance, we could speak of the church at Liverpool, or the church at Edinburgh, as Paul or Timothy would have spoken of the church at Ephesus, or the church at Jerusalem, meaning thereby the general body of the faithful in these cities; and that sects and parties so waived and subordinated their distinctions as not to inquire, or know, or care, to which their fellow Christians belonged—what an advantage would it be! We pine and languish greatly from the want of union and brotherly love. We do not yet feel the serious nature, nor half the extent of the fault with which we are universally chargeable on this head. And yet, I have a strong conviction that we cannot come to anything like the position and prosperity we aim at, or be honoured or entrusted by our great leader with the larger measures of his esteem and confidence, till this deformity disappear from among us. It is easy to account, in a secondary way, for its existence, but this does not in any way justify its continuance. A pure and elevated Christianity altogether disowns it. We all believe it will not exist in millennial times, or in the heavenly state; and our approach to these times will be marked by its disappearance. Should we wait, I ask, till persecution and tribulation coerce Christ's flock, and drive them together for mutual succour in the day of their calamity? Were it not better to avert and to prepare for these times by the strength and consolation which love, unity, and devotedness to the best of causes inspire? I gladly own our present position as a step in the right direction, and a happy omen of still better things in time to come.

Another point I would notice, in which our honour and fidelity, as followers and servants of Christ, seem to me intimately concerned. We see and conclude, in viewing the general state of Christendom, that our own country, the island of Great Britain, is honoured to comprehend a large proportion of the good seed of faith. We have been made the depositories, to a great extent, of the true doctrine, the dispensers to other nations of the Holy Scriptures; and have had entrusted to us, more than others, the honour of our Redeemer's cause, the office of preserving his truth in its integrity, and of dispensing the gospel of salvation to other lands. That we hold these advantages, and are therefore called to corresponding duties, is, I believe, generally felt and acknowledged. Must it not, then, grieve us to see the condition of our own land in respect to a large pro-

portion of its population? The heart sickens at the state of our country in regard to ignorance, demoralisation, and crime; at the sunk, degenerate condition of multitudes; and at the hopelessness with which others stand aloof, as trusting that they themselves shall be saved in the ark, when "the flood comes in upon the world of the ungodly." It will not be by a life of apathy and inaction that we shall prove our innocence in this matter. The family of mankind are akin to us, and according to our station and ability we are called to be our brother's keeper, and to do good to all.

Our aristocratic power, our commercial and manufacturing greatness, are dearly purchased at the expense of souls trampled on, and regarded too often only in the same light as the machinery in which their hands are employed. We are a *nation*, but not a *community*; a congeries of ranks and classes of people far apart, as beings of different species, bound together by no common sympathies, but alienated and estranged in interest and in feeling. We are, in this, opposite entirely to Christ's kingdom as it exists in heaven, or as, by his promise, we expect it to be established upon the earth. We are dissimilar to God's commonwealth, the people of Israel of old, for whose welfare He provided by laws of brotherhood and mutual protection, guarding equally against the towering aggrandisement and elevation of some of its members as against the degradation and debasement of others. The law of Christian simplicity, of charity, and of brotherly love, is grievously violated by much that exists in our national system, aggravated by long continuance among a heavily increased and obstructed population. It is not for us to say where the sin of all our moral and social evils rests; but we cannot be wrong in concluding, that *with the righteous* in the land, those who truly love God and desire the welfare of their fellows, must *the remedy* be found. Many, we own, labour zealously in these fields of Christian charity and philanthropy; and, happily, some also of the great and noble of this world know, and exemplify in their labours in this cause, the principles of true greatness. Would that there were more of this character; and that all of us were advanced to a higher standard of love and devotedness; so that we could not sit down in peace, in the midst of surrounding vice and ignorance.

This is not the time or place for entering into details of the evils to be remedied, or of measures for carrying the remedies into effect. I cannot, however, forbear to mention *drunkenness* as a flagrant vice of our country, especially in the part of it with

which I am more immediately connected—the obvious and fruitful source and sustainer of all the other vices that prevail. Ought we not, as a Christian people, to set our faces against that enormous evil by every means in our power? There are *moral*, and there are *legislative* means, both lying within reach of our activity. The voice of the Christian public, heard through these, would soon tell on the face of society. We ought, as a people, to decline to have our Exchequer supplied by the patronage of this vice in the unbounded licensing of public-houses and distilleries; where the feebleness of the limitation imposed seems to act rather as a stimulus than as a preventive of the debauchery which it professes to restrain. No laws, I am well aware, will change at once the bent of the human will, or overthrow long-established habits of society. We want *moral influence* to do this. But I am fully persuaded that, if the Christian part of the community had it strongly at heart to effect this change, so as to put in exercise all the means in their power for its accomplishment, the giant enormity would fall before them, as error naturally sinks in the presence of truth, and the shades of darkness fly away at the dawning of the morning. I am strongly convinced that we have much in our power, if we set our hearts as a Christian community for the

expulsion of this, and of other kindred and concomitant vices. I mention this as a specimen, not as the only evil that claims our united hostility. It is with the Lord's people that the reformation and renovation of society must begin, as it is at the house of God, the central scene of their activity and association, that judgment has its starting point. It is by occupying, till the Lord come, the special duties of our time and station, that we must prepare to meet him, and to stand in our lot at that day.

These are a few suggestions, very imperfectly, I feel, conveying the sentiments I would desire, if I could, to impress on my friends around me. Others, I have no doubt, share in my views, or have other thoughts bearing on their minds in connexion with these important topics. May God take the guidance of our thoughts and views, so as to lead us to what will be for the interests of his church at large, as well as for the promotion of each other's personal piety and holiness. And when called, each in our turn, and the time is at hand with some of us, to be seen no more here, may we leave the church hopefully—upheld by the arms of her heavenly guardian, and carried on in her progress by the faithful efforts of his servants upon earth.

European Intelligence.

EDITORIAL REVIEW OF EUROPEAN INTELLIGENCE FOR 1850.

The opening of a new year, and still more, of another half century, is a call to gratitude, meditation, and prayer. How few of those who were alive when the century began, have been spared to see it halfway through its eventful course; and of those who are now living, how few, comparatively, will survive to be present at its termination! The world, with all its interests and busy excitement, is passing away. Happy are they who live above its troubled atmosphere, and seek for themselves in heaven a better and an enduring substance!

The year, which has just closed, has exhibited none of those sudden and remarkable revolutions which, only two years ago, convulsed the whole of Europe. The fever has been succeeded by an uneasy calm. The whole earth may be said to have been sitting still, and at rest. Yet, amidst the superficial quiet, there have been the dull moanings which often portend a coming storm. The winds of the earth have been restrained, while the elect of Christ are gathered in. The Pope has returned to the Vatican, and the French

President retains his seat at the Tuilleries, in spite of almost daily alarms of new revolutions. Austria and Prussia have been on the point of open hostility, but the rupture, for the present, seems averted. The sounds of warfare, in the north of Germany, have been faint and intermittent, and after the bloody scene at Friederichstadt, have died away in silence. The quarrel of our country with Greece, discreditable to both parties, has been quietly settled; and Europe, from south to north, from east to west, is once more in a state of outward peace; but confidence is not restored, and it is felt that a single month might reverse the scene, and the storm of passion rage again with aggravated fury.

Viewed, however, as a time of preparation, the year has been a worthy close to a half century of signal changes. Events have occurred, which portend weighty consequences, and involve the dearest and most sacred interests of the church of Christ.

Let us look first to our own country, the interests of which must be specially dear to every

British heart. When the year began, the Gorham controversy was still pending, and public attention was universally awake, to watch the uncertain issue. As a legal question, it is now finally set at rest. It has been decided, after a long succession of learned arguments, that clergymen, who understand the services of the Reformed church of England in the same sense with most of the Reformers who framed them, are not liable, on that account, to be expelled from her pale by Tractarian zealots. But the disappointment of those who have been labouring to unprotestantise the English church, and to impose the Roman doctrine, respecting one of the sacraments, on their fellow-churchmen, as a new test of communion, has only led to fresh excitement and a renewed agitation. Several clergymen, including one, alas, who bears the honoured name of Wilberforce, have joined the Roman apostasy, and others are lingering on the edge of the precipice, uncertain when to make the final plunge. A new proof has been given, how fatally the principles of the Oxford tracts have been leavening the minds of men during the last fifteen years. This fearful spread of semi-popery in the bosom of a professedly Protestant church, is assuredly a matter for serious contemplation. It is a loud call of Providence, addressed to all evangelical Christians, but especially to those who are members of the Established church, to consider their own ways, to search out and confess their known and unknown sins, and then to seek new grace and strength from above, in order to meet the exigencies of such perilous times.

The events of the year, connected with the national observance of the Lord's day, are another call to prayer and humiliation. It seemed, at one time, as if the faith and zeal of Christians had prevailed, and a real progress had been made in the pathway of obedience to the Divine command. But these hopes were soon blighted. The outcry of the irreligious press, the feverish, restless spirit of trade, that brooks no delay in its pursuit of gain, had more weight with our rulers than the petitions sent up by nearly a million of British Christians. A seeming assent to the resolution carried by a majority of the Lower House, concealed a settled purpose to reverse it at the first opportunity. The yoke, which was taken off the postmen for a few weeks, was quickly re-imposed, and Sabbath-breaking threatens now to become more prevalent and better established than ever. Cheap excursion trains, on nearly all the railways, have multiplied the acts of desecration, and under a show of relieving the poor of our great towns, flood the country with a stream of ungodliness and pollution. This is a grievous issue of the prayers offered the year before, while the pestilence was raging, and of the thanksgivings which attended its removal. Our country bears

a mournful resemblance to the case of the Jews, in Jer. xxxiv., which brought down upon them the anger of God. Let us hope that a strenuous effort will be made, with the return of another year, to recover the ground which has been lost, and maintain the character of Britain, as a nation where God is feared, and his Sabbaths are still held in public reverence.

Another and brighter feature of the past year has been the progress of the Missions in Ireland. These have been marked increasingly by the blessing of God. Enemies, as well as friends, bear witness to their growing importance. Indeed we have heard, from a calm, competent, and well-informed judge, that so extensive an awakening from the sleep of Romish superstition has never before occurred in the history of Ireland. In this great work many agencies have concurred. The famine, which was, in itself, so awful a chastening, weakened the hold of the Romish priesthood on the affections of the peasantry. The zealous efforts made by true Protestants, as a debt of love to Ireland, when the public money had been prostituted to the diffusion of an idolatrous worship, have conspired to stir the depths of Irish hearts, and to recover many wanderers to the great Shepherd and Bishop of souls. May God prosper these works of love more and more, and His word be glorified in the sister island, so long the victim of the delusions of Rome!

But this brings us to the great event of the year, which engrosses almost every thought at the present time, the recent parcelling of all England into new sees by the Roman Pontiff. On Michaelmas day last, Pius the Ninth, "of his own proper motion, in his certain knowledge, and in the plenitude of his apostolic power," decreed the re-establishment of a hierarchy of English bishops, who should govern their sees with ordinary jurisdiction, according to the canon law of the church of Rome. This new encroachment has awakened an alarm and indignation, almost without example since the time of the second James. And no wonder. Viewing Popery simply as a corrupt religion, the conduct of the Pope is at once a sign of the progress it has already made, and of the sanguine hopes, entertained by the priesthood, of its more rapid extension in future years. It is thus a voice, as from heaven, to remind us that the enemy is coming in like a flood, and commanding us, with renewed boldness and zeal, to lift up the standard against him, by preaching and teaching the pure Gospel of the grace of God. Again, viewing Popery as a system of political tyranny, the change has a still deeper significance. It marks the first step in a transition, not unusual with the court of Rome, from the fawning policy of conscious weakness to the arrogant and over-

bearing policy of conscious power. It sets up within our land a jurisdiction, which claims to be supreme over the laws of the country, and to deal with them, in the words of the *Tablet*, as with rotten and sour oranges, whenever they interfere with the pretended rights of the church of Rome. It repays the tolerance of Protestants by putting in force, in the very midst of us, a system of organised, unchangeable intolerance and persecution, which cuts up all social confidence by the roots, and canonises fraud and cruelty, if only they are exercised in favour of the claims of the Roman Pontiff. Surely, the faith and knowledge of British Christians are not sunk so low, that this bold attempt can prosper, or that the *Man of Sin* can be suffered to divide with our Protestant Queen the sovereignty of the British empire. The eyes of all Europe will be fixed upon our country in this crisis of our national history; and while true Christians, as patriots, join in the common indignation of their countrymen against a step insulting to the British Crown, we trust they will take a deeper view than the mere patriot of the moral warfare that lies before them. The arrogant claims of the Romish church are chiefly to be dreaded, because they are used to forward a destructive and soul-ruining superstition. It is not merely our liberties that she assails, but the glory of Christ our Lord, and the salvation He has proclaimed to a guilty world. It is the clear duty of all who know and love the truth of God, to redouble their exertions against this dangerous enemy. We must contend anew, and with fresh earnestness, for the open Bible, against vain traditions and lying legends—for the mediation of the Lord Jesus, against the fearful idolatry of the Virgin, of saints, and angels—for living holiness, the fruit of the Spirit, against ceremonial forms—for the finished sacrifice, offered on Calvary, against the blasphemous fables and dangerous deceptions of priestly masses—for free salvation through the blood of the Lamb, against all the subtle forms of will-worship and self-righteous pride. May we be strong in the Lord, and in the power of His might, that we may be able to stand in the evil day, and to overcome all the spiritual wickednesses by which our faith is assailed.

If we look abroad, the prospect is hardly more cheering than at home. The grosser forms of anarchy have been restrained, but with a great sacrifice of public confidence and social freedom. Republican France appears to be surpassing the France of the Bourbons, in the patronage it leads to the Romish priesthood; and the Protestants of that country, after all the boastful promises of the February revolution, are burthened with heavier restrictions than they have felt for twenty years. Prussia, the chief Protestant kingdom of the Continent, has taken a false position, and lost, for the present, the sympathy and

esteem of nearly all the great powers. The effect of this unhappy change on the progress of truth can hardly fail to be adverse. The dream of German unity seems to have passed away, or, at least, the vision is as far as ever from its practical realisation. The Pope has returned to Rome, and the Bible, of course, is shut up once more from the people. Darkness broods over Italy again, with hardly a gleam of light in the midst of the moral desolation. Spain sleeps on, in the sleep of death. The sceptre of the world, which she once wielded, has fallen from her palsied hands, and, so far as her foreign influence is concerned, she seems almost blotted out from the map of Europe. Austria, recovered from anarchy and dissolution, is resigning herself into the hands of the Jesuits, and suffering the power of an idolatrous priesthood to be riveted upon her neck more tightly than ever. Sweden, Protestant in name, has given a signal proof of the low ebb at which true Protestantism stands, by an act of intolerance worthy of Italian prelates, and which Luther himself, to judge from his own writings, would have most heartily condemned. The artificial unity, procured by the banishment of all dissenters, can only be maintained where a lifeless creed has replaced the living power of the Gospel of Christ. It is our unfeigned desire and hope that the reproach brought on the church of Sweden by the exile of M. Nilsson may be soon rolled away, and that means, less odious, and more scriptural, will in future be employed for maintaining the unity of the Spirit in the bond of peace. These are not the days in which oppression can be long practised, without a fatal recoil on those who wield the weapons of unrighteousness.

Looking beyond the Atlantic, other causes of grief meet the eye of the Christian. The gold mines of California have been a practical test, to discover how far more extensive is the love of Mammon than the love of Christ. More lives have there been sacrificed within two years, in the eager pursuit of perishable riches, than have been spent, during the last sixty years, in all the missions of the Protestant churches to the heathen. Yet how different the cause in which the sacrifice is made! The hopes of wealth, in the case of nine-tenths of the Californian emigrants, have proved illusive; but every labourer in the vineyard of Christ is sure of a blessed and eternal reward. Immortal souls shall be their joy and crown of rejoicing for ever. The United States are also agitated by a fierce controversy, arising from the foul blot of slavery, which destroys the peace, and threatens the permanence, of the whole Union. O when shall the kingdom of righteousness and peace, of love and liberty, dispel the storms which sin is ever creating in our troubled world!

When we turn our eyes from Christendom to heathen lands, the field is everywhere white to the harvest. Africa, long degraded and despised, seems opening her hidden recesses to the sound of the Gospel. From the west, the east, and the south, missionaries are piercing her jungles, or crossing her sunny plains, and tribes hitherto unknown are loudly inviting the messengers of salvation. May the promise, that has waited for long ages, be soon fulfilled, and Ethiopia stretch forth her weary hands, no longer manacled with cruel fetters, to the living God! In our own Indian empire, the mighty fabric of Brahminism is slowly crumbling into ruin, but infidelity and Popery are both stepping in to seize the prey. The most strenuous labours, the united efforts, of all Protestant churches, are more needful than ever, if we would preserve those who are coming out of the pit of heathenism, from being taken in this double snare, and falling victims to new delusions, not less ruinous than those by which they have been so long degraded and deceived. The claims of China are hardly less powerful. Everywhere the harvest is plentiful, and the labourers are few. May the Spirit awaken, more and more, a missionary zeal, and ardent love to the souls of the heathen, among all the churches of Christ!

In looking forward to the new year, which opens the second half of this eventful nineteenth century, the most prominent feature, next to the revival of the Romish controversy, is the Great Exhibition of London, for the Arts and Manufactures of the World. Such a gathering, it is probable, will seldom or never have taken place in the history of mankind. From the ends of the earth visitors will come to our shores, to gaze with their own eyes upon "the crowning city, whose merchants are princes, and whose traffickers are the honourable of the earth." What report will they convey back to their homes? What moral impression will be left on their minds from their visit to Bri-

tish shores? Will there be any testimony, held up before them, to the true and hidden source of our national greatness? Will British Christians lift up a standard for the glory of Christ their Lord before the eyes of assembled nations? Will the Gospel of grace be boldly and widely proclaimed? Will the inspired Word of God, the foundation of the British throne, the pillar of British liberty and knowledge, be set full in their view, and honour be given, not to our own wisdom or might, but to the God of the Bible, who has magnified His word above all His name? Will our religious divisions be quelled into silence, by the awful sense of an unequalled responsibility and an unparalleled opportunity for manifesting the power of Christian love, and the real union of heart among all those who love the Lord Jesus in sincerity? Or will the name of God be blasphemed among the nations by increased Sabbath-breaking, by national pride and boasting, by superstitious mummeries in our churches, by faction, strife, and bitterness, among the various bodies who profess to worship the one God through the one Mediator, Jesus Christ? These are grave questions, which must soon receive a practical answer. May it not be one to cover us with lasting shame! A noble opportunity will be set before us—may we use it earnestly, to do good to all the strangers who shall visit us, and especially to those who are of the household of faith! Some of those, who would else have been foremost to labour in the cause of Christ, are now removed to their rest. May their example animate us, and their spirit rest upon us, who are still left to labour and conflict in the battle-field. May we so occupy our talents in the coming year, that it may not be a swift witness against us before the throne of our Judge, but that each of us may hear the welcome voice—"Thou hast been faithful in a few things—I will make thee ruler over many things; enter thou into the joy of thy Lord!"

FRANCE.

OPINIONS OF THE FRENCH PRESS ON THE PAPAL AGGRESSION IN ENGLAND—CRIMINAL PROCEEDINGS AGAINST A ROMISH PRIEST—OPERATIONS OF MONKS AND NUNS IN THE PRISONS, HOSPITALS, ETC.—DISCOURSE OF THE ARCHBISHOP OF PARIS IN FAVOUR OF SCIENTIFIC STUDIES—LETTER OF THE BISHOP OF CHARTRES AGAINST ULTRAMONTANISM—MEETING OF A PROTESTANT PROVINCIAL SYNOD IN THE DEPARTMENT OF LA DRÔME—CONTINUATION OF DEBATES ON OUR ECCLESIASTICAL ORGANISATION—PROGRESS OF EVANGELISATION.

OPINIONS OF THE FRENCH PRESS ON THE PAPAL AGGRESSION IN ENGLAND.

—, France, December, 1850.

I have no intention of discussing here a question relating to England, with which you are far better acquainted than I am. But it will not be uninteresting for your readers to

learn, by a brief analysis, what views are entertained, by the principal organs of public opinion in France, on the papal aggression, which now so justly engages your attention. Our journals may be divided, on this subject, into *three great classes*: the ultramontane—the moderate—and the republican or socialist;—each one naturally expressing different opinions on the nomination of

Cardinal Wiseman, and the opposition of the English nation.

The journals inspired by the spirit of ultramontanism and jesuitism are violent in their abuse of dissenters, clergy, laity, country gentlemen, ministers of state, and the whole population of Great Britain. What next, indeed? Resist a pontifical bull! Oppose the acts of the Pope, who is the *vicar of God, and the vicegerent of Christ upon earth!* Pretend that this *infallible* priest can possibly be mistaken! Accuse him of usurpation, of impious wickedness, and couple the name of his *Holiness* with disrespectful and opprobrious epithets! In the eyes of the good Jesuits and their disciples, this is evidently an unpardonable sin. These ultramontane journals maintain, before heaven and earth, that the English are obstinate heretics—incorrigible foes—bigots destitute of modesty—miserable creatures—*des misérables*—(I have read this expression more than once), who regard no law, human or divine. This is all very well, and it would be to no purpose to refute calumnies so base. But I am persuaded this burst of passion conceals a secret wound, and cruel disappointment. Rome and her advocates flattered themselves with the hope of large accessions being made to the number of their adherents in England; they were deceived by the less real than apparent progress of Puseyism, and now, forced to acknowledge their error, give vent to their malice in bitter invectives; this is palpable enough.

The moderate journals, such as the *Journal des Débats*, the *Constitutionnel*, the *Revue des Deux Mondes*, &c., use language more measured. They would fain be candid and polite; but in heart they blame, rather than approve, the conduct of the English people. The Pope was, perhaps, wrong in advancing so fast; he should have waited and chosen a better opportunity. The court of Rome has been more judicious on other occasions. Yet why,—continue these moderate writers,—why do not Englishmen submit to an *established fact*? Is not episcopacy an integral part of the Catholic (Roman) community? And what evil will these new bishops do? Will they exercise civil jurisdiction? Will they alter the political laws of the land? Let them alone, then, and accept the bishops, as you have received the vicars of the Holy Chair,—and so on. It is quite evident that the editors of these *candid* journals are still, unconsciously, under the influence of the spirit of Romanism. Their observation is confined to one aspect of the case, and they do not consider that the agents of popery, advocating the rights of religious liberty, are themselves inimical to those rights, and, invoking the assistance of toleration, retain all the while their own intolerant maxims. Rome has two weights and two measures; one she employs for her adversaries, the other she keeps for her own private use. The liberty she demands in Great Britain, she refuses to grant in Italy, Spain, Portugal,—wherever she rules; this should never be lost sight of.

As to the socialist and radical journals, surprised at the deep and general ferment agitating Great Britain, they express very naively their astonishment at it. These good people disbelieve the very existence of religious faith; judging by

their own the consciences of others, they imagined questions of creed were abolished for ever. Why should the English make so much ado about *such an insignificant affair*? Let the Roman Pontiff nominate bishops or not, what can it matter? Let the Protestant clergy be satisfied or not, still what consequence is it?

Do not revert to the discussions of the *middle ages*! Turn your attention, exclusively, to a new system of taxation, the organisation of industrial labour, or the association of the masses, and leave the priests to dispute among themselves! Thus reason the disciples of M. Ledru Rollin and the copyists of M. Louis Blanc. Religion, in their apprehension, is an antiquated prejudice, a superannuated affair, to which they attach no more importance than to the controversies of Mahometans or of Hindoos.

In conclusion, the French press does not come to the real point of the debate, publishing little on the subject but sheer declamation. That in which our public writers and lecturers are mainly deficient,—is sincere faith. They estimate everything by political expediency and its bearing on party prejudice, which is certainly no probable way of resolving a question like this with intelligence and candour.

CRIMINAL PROCEEDINGS AGAINST A ROMISH PRIEST.

Public attention has for the last few weeks been deeply engaged in the judicial proceedings against a Romish curé, accused of adultery and poisoning. I shall say a few words on this scandalous affair, as it furnishes fresh evidence of the deplorable effects of *ecclesiastical* celibacy.

The priest so charged bears the name of *Laurent Gothland*. He was educated in the Jesuit college at Chambéry, where he was instructed in the art of mental reservation, and of effecting compromises between his passions and conscience. The wretched man only learnt these lessons of immorality too well. He was placed originally as curate at *Semur*, in Burgundy, but obliged, in consequence of the indignation and opprobrium his evil course of life had drawn on him, to abandon his post, was appointed to *Charolles*, a village of the same province, which a repetition of the same shameful disorders soon compelled him to leave. He was then translated to a third parish, *St. Germain*, near Angoulême, in the department of *Lower Charente*.

Let us reflect for a moment, in passing, on a fact little creditable to popish episcopacy. The bishops, we are all aware, severely punish those members of the inferior clergy who manifest any independency of spirit, and are pitiless towards those who betray liberal views. But let a priest lead a disorderly life, be even grossly immoral, and he will almost invariably be treated with indulgence by his spiritual superiors. Why so? How is it that Romish bishops shut their eyes so forbearingly to the immoralities of their subordinates? Alas! there is not much difficulty in divining the reason. The heads of the Romish hierarchy feel that an obligation to celibacy is opposed to an immutable law of human nature, and that, were they to insist too rigorously upon its observance, they would find themselves under the necessity of dismissing a large proportion of

their priests. Besides which, how can they chastise, in others, faults of which they were perhaps first guilty themselves?

Be that as it may, the curé Gothland resumed his former bad practices at the parish of St. Germain, and formed a dishonourable connexion with a person of consequence there. His servant, *Fanny Deguisal*, discovered the shameful secret, and not being very discreet, communicated to her own family and other individuals what she had observed. The curé, informed of her imprudence, formed the infernal design of poisoning the unfortunate woman, that he might rid himself of an informer, in whose power it was to cover him with eternal infamy.

For a whole week this vile priest administered potions mixed with arsenic to his servant. The convulsions and fearful agonies of his victim awakened no compunction in his heart, and he coolly continued the perpetration of his crime till *Fanny Deguisal* expired in excruciating torments. He then hastily buried the corpse before the time prescribed by law, hoping to hide, in the bosom of the earth, all evidence of his atrocious crime.

But sinister rumours circulating in the village, *Fanny's* relations came forward and demanded of the magistrate permission to disinter the body. Medical men examined it, and were unanimously of opinion that the curé's servant had been poisoned. The cause was then tried at Angoulême, before the Court of Assize. I will not enter into detail, it is far too frightful. Many respectable families were implicated in this affair. The court was filled with a crowd of spectators. Gothland affected an air of calm indifference, supposing, no doubt, he should escape the penalty of the law by virtue of his sacerdotal office, and the devout did not neglect to urge every plea in favour of the accused. They appealed to the interests of religion, as if religion could suffer from the condemnation of a wretch like this. But his guilt was too evident, and the jury sentenced him to the galleys for life.

It would be both illogical and unjust to deduce general conclusions from isolated facts. The clergy of Rome are no way responsible, as a body, for the crimes of this man. But we may righteously hold the law of ecclesiastical celibacy accountable for the fearful consequences resulting from it. If it be a rare thing for a priest to go the length of poisoning and murder, it is not seldom at all that members of the popish priesthood go grievously astray. What parish is there, what village in France which has not witnessed instances of this kind? Rome pretends the obligation of celibacy is a moral and holy institution; we reply, as we could cite examples only too numerous, it is an unfailing source of irregularities and distress.

OPERATIONS OF MONKS AND NUNS IN PRISONS, HOSPITALS, ETC.

Notwithstanding so many causes which one might expect to operate in the diminution of priestly influence, the reaction on the part of Government in favour of the clerical faction still continues. Thus monks and nuns are now intro-

duced, not only into the hospitals, but also the State prisons, under pretext of effecting the moralisation and conversion of individuals, men or women, confined there by sentence of law. The catalogue of these emissaries of the popish clergy is a very long one; there are *Frères de la Doctrine Chrétienne*, *Frères de St. Joseph*, *Frères de St. Pierre*, *Sœurs de Marie Joseph*, *Sœurs de St. Vincent de Paul*, *Sœurs de la Charité*, *Sœurs de la Sagesse*, and others; to whom is confided the important mission of subduing the spirit, and softening the heart of our thousands of prisoners.

The intention of Government was perhaps good; they may really have supposed these monks and nuns would exert a beneficial and permanent influence over the captives. But it is very doubtful whether such an end be ever attained. The contrary is by far the more probable. What is, in fact, the mode of action adopted by these *brethren* and *sisters*? They come to the prisoners with their extravagant superstitions, their antiquated observances, their chaplets, rosaries, and miraculous medals;—all that is puerile, when not absolutely ridiculous. They compel these unhappy people to attend mass frequently, regularly to confess, to make genuflexions, and do penance,—in one word, to observe all the forms of a stupid system of bigotry.

The legitimate results of such a procedure are evident. Far from being improved and converted, the majority of the prisoners contract an aversion for these absurd mummeries. The constraint employed excites them against religion itself. If they are forced to conform externally to the rites of popery, the heart in secret rebels; and, hypocrites while in confinement, they become more impious than ever on regaining their liberty.

Still further, *Protestant* prisoners suffer much from such a state of affairs. They are importuned, harassed, and persecuted by these *brethren* and *sisters*, who believe the coercion of conscience to be well-pleasing to God. Like the rest, they are summoned to attend mass, and should they refuse, alleging their creed as a reason, are exposed to every kind of ill-treatment. The monks and nuns watch every opportunity of distressing these Protestants, curtailing their food, and aggravating the miseries of their wretched condition. Is this legal? Is it just? Have not the members of dissenting communities a right to be true to their faith even in the depths of a dungeon? The constitution is doubtless violated in their persons, but what can they do? They find themselves at the mercy of fanatics, who follow no higher law than the will of the Pope and the bishops.

In Protestant countries, the amelioration of the moral and spiritual condition of prisoners has been effected by the assistance of the Holy Scriptures, which bring *light* and *consolation* to the most degraded of mankind. But in Roman Catholic countries the Bible is banished, as a useless and even injurious book, from places of confinement; where, then, are the efficacious means that remain? The *brethren* and *sisters* of popery will never find a sufficient substitute, in their ancient traditions, for the powerful influence of the Word of God.

SCIENTIFIC STUDIES RECOMMENDED BY THE
ARCHBISHOP OF PARIS.

The Archbishop of Paris lately paid a visit to the *Seminary of St. Sulpice*,—the most considerable Romish theological establishment in the metropolis of France; and having summoned the various young people preparing for holy orders into his presence, recommended to them *scientific pursuits*. "Every age," said the prelate, "has its tastes, its distinguishing talent, its ruling passion. The educated minds of our own times pay great attention to science, which they cultivate with greater assiduity than ever. It devolves, then, on the priest, as an incumbent duty, to study profane no less than sacred science. . . . The church has always admired science, and it would be an egregious error to imagine piety is all that is needed. The young ecclesiastic must shrink from no test, and neglect no study. . . ."

This is astonishingly novel language from the lips of a Romish dignitary in France; the priests in our country being, generally speaking, excessively ignorant. Their studies are confined to a little Latin and Greek, diversified by a few pages from Thomas Aquinas, Bellarmine, or some other of the old doctors. Modern theological works they never open, and it would be *sin* even to glance at *heretical* writings. They are not more conversant with philosophical subjects, and quite at a loss on all questions of physical science, astronomy, or natural history. The Principals of the several colleges appearing to regard it, in some sort, as a duty, methodically to *dwarf* the minds of their pupils by removing them from all contact with the intellectual progress of the age. Does the Archbishop of Paris believe this systematic ignorance is an evil and danger? Does he consider it may act prejudicially for priests to excite the derision of the learned, every time they attempt to tread on scientific ground?—and is he really anxious to find an efficient remedy for this clerical debasement?

We should conclude he was, from his words; but he will never accomplish his design. The Jesuits, whose influence preponderates in the education of the clergy, will not listen to the voice of *M. de Sibour*. They have an instinctive horror of science, knowing full well that darkness is better fitted than light to insure the preservation of popery. Only observe what has taken place among the Roman Catholics of France. Three or four of their priests, *MM. Lacordaire, de Genoude, Baintain*, are better informed than the rest. What then? They are suspected of *heresy*. Simply because, having made greater advances in science, they prove less slavishly submissive to the instructions of the pontifical chair. Again, the Abbé *Maret*, who recently published a work of some merit against pantheism, has been the object of furious attack from Jesuit journals. The Archbishop of Paris must patiently look for his share; science and popery can no longer walk hand-in-hand, in the nineteenth century. Learned men will not be Papists, and Papists will not be learned men; the divorce is complete and irreversible.

THE BISHOP OF CHARTRES AND ULTRAMONTANISM.

The Bishop of Chartres has just been defending the cause of *Gallicanism* against the ultramontane faction. A few words will explain the nature of this new debate.

From time immemorial, the Gallican or French-Romish church employed its own liturgy. All the old divines, Bossuet, Fénelon, Massillon, made use of this breviary, without any scruple; they never dreamt of inflicting an injury on popery by retaining the liturgical formularies of their country. But, of late years, several prelates, yielding to Jesuit persuasion, have exchanged their original breviary for the *Roman* or *Italian* one. A necessary consequence of that unconditional and absolute obedience claimed by the disciples of Ignatius on behalf of the Roman Pontiff. The Italian breviary differs from the Gallican liturgy on some important points. It adheres more closely to the canons of the Council of Trent, and contains prayers more impregnated with the spirit of ultramontanism. Now the bishop of Chartres, one of the very few champions of Gallicanism, protests against this innovation. He maintains that aged men—men whose hair has grown grey in the service of the sanctuary—object to the alterations in the liturgy, and that all this agitation is the work of a few youths of *heated imagination*. He censures their zeal as rather ardent than wise, and compares them to king Rehoboam, who, rejecting the counsels of the old men, and following the advice of his young courtiers, lost the greater part of his kingdom. "Heaven defend us," he cries, "from a *young church of France*! Let us expel from amongst us those restless spirits, greedy of novelty, and animated with deep-seated jealousy and unnatural hatred of our venerable church, which has been in all ages one of the most enlightened, renowned, and flourishing portions of Roman catholicism!"

I mention this fact for two reasons. First, because it proves the *unity* so proudly boasted of by the Papist to be only an illusive phantom. There are dissensions deep and wide in their communion, and if the many members of this giant body dared follow the bent of their own inclinations, the Romish church would speedily be dissolved. Also, because it is well to note the extraordinary delusion of the Ultramontanists, who think, by transcribing Italian liturgies, to recover France to the Papacy. The bishop of Chartres is of quite another opinion; he argues, and justly, that these unheard-of concessions to the Holy Chair will extend the dominion of infidelity. But let us leave the Jesuits to follow their own course. God has struck them with the spirit of blindness; they will meet ruin where they looked for victory; their own hands hollow the pit into which they will fall. It is a judgment from above—Jesuitism will accomplish the destruction of popery, and lie down with it in the same grave.

PROTESTANT SYNOD OF LA DRÔME.

French protestantism has recently witnessed an assembly which it had not beheld since the com-

mencement of the nineteenth century; it was the meeting of a *synode d'arrondissement*, or provincial synod, in the department of La Drôme. The organic law of the 18th Germinal, year X., sanctions these assemblies. A provincial synod, according to the letter of the law, consists of delegates from five consistorial churches. It is only to be convoked with the permission of the civil authorities, and not to last more than five days. Further, all the resolutions adopted by the synod must be submitted to the approval of the Government. Yet, with all these extreme precautions, neither Napoleon, the elder branch of the Bourbon family, nor Louis Philippe, ever allowed one to meet. The present Government is not so timid, and having sanctioned the assembling of Romish provincial councils, could not, with decency, withhold its consent from the Protestant. The pastors and elders of La Drôme, which contains exactly five consistorial churches, constituted, then, the first provincial synod held in our National establishment. Everything passed off with the greatest decorum and order. The resolutions of the assembly were approved by the Minister of Worship, and published in our religious journals. The following is a brief summary of them.

The synod of La Drôme determined on establishing an *annual fast*, to be observed one day in September, at the time of communion. It is an old custom in our churches. The Huguenots used to keep a solemn fast every year. Pastors then reproved the vices of their flocks more pointedly than on ordinary occasions, and exhorted them with greater earnestness to repentance, humiliation, and prayer. But this practice was discontinued during the stormy days with which we were subsequently visited. The synodical assembly has done wisely in restoring a service, which may prove a means of reviving true faith.

It has also decided that *the flocks shall be visited annually by a pastor and elder*, in order to ascertain if the ministers are faithful in the discharge of their office, and if religion advances among them. This stated inspection may prove highly beneficial, for pastors in general are too isolated and independent one of another. They are accountable for their conduct to no one, Government not interfering in the detail, and many consistories being either indifferent, or not daring to admonish their spiritual guide. The result has been, that some ministers of the Gospel have neglected their duty, devoting more time to temporal affairs, than to the discharge of their sacred functions. This is a serious evil, which annual visitations will remedy. The inspectors will assemble the heads of families in the churches, there listen to their complaints, and afterwards report to the provincial synod what they have seen and heard. Thus the pastors, subjected to a salutary supervision, will be excited to the more faithful and vigorous discharge of their office.

The assembly of La Drôme announced, in the third place, that parochial or *sectional consistories* shall from henceforth have a *legal existence*. General consistories, that is, such as are composed of the representatives of *several* flocks, having alone been recognised by Government as yet—individual parishes had no re-

gular consistory, which is an innovation on our ancient discipline. It is desirable, that each particular church should be governed by a body possessing real power. The synod of La Drôme, then, by adopting this measure, has conferred a lasting benefit on our congregations.

Finally, it has drawn up certain rules, regulating the institution of *Sunday schools*, the *reading of Holy Scripture during Divine service*, and the *annual visits* to be paid by the pastors to the families forming their parish, &c.; which all tends to show that the restoration of our synods is one of the best methods of imparting a little energy and life to French protestantism.

PROTESTANT ECCLESIASTICAL ORGANISATION.

I shall not dwell long on the series of discussions touching our ecclesiastical organisation. I have alluded to the subject on former occasions, and if I recur to it for a moment, it is merely to render complete the sketch of our religious position. Many consistories, as you are aware, have adopted the views of *M. Gustave de Clausonne*, who proposes to set aside the project of law elaborated in 1848, and to petition for the convocation of *General Synods*, without entering further into details; by these means avoiding the collision of differing opinions, and postponing the solution of difficulties to a more convenient season.

The Minister of Worship appears dissatisfied with this summary mode of proceeding; for he has written to some consistories, stating his wish to receive *detailed observations* on the several points of the project of 1848, and also giving it as his opinion that the simple demand for general synods will not meet the emergency. Behold us once again plunged, by the will of a superior power, into all the chaos of *restricted suffrage* and *universal suffrage*! Each consistory will deliberate and vote on fifty articles, each one more perplexing than the last. What is to come of so many separate debates? I really cannot tell. Probably the answers sent in to the Minister of Worship will prove materially contradictory, and furnish an example of the greatest discordance that can possibly be imagined. We shall not attain our object until a general synod has been convoked, composed of official delegates, to digest the views of the several churches. But is Government disposed to call this general synod together? That is another thing. I shall not be surprised, if the Minister of Worship finds, in the diversity of our opinions, a plausible pretext for leaving us under the yoke of the law of the 18th Germinal.

PROGRESS OF EVANGELISATION.

While consistories were discussing our ecclesiastical organisation, evangelical societies have been carrying on their great work, labouring to spread the knowledge of God our Saviour throughout our land. I have in my hands, at the present moment, reports from *La Société Évangélique de Genève*, of evangelisation and colportage in France during the past year. They contain very encouraging intelligence. Many departments, *Lower Charente, Le Saône-et-Loire, L'Isère, Les Vosges, &c.*, have now their independent congregations, composed prin-

cially of converted Romanists. The agents of the Society do not confine themselves to preaching to numerous assemblies; they go from family to family, from house to house, imploring soul after soul to turn to the living God. These individual efforts have been richly and signally blessed, for they are conformable to the precepts of the Gospel, and the example of apostolic men.

But in proportion as the servants of Christ have displayed greater zeal and activity, have the priests multiplied intrigues, denunciations, and calumnies. They have in many places

represented our lowly colporteurs and peaceful agents, as emissaries of demagogism and socialism, and magistrates, either too credulous, or too obliging, have lent an ear to these slanderous reports, and religious meetings have been rudely dissolved by *gendarmes*. Are we always to witness such revolting scenes? Will the French Government never learn to respect the liberty of —worship and conscience? Let us have patience; slander may exist for a day, the triumph of truth is eternal.

X. X. X.

BELGIUM.

EXTRAORDINARY DEATH AND BURIAL OF A PROTESTANT AMIDST POPISH PERSECUTION.

Heigne Jumet.

Dear Sir, and respected Brother,—The old man I mentioned in the letter you kindly inserted in your excellent journal (Vol. iv. p. 241) is no more; his end was glorious, dying like a valiant soldier of the Lord Jesus. His mortal remains we bore to the cemetery in triumph, giving glory to God, "who giveth us the victory through our Lord Jesus Christ."

The last fortnight of his life was passed by our aged friend in intense and constant suffering. The priests were no sooner apprised of his dangerous state than they came regularly every day to harass the poor invalid. I must give you some account of their last attempts to effect his conversion. Our friend's eldest daughter was obliged to say to the stranger-priest who came one day for the vicar, "Leave my father in peace; all your efforts are useless, for he has made his last will, in which he expresses his fixed determination to die a Protestant, and be interred by the Protestant minister." The day following the vicar of the district arrived, full of resentment, to insult the dying man, and would fain have killed him outright with reproach and abuse. He said, "You are a devil; you will go to hell; I see you blacken already, you are so completely in the power of Satan. I will be your tormentor to-day. All hope of mercy is gone. Your children are demons, and dearly will they have to pay for not *forcing you to accept* the means of grace offered by the Catholic church." The girl thrust him towards the door, fearing from his violent gestures that he would even strike her father; and he left them, raving like a madman, and exclaiming, "You shall hear of me again, and all your family will remember it." He threatened to procure their dismissal from the H— glass manufactory, (seventeen members of the family were employed there,) the H— family, one of the most influential in the neighbourhood, being devoted to the interests of priestly tyranny. The last few months it pleased God, on several occasions, to bring me in contact with the three brothers H—, and I have every reason to suppose it exerted a beneficial influence on their minds. In this case they refused to countenance the vicar's oppression, in consequence of which he did not visit our friend any more.

I was with him an hour after the scene I have described, and found the poor old man stretched

on his camp-bed in a state of exhaustion, labouring for breath. His wife and several of his children stood round him, pale, agitated, and unnerved. When they saw me they burst into tears. Perceiving the decisive moment of victory or death had arrived, I approached the sick man, saying, "You suffer very severely, yet let not your steadfastness fail; put your trust in the Lord, he will keep you from falling, and bring you off more than a conqueror." He replied, "My heart is fixed; be the consequences what they may, I will be faithful to my God until death. My hope is in Jesus. I pray God to take me to himself, if it be his holy will. My soul is in peace." Here followed a period of unconsciousness, succeeded by anguish so great as to extort expressions of pain which made us all shudder. His family, though quite worldly, and under the dominion of sin, were unanimous in respecting their father's convictions. The disgraceful manner in which he had been treated, outraged the most sacred feelings of his children, and wounded their self-respect. "What," they exclaimed, with indignant surprise, "were we to resort to violence, in order to force our aged parent to confess and receive extreme unction? No, never will we act in a manner unbecoming affectionate children; rather let us beg our bread."

This aged Christian exerted a powerful influence over his numerous family, even to his dying day. His rule had something so patriarchal in it, which is seldom the case in this country, and on that account attracted all the more observation and respect. His children went everywhere with their bitter complaints, and roused great indignation in the public mind. Madame F., the burgo-master's wife, told them they did well to respect their father's religion, and if the miserable vicar came again to disturb him, they had better turn him out of the house.

Before proceeding with my narrative, I cannot resist mentioning a fact which illustrates the close alliance between puerility and wickedness, in the servants of the Pope. The last time the dean of the parish visited the old man, he said to him, "You must confess, but I will not keep you long; you need only say *yes* or *no*; and I promise to have you buried in a *first-class* grave, like the rich, (the usual expense of which is from 600 to 1,000 francs,) which shall cost you nothing, besides being a great honour to your family." Tell me,

brethren of the United Kingdom, what think you of this, which is the simple truth? And yet such is the religion which Dr. Pusey and his adherents, up to Cardinal Wiseman, are trying to impose on your noble nation. The sole difference between Papists and Puseyites lies here—the former come from Rome, the latter tend towards it. In the name of the living God, rise as one man, to purge your land from the enormities of that apostate church!

During some of my last interviews with our venerable friend, he expressed, in few words, his faith and hope. It was a noble sight to see the dim eye brighten, as he listened to the utterance of prayer. One Saturday evening it was evident his end was approaching; he clasped his trembling hands in death, and his last word was—*Jesus*.

He was free from pain some hours before he expired. Calm and serene, like the close of a beautiful day, he slept on the bosom of the God he had loved. On Sunday he entered on the rest reserved by the Lord for his people, and the next day I was at the house, ready to accompany his remains to the tomb. An immense concourse of people assembled, and I preached from these words: "I have fought a good fight; I have finished my course; I have kept the faith."—(2 Tim. iv. 7.) I took the opportunity of addressing the family of the deceased, recommending the Bible their father had used; not, indeed, to be guarded as a precious relic, but to be valued as the treasure of life, in which he had learned to know Christ.

We proceeded to the cemetery, which is two miles from the house; forty persons, for the most part Romanists, bearing the body in turn. The procession, already numerous, increased at every step through a parish of 11,000 inhabitants.

At the cemetery, I published the Gospel to this vast multitude, who proved attentive hearers. The words of Balaam formed my text, (Num. xxiii. 7—10,) "Come, curse me, Jacob, and come, defy Israel. How shall I curse, whom God hath not cursed? or how shall I defy, whom the Lord hath not defied?" &c., to these words, "Let me die the death of the righteous, and let my last end be like his!" I described the conversion, sufferings, trials and triumph of the brother we had so recently lost. "Inhabitants of this parish," I cried, "the study of the New Testament brought the aged father Ladrier to the Saviour's feet, and from that hour he refused to bow down to a crucifix." We then sang a few verses, and the people quietly dispersed, in every direction, to their several homes.

The Lord has crowned the efforts of his people here with signal victory, after eighteen months of conflict. On the one hand were ranged priests and their followers,—wealth, cunning, intolerance; on the other, an unknown minister, without influence, with nothing but prayer and his Bible—it is truly astonishing. But my visits, my trouble, cannot be reckoned. I allude to this merely that brethren living in a more favoured land may think of the poor missionary, labouring in the common cause amongst a people wrapped in the darkness of papal superstition. Rejoice with us, feel for, and pray for us; we ask it in our Redeemer's name; and give liberally of your silver and gold towards the building of the living temple of God.

With every expression of sincere Christian regard, I remain, respected brother,

Yours truly,

J. JACQUARD,

Minister of the Gospel.

SOCIÉTÉ EVANGÉLIQUE BELGE.

PROGRESS OF RELIGION AND THE REFORMATION IN BELGIUM.—NO. I.

(To the Editor of *Evangelical Christendom*.)

North Shields, Dec. 11th, 1850.

Sir,—A few weeks ago, I enjoyed a visit to most of the stations of the above society, and felt so lively an interest in what I saw among these new and wonderful witnesses to the glory of the Redeemer, that I cannot resist the impulse I feel to communicate to your readers the real condition of the new churches that have so lately sprung from the very depths of Romanism, through the instrumentality of the society of which I now speak.

That society is of very recent origin. The church of La Bouverie, its oldest child, dates from 1837; that of Liège, its second, from 1838. Since that period, many new stations have been opened, and new churches have been reared, under the fostering care of the society, already including fully 4000 souls, all of whom, with scarce an exception, were a few years ago professed Romanists; the majority of the pastors, vigorous, accomplished, and efficient as they are, (and no church, I believe, possesses better men,) having been themselves drawn in early life from the delusions of popery.

These interesting churches are situated in the

Southern or Walloon district, and are chiefly gathered round two centres. Thus, in Hainault, I found five congregations, Charleroi, La Bouverie, Leers-Fosteau, Golliseau, and Fontaine l'Évêque. In Liège, I also met with five; Liège, Nessonvaux, Verviers, Sprimont, and Seraing. The little church of Biez and Wert, near Louvain, still stands almost alone, waiting for the springing up of others, when the progress of the truth, which has been so mighty elsewhere, shall, by the same grace, spread its influence in the neighbourhood.

The visits, of which I am about to speak, were undertaken at the request of the managing sub-committee of the society, with whom I was unexpectedly brought into communication during a short stay in Brussels, and who expressed to me the idea that I might be useful to them, by making their work better understood than it seems to be in England; and whose earnest desire it is, that an accurate account of its condition should be made public in this country, where they regret to find that much ignorance on the subject, and some misapprehension prevail. It was with the intention of forming an opinion for

myself regarding it, that, after some hesitation, I set out, in the first week of November; and I propose now to give a simple statement of some of the particulars which I gathered in the course of the happy week I spent in this duty.

My first visit was to La Bouverie, a village situated in the midst of coal mines, within ten miles of the French frontier, and embracing, along with its neighbourhood, a very busy and extensive population. There, as elsewhere in Belgium, till lately, Romanism maintained an undivided influence. It was at this station that the work of conversion, under the society first began. M. Girod (of whom I shall have more to say, in speaking of Liège) having been placed for a short time as minister at the neighbouring town of Mons, had carried the Gospel to La Bouverie, where he again and again preached. The soil had been preparing for him here by the labours of the colporteurs employed by the British and Foreign Bible Society, and of a venerable Christian, M. Maton, who had brought with him from Normandy an unquenchable love of the Gospel. By these means, as early as 1838, not only had a curiosity been excited on the subject of religion among the people, but many of them had begun to manifest a real thirst for Bible truth. On M. Girod's translation in that year to Liège, as the society's first clerical agent, M. Maton was engaged to labour at La Bouverie, as a catechist, and discharged the duties of that office with unwearied faithfulness, and most blessed success, till age and infirmity compelled him last year to relinquish the field to a younger labourer. By this time, the station had acquired so much importance, that the society thought it necessary to appoint a successor with ministerial qualifications, and M. Durand, a Genevan student, and pupil of Merle D'Aubigné and of Gaussen, was accordingly, by the unanimous desire of the flock, appointed to the charge.

Having been accompanied by M. Durand from Brussels, we occupied the afternoon of our arrival in visiting the school attached to his church, where we found about fifty scholars of both sexes, taught by a respectable member of the church, of fair qualifications, who a few years ago was a professed Romanist, but who now, enlightened by the word and Spirit of God, feels it a privilege to devote himself, for a very small salary, to the instruction of the young. The subject that most interested me here was the religious part of the instruction. This is communicated directly by means of the Bible, with the assistance of a French translation of Watts's Catechism, which I afterwards found to be almost universally adopted in the society's schools. I was delighted to observe how intelligently the children replied to the questions put to them by their pastor. These were of a testing character, both as to matters of doctrine and duty, and brought out fully the principles of Bible inspiration and sufficiency, of salvation by grace, and of justification by faith,—doctrines in which these children evidently felt a lively interest, explaining with great perspicuity the contrast between them and the legalism of popery. After hearing several hymns pleasingly sung, in the peculiar music of the French Protestant

churches, I had an opportunity of meeting with several of the members of the congregation returning from work, who, with all the liveliness of the Walloon manner, grasped the hand of their pastor, and gave to me the kindly welcome of their Christian hospitality. Their conversation was invariably of a religious character, but marked by a pleasing cheerfulness, and repeated expressions of thankfulness for their deliverance from popery, and their newly-formed acquaintance with the word of God. M. Durand afforded me, as we passed along, many interesting details regarding members of his flock; every individual of them, with, I think, one exception, was originally Romanist, and there is more or less interest attached to each case of conversion. Some were brought to concern for their spiritual welfare at meetings to which they had been drawn by curiosity; others, by the conversations of those who had already embraced the truth. A few were led to the cross by the Spirit's blessing accompanying the truth spoken by some Christian neighbour at a time of affliction. One girl, who waited on us at table in the kind family under whose roof I passed the night, was mentioned as having been driven out of the Romish church by disgust with the priestly communications of the confessional, to which she had had recourse under the pressure of an awakened conscience. By the blessing of God, she afterwards found peace in believing on that Saviour to whom she was directed by the Bible, under the teaching of the venerable M. Maton.

One of the men we happened to meet was described as the oldest convert in the flock, and the following anecdote connected with him was related to me. Soon after the work of conversion had begun, and while the number of Bible readers was yet small, a sudden and frightful inundation occurred one morning in one of the coal pits. No fewer than thirty-six pitmen were below, among whom was the individual just spoken of, and four other brethren of the little Protestant flock. The alarm among the families of the men was of course excessive, and the whole population rushed to the mouth of the pit, to render assistance or to ascertain the truth, and, among the rest, the village curé. In the midst of the general agitation, the priest took occasion to proclaim that this event was unquestionably a judgment of God on the Protestants, and that, doubtless, the five heretics who were below had thus the guilt on their heads of involving themselves and their companions in the dreadful calamity that had overtaken them. The text was a prolific one, and was duly improved. The result, however, gave the lie to the doctrine when the singular discovery was made, amid the cries and ejaculations of the multitude, that of six persons, who alone had escaped the fatal catastrophe, five were the very Protestant heretics whose guilt had so eloquently been denounced as its cause. This circumstance was overruled at the time for good, and weakened some popular prejudices—though the nickname of *Noirtalon*, or Blackheel, with which the ears of the converts are still sometimes saluted by mischievous boys, as they pass along, shows that the Gospel they profess is not universally appreciated. It is delightful, however, to hear the universal testimony borne to

the consistent character of the converts. A Romish preacher, whom I heard on a Thursday forenoon, in a sermon delivered to a very large audience, held up the morality of the Protestants as an example to their Catholic neighbours, though he took care to guard the remark by classing such persons with Jews and infidels. The same testimony sometimes comes out, when little intended. One instance may be mentioned:—A poor man, the head of a family, who for some time had manifested a love for the Gospel, was taken ill, and expressed a wish to see the Protestant minister. The curé, however, coming that way, laid his interdict upon the family, and forbade them to admit the pastor. To the great distress of the invalid they obeyed the priestly mandate, and he died without having enjoyed the comfort of a ministerial visit. The pastor, hearing of the circumstance, called on the family, and remonstrated with the eldest son on his unnatural conduct. The young man stammered out, as his apology, that his father was no Protestant. "On what ground do you say so?" asked the pastor. "Why," replied the son, "my father used to frequent the public-houses, and you know Protestants never do that." Though the statement was, I believe, a calumny on the dead father, the testimony was valuable, and facts prove it to be well deserved.

M. Durand's chapel is sufficiently humble, but will soon, no doubt, give place to one of more spacious dimensions, and more attractive exterior, as his flock is rapidly increasing, and already can barely be accommodated. His is quite a country congregation. I hope, if you allow me another letter, to give your readers an account of the flock of Charleroi, which, though it has begun to exist only since 1842, is already much larger than that of La Bouverie, and has become the parent of two neighbouring churches.

I am, Sir, yours very faithfully,
GEO. J. C. DUNCAN,
Minister of the English Presbyterian Church.

P.S.—At Brussels I made myself acquainted with the management of the affairs of the society. The support, which last year amounted to £2,006, is chiefly gathered from six sources. 1. The Stations; 2. Holland; 3. Germany; 4. Switzerland; 5. America; and 6. Great Britain, whose contributions amounted last year to £633, of which, £200 was a grant from the Foreign Aid Society; £91 was contributed for

a special object, namely, the erection of a chapel, or "temple," at Charleroi; and a considerable portion of the remainder was made up of handsome subscriptions by a few liberal Englishmen, leaving us to conclude that the Christian public of this country have not yet been made acquainted with its claims. The expenses include the support of ministers and ordinances at the twelve stations, £936, or about £78 for each station; two schools at Brussels, £165; six schools at stations, £154; and colportage, in which four men are employed, about an equal sum. The publication of tracts—the support of a library—the building of chapels and schools, and the necessary current expenses, more than absorb what remains. Perhaps there is no religious society that can show so much doing on so slender an income; and much more might be well done were the funds adequate. The affairs are governed by the *Comité Administrateur*, consisting of ten zealous friends of the cause, (of whom only two are ministers of the society—these, however, have no voice in money questions,) an absolute majority of six being necessary to form a quorum. This committee holds its meetings at Brussels, and is attended with a regularity and fidelity which would put to shame almost any of your English committees. A sub-committee, of which the members all reside in Brussels, conduct the business with equal energy during the intervals, and I was delighted, on examining the minutes, to observe the vigour conspicuous in their procedure. This will be evident when I state that, since 1848, they have opened three new stations, founded three new schools, and undertaken the building of two new chapels; adjusted several very delicate matters connected with their agency, and maintained a painful struggle, all the time, both with straitened circumstances, and many hostile influences. They have felt impelled to carry forward the work, in spite of the remonstrances of carnal prudence, for openings are perpetually occurring too tempting to be rejected, and the extent of the work is only limited by the want of funds. The secretaryship is held gratuitously by M. Anet of Brussels, and though he holds the responsible office of pastor to an important congregation, its duties are attended to with equal zeal and ability. The work itself is almost entirely of a missionary character, and is so regarded both by the committee and their agents, the ministers. Of this I shall be able to give the fullest demonstration in what is to follow.

G. J. C. D.

GERMANY.

THE GRAND DUCHY OF MECKLENBURG-SCHWERIN.

The name Mecklenburg, though generally applied, by English readers, as exclusively designatory of the birth-place of George the third's Queen, viz. Mecklenburg-Strelitz, does in fact equally belong to an adjoining and much larger duchy, that of Mecklenburg-Schwerin, in which I have now been, for a short timepast, on a visit.

This latter duchy has not been wholly free from those political convulsions which, since February, 1848, have visited, more or less, every

division of the German Fatherland; and agrarian outrage as well as political ferment have thrown a painful light on the moral retrogression of its former peaceful inhabitants.

These occurrences have naturally led to inquiry, by the Christian philanthropist, no less than by the statesman, and the result has been a discovery, similar to what has met us in every other scene of insurrectionary demonstration, viz., that the religious principles of the people

have long been undermined, by a systematic course of *Rationalistic* preaching from the pulpit, and of infidel teaching, not only from the professor's chair (influential on the higher classes only), but from the desk of the village school-master; thus empoisoning the mind of the masses, and withdrawing from the popular stream the only sufficient barrier against its passion-lashed overflow.

This discovery has produced in Mecklenburg-Schwerin, as elsewhere, a general conviction, in the higher classes, that the ignorance, or, still worse, erroneous instruction of the populace, is not a matter so wholly irrelevant to their *own* well-being as they were formerly apt to deem it; and a considerably increased attention to the kind of instruction given in the parochial schools has been one good consequence. But it has likewise occasioned "great searchings of heart" among the (comparatively) few faithful pastors in the land, as to how far *their* supineness, neglect, or faint-heartedness in official duties, may have a share in the blame; and more than one clerical meeting, for friendly consultation and mutual pastoral admonition, has taken place throughout the duchy.

At one of these, which was held at the house of a pious nobleman, in the month of May last, the subject was found so full of engrossing interest, and the consequences involved in a just appreciation and wise improvement of the crisis so momentous, that the consultations were prolonged during three successive days, after which each pastor returned to his flock, strengthened and encouraged, to spend and be spent in promoting the cause of "true and undefiled religion," whether in its doctrinal or practical phase.

One anomaly in the world's, though, I trust, not in the church's eyes, was the presence, at this long-drawn clerical meeting, of a *lady*, who is described as paying the most fixed attention and earnest heed to the things which were spoken by her Christian brethren; and as I cannot learn that she attempted "to speak," or usurp authority over the men, I presume Paul himself would not have seen aught deserving of censure in her admission.

She is one who "wears a coronet and prays," and moreover, as the wife of a noble, who has very many church-livings in his gift, may well be regarded as occupying a sphere of much ecclesiastical influence, and consequent responsibility.

Of this lady,—with whose previous character and career, though personally unknown to me, I have been long familiar,—I have heard much since I have been here, and, as might be expected, occasionally in no measured terms of reproach, for who ever left the world's ranks with impunity?

Gifted in no common degree with that energy of decision, and fearlessness of censure, which are generally regarded as exclusively the appropriate characteristics of the stronger sex; singularly beautiful in person, and adorned by all those outward accomplishments, and that graceful polish, which high birth and great wealth give the means of attaining; accustomed, from earliest youth, to shine in courtly circles, and to receive

the homage ever lavishly bestowed on high-born beauty and sparkling wit,—the Countess of — long occupied a conspicuous place among the votaries of pleasure, and was a recognised leader of fashion, far outstripping most of her equals in rank, by the magnificence of her equipages, the richness of her own attire, and the lavish expenditure of her household arrangements, the princely revenues of an uxorious lord being placed at her unlimited command. Need we wonder that, save where green-eyed envy interposed, this lovely arbitress of *ton* was the cynosure of all eyes, the theme of many an adulating tongue!

But youth, beauty, accomplishments, talents, high-birth and great wealth, however powerful to dazzle the beholders, and for a time, at least, to intoxicate the possessor, cannot ward off the stroke of affliction, nor the ravages of disease! And this latter was the messenger selected in the council of Heaven to bring the haughty Countess to her right mind! The decisive change of views was speedily followed by an equally decided change of conduct; and though, at first, the world smiled at the *new whim*, the smile became a scornful one, when time rather increased than lessened the divergence from her former self.

Yet, while laudably not slow to confess with the mouth what she has learned to believe with her heart, it might, perhaps, be well if the Countess had some judicious Christian friend at hand, to teach her "the way of God more perfectly." Making every allowance for the distortions of worldly reporters, there is, perhaps, somewhat more of a setting at nought of social conventional rules in her behaviour, than is calculated to adorn a *female* profession, by the winning exhibition of "a meek and quiet spirit;" and although this ought, in all fairness, to be attributed to natural disposition, or even, perhaps, to a sincere, though mistaken sense of duty, impelling to us open a *leadership* in spiritual as was formerly taken in worldly things, still the effect is injurious, as placing an unnecessary stone of stumbling in the way of others. But, after all, no serpent's wisdom, nor dove's harmlessness, can rescue one, whose position constitutes her "a city set on a hill," from the sneering sarcasms of a scoffing world; and hence, though a zeal, not always according to knowledge, does occasionally lead this new convert to "cast pearls before swine," who "turn again and rend" her Christian profession, under the pretext of its being a cloak of hypocrisy, we are warranted to hope the good seed she scatters around will not be all snatched away by the birds of the air, but take root here and there, for her comfort and encouragement, while by a deeper acquaintance with God's word, and with her own heart, all "old things" (leading to inconsistent compliances on the one hand, and seeming ostentatious singularities on the other) will pass away, and "all things become new" with her.

Nor is this gifted lady the only witness for Christ, among the noblesse of Mecklenburg-Schwerin: for not only do her three brothers confess His name before men, but a goodly number besides, at the head of whom may be named the reigning Grand Duke, who has long

been stamped by the world as a *pictist*.* And this character is happily fully shared by his youthful Duchess, whose powerful influence (for theirs, unlike the majority of princely unions, was the result of early and long attachment) is invariably exerted to stimulate and strengthen her consort, in promoting the spiritual welfare of his subjects. As a natural consequence, not only the chaplaincies at his different residences are filled by Gospel preachers, but every pastorate in the gift of the sovereign which falls vacant, is supplied by men of true Gospel views, though such must often be sought for and

brought from afar, as most, alas! of the native candidates for the ministry have of late years passed over to the Rationalist camp.

Such a state of things warrants the hope that a new and better era is about to dawn on this beautiful and interesting duchy, and that its young and singularly amiable sovereign may be the honoured instrument, not only of bestowing increased political liberty (towards which all his *spontaneous* acts of government tend), but true Gospel light and freedom on his subjects.

T. B. K.

THE ELECTORATE OF HESSE-CASSEL.

This portion of Germany calls at the present moment for peculiar observation and sympathy. The ancient and historically-famed electorate of Hesse-Cassel is now made the theatre of a dire political struggle, in consequence of one of the most flagrant breaches of faith, of which an unprincipled Prince (aided, if not instigated, by a parasitic minister) was ever guilty!

It may not be uninteresting to your readers to obtain a glimpse of the religious condition of a people suffering under the arbitrary overthrow of a constitution voluntarily granted, and solemnly sworn to, *twenty-five years ago*, by the very Prince who now seeks to wrest from his subjects the rights then bestowed, while they (with a forbearance which seems to speak a fear of God) have, hitherto, at least, opposed nought save passive resistance to foul aggressions, and legal remonstrance to the illegal measures of the Court.

The accounts given in the English newspapers of the transactions in Hesse-Cassel have generally been so false, or so unintelligible, that it cannot surprise the continental reader that British sympathy, which throbbed so high for Hungary, should be scarcely at all excited for Hesse-Cassel, and it may, perhaps, contribute to do so, when Britons learn the piety of very many of those whom their Prince's faithless policy has exposed to the unscrupulous interference of Bavarian bigotry, and Austro-Russian autocracy. The intervention is, indeed, made on the ostensible ground of supporting the monarchical principle, but the real motive is that re-actionary return to all the abuses of privilege and power, which is becoming, in 1850, the watchword of those who, frightened out of their propriety by popular tumult, in 1848, conceded more *than* they ought, and seek now to resume more than either good faith, justice, or sound policy warrants.

I take for my text-book on the religious state of Hesse-Cassel, the report of the Rev. Mr. Kalthoff, missionary of the Cologne Association for promoting Christianity among the Jews, who, at the earnest request of a sister association in Cassel, was permitted, in the spring of the present year, to make a missionary tour through the electorate of Hesse,—one agent of the Cassel

Society having been removed by death, and the newly appointed successor being unacquainted with the localities desirable to be visited. Mr. Kalthoff's report states:—

"The first resting-place for my pilgrim staff was Cassel, as the friends of Israel in that city had, for above two years past, urgently requested me to come, and endeavour to revive the cause of Jewish conversion among the Christians of that town and neighbourhood. My course had been taken over Paderborn, where I had an opportunity of conversing with many Jews, whose hearts seemed softened towards Christianity, so that I could regard them as 'not far from the kingdom of God.' My residence of fourteen days in Cassel afforded me (praise be to God for it!) a succession of joyful experiences, not only among Christians and baptised Jews, (among whom I found several families of true believers,) but likewise among those descendants of Abraham who still adhere to the ritual of their forefathers.

"The cordiality with which I was welcomed to the homes of believing pastors and people in Cassel, Melsungen, and Felsberg, the kind hospitality with which my bodily wants were supplied, and the Christian love with which my spirit was refreshed, can never be forgotten by me, but must remain a source of joyful thankfulness to the end of my days. Despite the bitter cold which still reigned in the middle of February (above twenty-one degrees of Reamur, equal to seven degrees below zero of Fahrenheit), crowds of hearers—many of whom had travelled eight or ten miles (English) for the purpose—assembled every time I preached, whether in churches or other places of meeting, with a view to stirring up their zeal for Israel's conversion by the relation of facts in proof of the Lord's effectual blessing on such attempts. In Cassel itself my opportunities for pleading the cause of God's ancient people were not limited to meetings in places of public resort, for I was admitted to many a private circle, and witnessed an evidently increasing interest in our mission, among all classes. Indeed, all I saw and heard, not only in the capital, but throughout the electorate, convinced me that 'the judgments of God, which have, of late years, been abroad in the land,' have been productive of much spiritual benefit,

* A name which, ever since the days of Spener, has been held in Germany equivalent to Methodist in England, when such is used to designate the *sentiments*, rather than the *confession*.

and that the Lord has begun to pour out His Spirit, both on the shepherds and their flocks. In confirmation of what I myself observed, I may state, that a benefited clergyman, of high Christian character, much experience, and thorough knowledge of the ecclesiastical state of his country, assured me, that above one hundred truly evangelical preachers are, at this moment, zealously engaged in furthering the kingdom of God in the electorate. And in what glorious anticipations does not this fact warrant our indulging!

"I was further privileged to witness the formation in Cassel of a Hessian branch of the Home Mission, and was honoured to lead the supplications of the meeting for God's blessing on their future labours. May the great Head of the Church abundantly succeed them, and enable this new Society to go hand in hand with the elder Association for the Conversion of the Jews, so that the 12,000 descendants of Abraham, which reside in the electorate, may be favourably impressed by the newly awakened zeal of their Christian

fellow-subjects, and be led to follow in the footsteps of the flock, until they reach the CHIEF SHEPHERD, and find in Him rest to their souls."

Such is the spiritually promising state of a people at this moment exposed to the horrors of civil dissensions and a double foreign invasion! Blood has already flowed between those whose pretext is a desire to maintain peace and order! What will be the end, in a political point of view, no one can foresee. We all know "how great a fire a little spark kindleth," and many hearts in Germany are now heavy with the anticipation that "the hell-dogs of war" are about to be let loose upon us. The sky is indeed dark with clouds, and were man's wisdom our stay, and *the faith of princes our trust*, we might well despair! But the Lord reigneth! and in this we may rejoice, for He can make the very wrath of man to praise Him, and the remainder of that wrath He will restrain!

T. B. K.

HUNGARY AND MORAVIA.

CONSTANCY AND POVERTY OF THE PROTESTANTS.

The deep interest which the late political struggles in Hungary have excited throughout England, but more especially in the breasts of those who, valuing religious freedom as their own highest birthright, see its best human safeguard in free institutions, induces the belief that some notice of the present position of Protestantism in that country may not be unacceptable to the readers of *Evangelical Christendom*.

Amid a population of about eleven millions, the kingdom of Hungary contains three millions of Protestants, of which two millions belong to the Reformed, or Helvetian, and only one million to the Lutheran Confession. A small proportion, indeed, compared with the flourishing preponderance of Protestants which Hungary presented, for a considerable time after the Reformation. But ceaseless and most ruthless persecution did its (often bloody) work, with sensible effect, during the eighteenth century; and lukewarmness or open infidelity have, in later times, effected a still sadder defalcation from the Protestant ranks.

Within the last ten years, however, a new spirit has, by the mercy of God, been poured out on those long-slambering churches. Temporal misery has proved there, as elsewhere, the instrument of arousing many from the sleep of spiritual death; and that zeal for "the faith once delivered to the saints," which induced their forefathers to venture all for Christ, and cast even their lives on the die, has once again revived, in some good measure, in the breasts of their descendants. The political distractions of the last two years have been peculiarly blessed to this end, and principle has been put to a new test; for, with a view to gaining popularity with the Protestant party, the new Hungarian Government offered, not only protection against the Catholic aggressions, but to undertake the salarying of the Protestant clergy, and, in some good measure, the support of their worship. Such a

proposition had much that was tempting to a generally poor and hitherto much oppressed sect; and, accordingly, synodal meetings were held in two different places, in the month of September last, to deliberate upon it. But wise forethought and Christian prudence prevailed over the seductions of an immediate temporal advantage, and it was *unanimously* resolved to reject an offer, the acceptance of which would necessarily subject them to the control of a Roman Catholic Government. "Christ," said they, "left us not unprotected nor unsustained, during times of hottest persecution, nor will He forsake us now, if we abide faithful, but will sooner or later manifest His grace towards our churches. Come what may, we dare not, like Esau, sell our birthright for a mess of pottage."

In illustration of the strong faith which such a resolve manifests, I will here transcribe the report of an eye-witness of the deep poverty which reigns among the Moravian and Hungarian Protestants.

"On my entering," says a recent traveller, "the miserably poor parsonage of Jauchtel (in Moravia), I found myself in an uncouth lobby-like apartment, which served at once for the eating and reception-room, dormitory and study, of the reverend occupant.

"There I found seven aged men, all clad in garments of coarse black cloth, seated round a table, on which stood a large dish of potatoes, a salt-cellar, and several bottles with water. Yet the guests for whom this antediluvian feast had been provided, appeared not only perfectly contented with their humble fare, but exhibited a hilarity, for which the partakers of many a costly feast might have envied them.

"On their departure I was left alone with my host, from whom I learned the following particulars. He himself is, it seems, dean of the surrounding diocese, which comprises seven Protestant parishes, the pastors of which receive, in

addition to a wretched dwelling-house and small garden, a stipend of about 300 francs per annum; he himself, in his quality of dean, receives fifty more for travelling expenses.

"'But, assuredly,' said I, interrupting him, 'the members of your congregation exert themselves to ameliorate the temporal position of their pastors by means of presents.'

"'They are unable to do much in that way,' replied he, 'for the Roman Catholics being, by law, the sole possessors of the soil, the Protestants, who, generally speaking, must earn their daily bread in the sweat of their brow, can seldom command more than suffices to provide bare necessities for themselves and their families.'"

Overwhelmed by the sight of such extreme poverty, and cast down by a conscious inability to do anything effectual for its relief, the traveller remained sunk in silent and melancholy musings, when his reverie was interrupted by the cheerful voice of his host, who tried to console him thus:—

"'Think not, however, that we are unhappy on this account. Far from it! It is true, we must plant the potatoes, which constitute our chief support, in the land which our own hands have previously dug and prepared, while our beloved wives are equally industriously employed in house and garden. But these temporal hardships and bodily fatigues are richly overpaid by the joy we have in seeing the fruit of our spiritual labours among the people, and the unequivocal influence we possess over the minds and hearts of our flocks. And although I cannot deny that, occasionally, a pang has shot through my heart, and my courage has been prone to flag, when I have reflected on the destitute condition in which my family would be left, were I called

hence, still, in my better moments, I can thank God and take courage even in this respect, and more especially now, for within the last few years my clerical brethren and myself have fallen on the plan of dedicating annually a small portion of our limited incomes to the formation of a widow's fund, the management of which has been committed to me. This very day we were engaged in examining and closing the year's accounts, and I rejoice to say that the result shows, that the first of our widows who may be left desolate, can count on receiving a pension of ten guilders (about 16s. 8d. sterling) per annum. This, my friend, was the joyful discovery which diffused such gaiety over the simple meal at which you found us.'

"'Deeply moved,' continues the traveller, 'by such striking evidence of self-denying imitation of *Him*, who, 'though He was rich, yet for our sakes became poor,' I could but grasp the hand of this most worthy pastor, in expression of a cordial respect, for which I could not find words, and then took my leave, fully determined to make known throughout my fatherland, [Germany,] (where, blessed be God, there is no lack of brotherly love, nor disinclination to afford brotherly help,) the privations of our Moravian and Hungarian brethren, in the full persuasion that many a purse will be drawn for their relief.'

Such is the unvarnished tale of this traveller, and as it tallies in every particular with what I have learned of Hungarian Protestant suffering from other sources, I do not hesitate to commend their case to the ever-ready and open-handed sympathy of the British Christian public.

T. B. K.

A GENERAL ACCOUNT OF THE RHENISH MISSIONARY SOCIETY,

BY THE REV. L. V. ROIDER,

Assistant Inspector of the Barmen Missionary Seminary.

The Rhenish Missionary Society was founded in the year 1828. Three associations, those of Elberfeld, Barmen, and Cologne, united in the autumn of the above year, that they might, with common powers, attempt to send out missionaries to the heathen world, and take under their direction the stations which might be founded by them, and implore their common Lord for his blessing on that work. The above three associations were soon joined by others in the Rhenish provinces and in Westphalia, having the same objects in view. The associations thus combined, which, up to the present time, have been joined by about fifty other small and large associations in Western and Middle Germany, bear altogether the name of the Rhenish Missionary Society. The associations have appointed a committee, or, as we call it, a deputation, consisting of twelve individuals, the whole residing either in Elberfeld or Barmen, who have the management of its affairs in their hands. They hold, for this purpose, regular meetings once a month, or oftener, in the Mission-house. A part of the correspondence is conducted by the members of the deputation themselves, but the principal part of the business devolves on the inspector of the Mission-house. Once a year,

or even oftener, the deputation summons delegates, from all the combined associations, to a general assembly at Barmen, lays before them a report of their proceedings, and adopts such resolutions as may appear to be necessary for the extension and furtherance of the work. The General Assembly decides by a majority of votes.

When the Rhenish Missionary Society met in the autumn of 1828, one of the associations composing it, viz., that of Barmen, had already for three years established a mission seminary, and had published also a missionary gazette—*The Barmen Missionary Gazette*—of which 20,000 copies were in circulation. The mission seminary had at the first for its object, to give young mechanics the necessary instruction to qualify them for going out as missionary assistants to the heathen. But soon this plan was enlarged so far, that the young men should be educated with a view of becoming actual missionaries, who should pass their theological examination here, and should be ordained to go out as ministers to the heathen; only by way of exception are they sent out without being ordained as catechists, or even as assistants and mechanics. The Rhenish Missionary Society undertook, immediately after its foundation, the direction of the Barmen Mission

seminary. The inspector and the pupils were placed under its control. The first was a permanent member of the deputation; Dr. Richter was then the inspector, and he remained so till the spring of 1847, when he suddenly died. He was assisted by his brother, W. Richter, who died about two years before him. His place was filled by the writer of these lines, L. V. Rohder, and that of inspector by C. Wallmann since 1848.

The first missionaries of the Rhenish Missionary Society were sent to South Africa, to the territories of the Cape. They were four pupils of our mission seminary; one of them was a medical practitioner, and married. In the summer of 1829, they proceeded, together with the first missionaries of the Paris Missionary Society, in the same ship with Dr. Philip, superintendent of the London Missionary Society at Cape Town. The Lord has granted them the success of establishing there at first three stations, and soon afterwards two new stations. The two brethren, Leikhoft and Jahn, were, immediately after their arrival, invited by two small missionary associations in Stellenbosch and Talbagh to enter into their service. They did so, and remain at these stations up to the present time. Those local associations have lately made over their chapels and buildings to the Rhenish Missionary Society, and Stellenbosch and Talbagh are now our stations. To the first belongs also the out-station of Sarepta, and to the last the out-station of Steinthal. At these four places there are now about 1500 baptised persons, of whom about 500 are communicants.

The two other brethren who went out with Dr. Philip proceeded farther into the interior of the Cape territory, and purchased in the neighbourhood of Clanwilliam the property of a Boor, to which they gave the name of Wapperthal. That was our third station. There they established a little colony of heathens of colour, to whom they endeavoured to communicate not only the spiritual blessings of the Gospel but the benefits of civilisation. The Dutch Boors call these small missionary colonies *Institutes*, and are very hostile to them, because the poor heathens naturally go more willingly to the missionaries at the Institutes, where they are treated with friendship and kindness, than remain at the farm-houses of the Boors, where they are subjected to a treatment both iniquitous and unmerciful. Carpenters, shoemakers, curriers, hatters, house-stewards, partly sent by the Missionary Society itself, settle in the African Wapperthal, and instruct the 300 Hottentots who have gathered around them, not only in Christianity but in various handicrafts and other useful arts. The result is not very brilliant, but it is very satisfactory. The Institute of Wapperthal maintains itself, and requires no assistance from home. All who reside in it are baptised, and walk worthy of the Gospel. A strict discipline is kept up, and every one exerts himself to earn his livelihood in a respectable manner, and to leave off the former Hottentot habits of filth and theft. But the German colonists who have settled among them have, in part, set them a bad example, and the Society has believed it to be their duty to abstain entirely for the future from sending out such a class of colonists.

Already, in the year 1830, were two other stations founded in the Cape colony, and to fill them three new missionaries were sent over from Barmen in that and the following year. One of the newly-formed stations was also an Institute at the mouth of the Elephant River, and is called Ebenezer. The other, at Worcester, was placed in circumstances precisely similar to the village stations at Stellenbosch and Talbagh, and experienced very similar fortunes. Ebenezer was, much against the will of our Society, established in a very unfavourable situation; for the fertility of the soil depends on the rise and overflow of the Elephant River, and often for several years, sometimes for six or seven years in succession, it never overflows its banks, whilst the continuous drought is of very usual occurrence, and the Hottentots of the district suffer severely from famine; and the station would at last have been given up, if it had not formed an extremely important starting point for intercourse with the territories of Namaqua and Damra, to which the principal operations of our Society are now turned. The number of inhabitants at Ebenezer is comparatively small, between three and four hundred, but they are nearly all baptised, and they walk as becometh Christians.

These five were, till a short time ago, the only stations of our Society, within the *old* limits of the Cape colony. Latterly there have been added the Institute of Saron, near Talbagh, and the station of Commagass, in the north-west corner of the colony. At all the stations, buildings for the schools, and churches and dwelling-houses for the missionaries have been erected, and everywhere a formal living in community has been organised, *i.e.*, in every missionary community there are chosen, from among the baptised natives, elders or presbyters who form the Kirk session to the missionary, and who maintain discipline over the community. Clerks and church officers are chosen, native assistants are educated who especially give their aid in the schools. Missionary associations are established, and the people, though nearly all very poor, contribute according to their ability to the support of their ministers. The number of the natives in the territories of the Cape that are under the superintendence of our mission, reach probably to about 7000, of whom 2340 are baptised and 700 are communicants. The preaching of the Gospel has nowhere encountered systematic opposition from the natives themselves, and the Government has hitherto shown itself, for the most part, very favourable to the operations of the missionaries. On the other hand, the Boors are, almost to a man, bitter foes of the missionaries, because they rescue the negroes from their cruel oppressors; and if they, the Boors, should ever succeed in obtaining a share in the Government, there would be reason, not only for our missionaries, but for all the missionaries in the colony, to fear the worst.

In the year 1834, the Rhenish Missionary Society adopted the resolution to commence a mission in Borneo. At that time, the stations in Africa were efficiently filled, with no prospect of being extended, a pretty large number of pupils were prepared for being sent out, and there was no lack of demands to occupy that large and

hitherto wholly neglected island filled with heathens. In the above year, two messengers of mercy were despatched thither, and in 1836 three others followed; in succeeding years, six have been sent at different times; thus, in the whole, eleven missionaries have gone to Borneo. But, of these, only five are now in the field; the rest are dead, or have been obliged to withdraw; for the southern coast of Borneo, where our brethren settled, in order to enjoy the protection of the Dutch Government at Baujer, is marshy and in the highest degree unhealthy. The marsh fevers prevail almost to the same extent as on the perilous coasts of western Africa. The Dutch Government did not seem, at first, to regard with pleasure the introduction of our preachers into Borneo, and our first messengers had first to undergo a year's probation in Java, before they could obtain permission to pass over into Borneo; but now the Government is much pleased with the settlement of our missionaries there—supports them wherever they can—and seeks by this means to introduce among the heathen tribes some portion of civilisation and morality. Our missionaries in Borneo labour partly among the Mahometan Malays and among the Chinese in Baujer, with scarcely any visible effect—partly among the Dayaks, farther in the interior of the island, without any important immediate result. They have three stations in the interior, with several out-stations. These stations have churches, schools, and dwellings for the missionaries. The principal labours of the missionaries have hitherto been in the schools, which are attended by about 500 children. Of the scholars there is no reason to complain, but the old are mostly quite apathetic. Every missionary has a little household gathered around him, consisting of liberated debtors, who had fallen so deeply in debt that they had pledged life and limb to their creditors, and had become their property. The result of these measures is not yet important, though from forty to fifty Dayaks have been already baptised. More, however, may be expected, for the future Christian literature of the Dayaks, from the translations in which our brethren are engaged. A number of small school books have been already printed and distributed among them. By the aid of the English Bible Society, they have been enabled to print the whole of the New Testament in the Dayak tongue, and by means of the scholars to circulate it among the people; and, at present, one of our oldest and ablest missionaries is employed, in the service and at the expense of the Netherland Bible Society, to translate the Old Testament into the Dayak language.

In North America, too, our Society made an attempt, in the years 1835-1839, to carry the Gospel among the heathen Indians, but it did not succeed. One of the two missionaries at first sent out to Borneo, returned thence, after repeated attacks of alarming illness, and the physicians stated that he might recover in a climate such as that of western North America. He was sent there, in company with another brother, but the difficulties of reaching the Oregon Indians were too great. The brethren had to wait long at St. Louis for an opportunity of pursuing their journey. Meanwhile, one of the

brethren sickened and died, after lying long ill. Another brother was sent out to the survivor, but again a multitude of difficulties arose to their reaching the Indians; both the missionaries at last entered into the ministry in that district, among the communities of German emigrants, and the Indian mission in North America was given up by the Society.

Until the year 1840, the missionaries of our society in Africa had not advanced farther to the north than Ebenezer, and not once to the present northern boundaries of the Cape colony. Near to the boundary at Commaggas, an esteemed German missionary was stationed in connexion with the London Missionary Society. His name was Schmelen. At an earlier period he had been in Namaqualand, on the other side of the Orange River, and he was now worn out with age. The London Missionary Society declined to send him any assistants, because they had given up the western coasts of South Africa, and left them to be occupied by the Rhenish Society; thus Schmelen turned to us, and prayed for fellow-labourers. The first brother we sent him, Kleinschmidt, went out to him in the year 1840, and in the following year, five other brethren went, who were not, however, all disposed to remain in Commaggas, but resolved to proceed thence farther northwards to the Little Namaquas on the south of the Orange River, and to the Great Namaquas on the north of the Orange River. They first received from Schmelen all the information which his experience could furnish, and made also their first attempts in the difficult Namaqua dialect, which, on account of its wonderful clicking sounds, can scarcely be pronounced by Europeans. In the year 1842, the three first brethren removed into Great Namaqualand, and as far as the tropic of Capricorn, where the boundaries of Negroland or Damra close, almost hermetically, opposite to the territory of the Yellow Namaquas. Next year they were followed by two other missionaries into Little Namaqualand, and when, in 1848, the old Schmelen died, Commaggas continued to be occupied by one of our missionaries. Thus we have to the south of the Orange River, in Little Namaqua, three stations—Commaggas, Hokfontein, and Peela, with several out-stations. In these are placed three missionaries, with several native assistants. They carry on their labours among some 2000 Namaquas, who are scattered over many hundred miles of these deserts, and, besides their Namaqua tongue, for the most part understand also the Dutch. About 300 have been baptised, and the desire to obtain baptism (at least for the sake of the honour) is universal. The people are poor and filthy, but little grain is grown, and for cattle little grass can be found. The whole country is now English territory, and thus it is sure to happen that the rapacious Boors will take from these poor people their last wells, and their fertile strips of land.

Of the three brethren who proceeded into Great Namaqualand, two, as we have said, advanced to where the Zwashaubder flows into Whale-bay, and forms the northern boundary of Namaqualand. The third remained in the heart of the country, and built himself a house and a church near a beautifully lying

fountain, and called the place Bethany. From this centre he commenced his labours all round, in a wide circle which is larger than all Ireland. But very few people reside in these districts, only some 3000, who, in order to find food for their small cattle, travel incessantly from one pasturage to another, keep as long as possible by their teachers in Bethany, but must always soon pull down their huts, in order to set them up again, for a short time, in more suitable localities. The missionary, too, travels the greater part of the year, and visits all the separate parties in the desert, remains with each a few weeks or months, teaches and administers the sacraments, and then returns again to the centre at Bethany. With each troop is a native assistant, who carries on the work of instruction in the absence of the missionary. About 1000 are baptised, of whom, probably, the half partake of the Lord's supper. The missionary usually employs an interpreter, as the pronunciation of the Namaqua dialect is too difficult. But they have already succeeded in fixing the language by writing, and, besides a catechism, they have translated the Gospel of Luke into that tongue; and by the assistance of the English Bible Society have had it printed at the Cape, and distributed among the people. At present, the large circuit of the desert of Great Namaqualand is divided into two parts, and a second missionary has been sent out to the help of the one who has hitherto occupied the field alone.

The two missionaries who proceeded, in the year 1842, to the northern boundaries of Namaqualand, met with a very friendly reception from Tonker, the Namaqua chief of that district, who had dwelt before in Little Namaqualand, and had there been baptised. They were the means of suppressing the desolating warfare which had hitherto been waged between the Namaquas and the Damras, and of establishing peace. Upon this they thought that the door was opened to them to visit the populous tribes that live to the north, towards the Niger; but disputes in their own neighbourhood prevented all extension of missionary undertakings. The Wesleyan missionaries were the only individuals who, before us, had hitherto penetrated into these desolate tracts, and though it was towards the interior, they thought that they had a prior claim to Tonker's locality. This occasioned painful disputes, and at length our missionaries abandoned the locality. The Wesleyans occupied it; but it is lamentable that Tonker with his people have relapsed into the abominations of heathenism, and they have become the worst robbers and murderers, so that our missionaries in that district have no more dangerous foe than that Tonker, who formerly sat at their feet. Directly that our missionaries were obliged to abandon Tonker's locality, two brethren were sent out to their aid in 1846. They now divided themselves. Two went forward into Damraland. One established at Whale-bay the station of Schepmannsdorf, of the highest importance for intercourse by sea; and one, somewhat farther to the south, and towards the interior, founded the flourishing Rehoboth, at some hot springs which are pretty numerous in that district, and the country round

about is rather fertile. The Namaqua tribe, which has settled there, to the number of 1800 souls, is not compelled, by the want of food for their cattle, to disperse at every instant, but reside so constantly, that the chief, and several of his principal retainers, have begun to build for themselves stone houses near the beautiful church and school, a thing hitherto unheard of in Namaqualand. The congregation numbers 400 baptised persons, and about 100 participants of the Lord's supper; and though it has existed only for a short time, it is one of the most prosperous of our missionary communities. The two elders, the four deacons and deaconesses, discharge their offices in an exemplary manner; public worship is very regularly attended; a strict discipline is administered. Amidst the tumults of war, always raging around, Rehoboth has hitherto been preserved as a community of peace. A missionary association has also been formed.

The two missionaries who resolved to penetrate northwards into Damraland, and to whom lately two other brethren have gone, have had to struggle with very great difficulties among the rude and savage negro tribes. Without an interpreter, and without any assistance, they had to master a language to which they were perfect strangers, and which, from the hoarse throats of the people, sounds unintelligible in the highest degree, and appears to be extremely copious in flexions. It would seem that the Damra language is allied to that of the Caffirs. Our missionaries have, with unspeakable pains and labours, reached that point, that they can both preach in the language, and they have printed some little books in it. At first, they kept together at one station, but they have now three separate stations, and will probably extend them to a wider circle, as soon as the travels undertaken to explore the country beyond Whale-bay towards Lake Ngami have opened paths into the interior. In Damraland, though the missionaries cannot yet speak of the fruits of their labours, they can speak of many lovely buds and blossoms.

Our African mission has also, within the last five years, planted an offshoot, the only one which, on the western coast, has been carried far into the interior of the country. On the northern boundary of the Cape colony, not far from the middle, lie the Harrel mountains, on one extremity of which live a tribe of Bastards, on the other a tribe of Caffirs, that have been separated from their kindred tribes, and have wandered up and down for many years. Among both tribes a mission has been commenced; in 1845 among the Bastards (800), of whom 150 have been baptised; in 1847, among the Caffirs (700), of whom already 100 are baptised. The two stations are called Amandelboon and Schietfontyn. They would all have the prospect of pleasing prosperity, if the hostile Dutch Boors did not penetrate to them, with an intention to drive out the tribes, and to seize upon their fine pasture lands for their own herds.

Lastly, in 1847, the Chinese mission was commenced. When the tidings spread on every side that China was open, at Gutzlaff's pressing invitation two missionaries were sent thither, to superintend that portion of the native preachers

who speak the Punti dialect, in the province of Kwang-tung, among nineteen millions of Chinese. A year after, a third was sent out; but before he arrived, one of the two first (Koster) had died. Between the survivor (Genahr) and Gutzlaff several points of difference had soon arisen, which led Genahr to leave Hong Kong, and to proceed with a native assistant to Taiping, on the road to Canton. Lobschied, the brother that followed, seemed to agree better with Gutzlaff; but he soon longed for an independent sphere of labour, and when he had a little mastered the language he, too, departed from Hong Kong to Sai-heong, between Hong Kong and Canton, where a very extensive field of labour was soon open to him. By his medical practice he found access everywhere. Thus he left small Chinese tracts, and as with his native preachers he could go without hindrance from place to place, the districts were contending for his visits. Unfortunately his health soon became much impaired, and on this account he engaged brother Genahr to go to him at Sai-heong. The latter undertook the chief management of the station, instructed the assistants, and founded a small seminary for future Chinese preachers; while on the other hand, Lobschied, as much as his feeble

health permitted, was almost constantly engaged in missionary journeys in the country around. A short time since another brother has been sent to their aid, who is now in Sai-heong, engaged in learning the Chinese language.

Thus the Rhenish Missionary Society supports twenty-five stations, with several more out-stations, in three different parts of the mission-field—viz., in South-eastern Africa, in Borneo, and in China. It has sent out fifty missionaries, who are, for the most part, married, and of whom seven have already died. The yearly income amounts to from 23,000 to 32,000 thalers (Prussian currency), from £3,150 to £3,600. It possesses a mission-house, in which the pupils are educated, ten at a time, and a small congregation and mission-chapel, near the mission-house, in which public worship is conducted by the pupils exclusively, under the direction of the inspector. Once a year missionary meetings are held in all the congregations connected with the Society, which have assumed the character of public festivals. Once a month missionary prayer meetings are held. Every fortnight there appears a report of the labours of our missionaries, and once a year a general report is published.

Home and Miscellaneous Intelligence.

EVANGELICAL ALLIANCE.—BRITISH ORGANISATION.

HONORARY SECRETARIAT: REV. T. R. BIRKS.—CONFERENCE OF 1851—FOREIGN CIRCULAR—CONVERSAZIONE.

HONORARY SECRETARIAT: REV. T. R. BIRKS.—The following letter, addressed to the Official Secretary, has been received from the Rev. T. R. Birks, rector of Kelshall, in reply to the resolution of the Council, inviting him to become one of the Honorary Secretaries of the British Organisation, in the room of the late Rev. Edward Bickersteth:—

“Kelshall, Royston, Nov. 27th, 1850.

“My dear Friend,—I received this morning your kind letter, containing the request of the Council, that I would accept the office of Honorary Secretary to the British Organisation of the Alliance, in the place of my beloved and lamented father-in-law, Mr. Bickersteth. I feel, deeply, how unworthy I am to succeed him in any office, and especially in one, where his spirit of catholic and earnest love to all the people of Christ found its fullest and most delightful utterance. The very fact of such an offer tells me, in most practical language, of the deep loss the Alliance has sustained, in one whose name was like a tower of strength, to conciliate the confidence and sympathy of his own brethren, the clergy of the church of England, as, indeed, of all his brethren in the household of faith. But while fully conscious how small is the influence I can bring to this good work, compared with that which he had earned, by so long a course of simple and earnest devotedness, I do not think that I should be justified in refusing the unanimous request of the Council; especially

when I bear in mind the terms in which it has been conveyed, and that it is, at least in part, designed as a grateful tribute to the memory of his services in that good cause, who is now translated to the world of perfect love. However imperfectly I may be able to fulfil the office, you may be assured of my full conviction, confirmed by all the passing events of the day, that the cause of Christian union is dear to the Great Head of the Church, that the Evangelical Alliance is a seasonable, as well as a blessed and holy work, and that it is a high privilege to have the humblest share in the effort thus made, to heal the breaches of the spiritual Zion, and to bring all believers nearer together in their common Lord, their one faith, and their common hope of eternal glory. With sincere thanks and brotherly love, believe me,

“Yours ever in Christ,

“T. R. BIRKS.”

CONFERENCE OF 1851.—In addition to the provisions and arrangements already announced, it has been resolved by the Committee of Council, and they are earnestly desirous that the resolution may obtain the widest possible publicity, “*That ALL MEMBERS OF THE ORGANISATION be admissible, as visitors, to the Meetings of the next Conference.*” The Committee have also under their consideration the desirableness and practicability of an *extended* course of Lectures on the doctrines included in the *basis* of

the Alliance, and the several forms of error which stand opposed to them.

FOREIGN CIRCULAR.—In order to afford members of the Alliance abroad, and of Foreign Organisations, as well as Christian brethren generally in other countries, early information of the arrangements and proceedings determined upon in connexion with the Conference of 1851, a circular has been proposed, and is being forwarded to all the Committees of Foreign Organisations and Sections, of which the following is a copy :—

"7, Adam Street, Adelphi, Strand,
London, Dec. 23, 1850.

"Beloved and Honoured Brethren, — The Council and Members generally of the British Organisation have had it deeply impressed upon their minds, that the *Exhibition of Works of Art and Industry*, proposed to be held in London next year, will, in the providence of God, afford such opportunities for intercourse and communication between Christians of different communions and from various countries, as ought not to be allowed to pass by unimproved.

"Accordingly, while the Council do not intend to assume the responsibility of any measures which are not directly authorised by themselves, and rejoice that an independent Committee has been formed, with the view of rendering the presence of the many strangers who may be expected to visit our metropolis subservient, by arrangements of which you will be duly apprised, to the purpose of advancing the kingdom of Christ,—they were instructed by the Conference, which met at Liverpool in October last, to appoint the next Annual Conference to be held in London, during the period of the Great Exhibition; and, further, to consider what plan could be adopted for promoting, amongst the foreign Christians then assembled, and especially in connexion with the Conference, the objects for which the Evangelical Alliance exists.

"Pursuant to these instructions, a numerous attended Meeting of the Council was convened at Torquay, on Tuesday, the 19th of November, their sittings being continued by adjournment until the afternoon of Thursday, the 21st.

"In proceeding to consider the several topics demanding their attention, the Council felt that the first thing necessary to be determined was, the question of admission to the various meetings of the Conference, in reference to which they unanimously resolved :—

"1. That as there is reason to expect, among the foreigners who will visit London next year, many who are members of the Evangelical Alliance, or members of the Foreign Organisations of the Evangelical Alliance, the Council are of opinion that such brethren, on presenting their credentials, should be cordially welcomed as visitors to the meetings of the British Organisation.

"2. That as one important object contemplated, in holding the next Annual Conference in London, is the diffusion of the principles of the Evangelical Alliance among foreign Christians who are expected to be there, the Council recommend that they be admitted to the meet-

ings, or to such of them as may be hereafter specified, as visitors, on their presenting proper testimonials.

"3. That a Committee of Conference sit contemporaneously with the Conference itself, for the purpose of receiving and examining the credentials or testimonials of foreign brethren, and giving them tickets of admission to the meetings, agreeably with these resolutions.

"The only case in reference to which the Council could apprehend any serious difficulty, was that of *Slaveholders*. They accordingly resolved that these should not be admissible to the meetings of the Conference.

"It was then agreed that, as the month of August, 1851, appears to be the most convenient time for holding the Conference, the Council meet (D.V.) on Tuesday, the 19th of that month, being the anniversary of the Conference of 1846, at which the Evangelical Alliance was formed, and that the Conference open on Wednesday, the 20th.

"That on the Wednesday morning, the 'Annual Address,' adapted to the occasion, be delivered, the 'Practical Resolutions' read and enforced, and the Annual Report of the British Organisation presented; and on the Wednesday evening, a meeting be held for the mutual introduction of brethren.

"That Thursday morning, the 21st, be devoted to a free and fraternal conversation on the subject of Christian union; and on Thursday evening, the Committees of Foreign Organisations, having been previously invited to furnish the Council with reports of the state of the Alliance cause in their respective countries, such reports to be read, and each of them followed by a free and general conversation. That at the sitting on the following morning, Friday, the 22nd, this reading of foreign reports, and intercommunication on the topics suggested by them, be resumed and continued; and in the evening a public meeting be held, at which foreign brethren chiefly shall be engaged.

"That Monday, the 25th, be given to the consideration of the subject of *Infidelity*, it being an instruction to the Committee of Council to secure the preparation of a paper to be read, on Continental Infidelity, by some foreign brother, and also one on the aspects of the same evil in our own country.

"That Tuesday, the 26th, be occupied with the subject of *Popery*; and that, in reference to that subject, two papers be also prepared, one on the state of the Papacy in Continental Europe, by some Continental writer, and another on the aggressions of the Papacy in the British empire.

"That Wednesday, the 27th, be devoted to the subject of *Sabbath desecration*, some brother in Germany to be solicited to prepare a paper on the Sabbath question, as at present affecting that country, and another paper to be prepared on the same topic, in its relation to this kingdom.

"That on the morning of Thursday, the 28th, a public meeting be held; and in the evening a general *conversazione*.

"That on Friday morning, a public breakfast be held, after which, *Religious Liberty*,

and more particularly the circumstances of British subjects abroad, in relation to it, be brought under consideration; and that the evening be given to a concluding and parting meeting, strictly devotional.

"It has since been proposed, and the proposal will no doubt be carried into effect, that a course of *Lectures*, extending over the summer months, should be delivered in London, by leading Ministers and others;—the *first* part of the course to be expository of the articles of our *Basis*; and the *second*, directed against the errors and evils to which we profess to be unitedly opposed, such as Infidelity and Rationalism, Popery and Tractarianism, Slavery and the Slave-trade, and Sabbath desecration.

"We have great pleasure, dear brethren, in communicating to you these particulars of information, and indulge a confident hope that, 'if the Lord will,' we shall enjoy the happiness of again receiving amongst us not a few of those with whom in times past we have 'taken sweet counsel,' as well as of welcoming many whom as yet we have not 'known in the flesh;' and that thus the union actually existing among the true followers of the 'one Lord,' will not only be manifested, but, by our enlarged acquaintance with each other, the extension and increase of that union be promoted, and, as a blessed consequence, the fruits fitted to be produced by the members of the Christian family throughout the world obeying the command of their common Master, to 'love one another,' be made to 'abound more and more.'

"Permit us to request, *very earnestly*, that you will have the kindness to make known the contents of this letter, not only to the members of your Section of the Evangelical Alliance, but as extensively as possible among all classes of the children of God, by publication in your religious journals, and such other means as you may be able to devise; and also, that you will endeavour, as far as practicable, to let each one purposing to attend our meetings, come to us *suitably attested* as a member of the Alliance, or of your Organisation in connexion with it, or, if neither of these, yet, as evangelical in doctrine, and of Christian character.

"It would greatly assist us in perfecting our plans, and applying for hospitality, which we are anxious to provide to the utmost extent of our ability, could we obtain from you, *early in the month of July*, some general idea of the parties who may be expected to visit us.

"Will you further permit us to solicit your special attention to our proposed arrangement for the evening of Thursday, the 21st of August, and the forenoon of the following day, and to bespeak your concurrence in it; and, in proof of such concurrence, will you kindly undertake to forward to us, some few weeks beforehand, in order that, if written in your own language, we may secure a proper translation, a Report of the state of the Alliance cause in your country, reviewing its history, specifying impediments in the way of its progress, detailing benefits which have resulted from the movement, noticing present circumstances favourable to it, and showing what are its prospects.

"It is unnecessary for us to trespass longer

upon you, except to entreat that you will unite with us in fervent and continual prayer, that the occasion to which we are looking forward may be eminently preceded, attended, and followed with the Divine blessing, and prove, in these times of deep and stirring interest, and in view of the great conflict between the powers of light and of darkness, upon which we seem to have entered, a means of banding more closely together, in faith, in hope, and in love, whether for action or for endurance, all who belong to the one Church of the living God.

"Commending you affectionately to the care and grace of our Redeemer; and trusting that we may receive from you an early and a favourable reply, addressed to the Official Secretary, No. 7, Adam Street, Adelphi, London,

"We are, beloved and honoured Brethren, yours ever faithfully, in Christian and Alliance bonds,

"C. E. EARDLEY, President.

R. C. L. BEVAN,	} Treasurers.
THOS. FARMER,	
T. R. BIRKS, M. A.	} Hon. Secs.
J. BUNTING, D. D.	
DAVID KING, D. D.	
E. STEANE, D. D.	
J. P. DONSON, Official Sec."	

CONVERSAZIONE.—On Friday evening, the 20th ult., a general meeting of the London members was held at Freemasons' Hall. Among the brethren who were present, it was gratifying to observe the Rev. A. S. Thelwall, Rev. W. J. Langdale, Rev. Dr. Twining (of Nova Scotia), Rev. Dr. Steane, Rev. Dr. Aroher, John Henderson, Esq., John Finch, Esq., Marcus Martin, Esq., John Martin, Esq., Charles Waller, Esq., M. D., Rev. John Howard Hinton, Rev. W. Arthur, Rev. P. La Trobe, Rev. James Stratten, Rev. Owen Clarke, Rev. R. Redpath, Rev. George Scott, Rev. C. Hargrove, Rev. Dr. J. Cunningham, Dr. Oxley, Rev. W. Froggatt, Rev. A. Renton (Hull), Rev. J. Jordan (Enstone).

The Rev. A. S. Thelwall having implored the Divine blessing, tea and coffee were served, and about an hour was spent in Christian intercourse.

The more formal engagements of the evening were presided over by the Hon. Arthur Kinnaird.

Letters were read by the secretary from the Rev. W. W. Robinson, Rev. Dr. Morison, and Thomas Farmer, Esq., expressive of deep regret at not being able to attend the meeting, through illness or other circumstances.

The Rev. J. H. Hinton gave out a hymn and read a portion of Scripture, and the Rev. Charles Hargrove offered prayer.

The chairman, in a few introductory remarks, congratulated the meeting on the comfort of being able thus to assemble together, to participate in the calm and quiet of such an occasion, at a time when so much excitement prevailed on a certain topic out of doors. It was pleasing, also, to observe the union of feeling which existed everywhere upon that subject; it was a triumphant illustration of the practical good which the Evangelical Alliance is calculated to effect. He be-

lieved that the Alliance was beginning to be more favourably regarded by many who had hitherto stood aloof from it; indeed, he knew this to be the case in his own immediate circle. And if, in the great conflict upon which, as he felt assured, Christian men were about to enter, they could, in a loving and Alliance spirit, resist the evil without attacking those whom it enthralled, the most blessed fruits would result from what had taken place.

The Rev. W. Arthur said there was nothing beautiful on earth except when heaven was illuminating it, and it was just the same with Christian brethren. We could not see the beauties which made them lovely, unless the countenance of God was shining upon them, and shining upon our eye, so that we ourselves were also illuminated. He felt that we had a high responsibility in endeavouring to keep up the spirit of devotion which originally characterised the Alliance. Next year the world would come to look at our English Christianity, and at no time in the history of Europe could the nations be drawn to our shores, and their attention be so much directed to our religious character, as at that period. M. Guizot, whom the revolution in France had thrown down from power, and M. Lamartine, whom the revolution had elevated to the helm of affairs in that country, had both visited this nation since that event, and had both recently published a book respecting us, and they concurred in ascribing the stability and welfare of England to her religious principles. Next year we should have the philosophical infidels of Germany, and the bigoted Roman Catholics of all the continental countries, amongst us. The Russian, the Turk, the Italian, the Spaniard, the lover of pleasure, the despiser of God, the man who was panting for the secret of a quiet policy and a happy country, the merchant who was agape for the discovery of some means of transferring our commercial success to his own land, and every variety of mind would be gathered together in this capital, and all would be looking out upon us, upon our churches, upon our Sabbaths, upon our congregations and institutions, and trying to learn, favourably or unfavourably, what religion—as exhibited in England—had done for this country. In the presence of an opportunity so great as that, our responsibility was very heavy indeed. One thing (said the reverend gentleman) we must see to: that there be a practical exhibition of Christian union. If the Roman Catholic or the infidel philosophers come here and see our various sects quarrelling one with the other, what will they say? That Presbyterianism is bad, that Wesleyanism is bad, or that any other sect is bad? No. The inference they will draw will be, that the Bible in the hands of the people is bad—and that inference will be unfavourable, therefore, not to any sect, but to the word of God. Let it be shown, then, that the diversities which exist among us on minor points are not inconsistent with, but favourable to, brotherly love.

The Rev. Mr. Tanner (the President of the educational establishment of the French Mission in Canada) followed in an interesting speech, in which he urged upon the Christian community the duty of cultivating love, and exciting one another to good works and charity.

The Rev. Dr. Steane next addressed the meeting, and stated a few facts in relation to the adjudication of the prizes that had been offered for the two best Essays on Infidelity to working men. The prizes were £20 for the best essay, and £15 for the second-best. A hundred and nine essays had been sent in; and, speaking of these productions generally, it was the opinion of the Rev. Dr. Blackwood, of Ventnor, Mr. Scott, and himself (Dr. Steane), to whom the duty of adjudicating the prizes had been entrusted, that they reflected the greatest credit upon their authors; indicating an extraordinary amount of knowledge, much vigorous thinking and felicitous writing, and in the main a considerable acquaintance with the workings of infidelity among the operative classes—so nearly in merit were some of the essays, that very great difficulty had been experienced by the judges, as they approached the end of their labours, in deciding which were the best; but, when the Prize Essays were published, he trusted that the judgment of the public would accord with theirs. The two essays which had obtained the prizes were, the first of them, written by Mr. Charles Smith, a friend who was present that evening, and who was the author of a prize essay on Sabbath desecration; and the second of them by a working man in Glasgow, who would receive the prize awarded to him at a meeting similar to the present, to be held in that city on the return of Mr. Henderson.

The Rev. J. Jordan, of Eastone, after a few observations on the principles of the Evangelical Alliance, which, he said, were those of Christian union and love, maintaining as their basis all that was essential to Christian salvation, consenting to differ only on those minor points which are of time, proceeded to advert to the prize essays, the subject of those essays, "Infidelity," being one with which the Alliance undertook to deal. Mr. Charles Smith, the successful competitor, was already known as the author of one of the prize essays on the Sabbath question. Mr. Smith was a working man, a compositor, in Mr. Hansard's printing establishment, and seeing how fully he was occupied every day, and by night very often, it might be thought that he would scarcely have time to turn his attention to the subject with any hope of success: but as a proof of what the human mind was capable of, he might add, that Mr. Smith not only found time to write essays, but had acquired, by his own industry and perseverance, several languages, both ancient and modern. The reverend gentleman then called Mr. Smith to the table, and presented him with the prize,—a purse containing twenty sovereigns,—amid the cheers of the assembly.

Mr. Smith having thanked the meeting,

Mr. Hely (the brother-in-law of Dr. Achilli) next spoke, and stated that, in a pastoral letter which had issued from the Bishop of Romagna, the Evangelical Alliance was described as the greatest enemy to Popery; and he (Mr. Hely) did most heartily rejoice that it had been chiefly instrumental in procuring the deliverance of his relative, Dr. Achilli, from the Castle of St. Angelo. He had passed the greatest portion of his life in the city of Rome, twenty-six years of

it uninterruptedly; so that he had had sufficient opportunity of observing, studying, and becoming intimately acquainted with, the ways and tendencies of the Roman Government. He had been a witness of the bloody times of Gregory XVI., and the hypocrisy and unfaithfulness of Pius IX., the Revolution of 1848, the fall of the Republican Government, the restoration of the Pope, and the persecution and the cruel revenge since perpetrated in the name of Him who said, "My kingdom is not of this world." His eyes had beheld, and his heart wept over the breathless remains of the dearest and most valiant Italian youths, to whom the Pope had refused Christian burial, because they had fought against his temporal dominion. The people of England might depend upon it, that Rome would destroy them, absorb their marrow, spill their blood, and finally be the cause of the loss of their souls, if they tarried much longer in doubt respecting that which their sincerest and best friends warned them against. In his own person, then, he could testify to the intolerance and tyranny of Rome. Rome was a treacherous enemy; she stood to no treaty; her arms were insidious; and, humanly speaking, our means of defence were unequal to hers of offence; she was intolerant, faithless, and cruel. It was untrue to say that the Inquisition had been abolished. The system of Rome was ever the same, and her priests were the same now as they were in the days of Dominick, of Guzman, and of Torquemada. When he quitted Rome, on the 11th of October, the streets and private houses presented a scene of terror. The houses were being searched for Bibles, and other interdicted books, and he himself was nearly receiving a blow from one of the *sbirri* who were engaged in the search. In the beginning of May, 1849, he obtained, from her Majesty's consular agent at Rome, a certificate, which stated that he was an English subject, and this enabled him to display the British flag. That

flag was exhibited in his parlour when a police agent entered it, and obliged him to sit down, guarded by a *gendarme*, whilst he instituted a severe search through the house. The consular certificate was not respected, and his English Bible was seized, and thrown aside, as if it were a venomous reptile. Seeing this, he could no longer remain silent, but jumped up and remonstrated with them upon the act. The reply he received was, that it was of no use to make any such declaration, for it was the determination of the Roman Government to destroy that book wherever they could find it. The Inspector Valponi, who conducted the search, was the same man who had taken Dr. Achilli to the prison of the Inquisition, and upon leaving, he turned to his companions, and said, "This poor devil is the brother of that scoundrel, Padre Achilli, who has lately escaped from the Castle of St. Angelo." The police of Rome had denied that he (Mr. Hely) was expelled from that city, and the *Daily News* had reported the denial. All he could say was, that his passport, which bore the police stamp, ordered him to quit Rome in two days, and that by a particular route.

The Rev. Dr. Thomson (who is about to visit Spain, Portugal, and Italy) drew attention to the fact, that whilst full religious liberty was permitted to, and enjoyed by, the subjects of Roman Catholic powers in England, the English Protestants were the objects of persecution in Roman Catholic countries. It was the fault of our own Government that, in the treaties entered into with foreign nations, no stipulations were inserted for securing this privilege to our countrymen.

The doxology having been sung, Dr. Steane pronounced the benediction, and the assembly separated.

In the course of the meeting, several new names were handed in for membership.

FOREIGN CONFERENCE AND EVANGELISATION COMMITTEE FOR 1851.

Honorary and Corresponding Members.—

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proposed Exhibition of Arts and Manufactures of all Nations, in 1851, would open a new and important field for Christian operation, the above Committee has been formed, on the broadest catholic principles, of men of various denominations, "who hold the Head, even Christ," for the purpose of securing religious services and lectures during the period of the exhibition, conducted by faithful ministers, in the various foreign languages.

For distributing the Scriptures and Evangelical Tracts, &c., and also employing missionaries amongst the foreigners.

For promoting special intercourse with Christian foreigners, with a view to the interchange of information on the progress of the Gospel.

To provide a reading-room, from May to October, supplied with foreign and domestic Christian periodicals, where brethren may have opportunities of meeting one another, and where a registry of addresses may be kept.

Also to give publicity, among our own countrymen from the provinces, to such special arrangements as may be independently made by Evangelical ministers and societies for their religious benefit.

To carry out the foregoing objects, considerable funds will be necessary. The Committee are desirous, before incurring any serious outlay, to ascertain the extent to which they may count upon the support of the Christian public. The scale of their operations must be regulated by the resources at their command. The chief outlay will be in defraying the expenses of a few faithful men, whom it will be desirable to invite over from various parts of the Continent; whilst there are some who would, no doubt, consider it a privilege to co-operate with the Committee in this work, who would require no such assistance. The hire of halls, and other suitable buildings, will form another heavy charge.

The success of the whole effort may largely

depend on its being undertaken on a scale of some magnitude, and the Committee earnestly trust that the response to this appeal may be such as to warrant them in taking measures suitable to the importance of the occasion.

WILBRAHAM TAYLOR,
Hadley Hurst, Barnet, Hon. Sec.

N.B. The Committee formed by the Rev. R. H. Herschell is merged in this.

* * Subscriptions will be received by all members of the Committee, or may be paid to "The Conference Fund for 1851," at Messrs. Ransom and Co.'s, Pall Mall East.

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ON INSPIRATION.

IN REPLY TO CERTAIN STRICTURES ON THE PAPER AT PAGE 260, VOL. IV.

(To the Editor of *Evangelical Christendom*.)

My dear Friend,—As the original paper on inspiration, which I feel myself called upon to defend, appeared in your pages, you will, doubtless, afford me an opportunity there of replying to some strictures on it, and of remarking upon another theory of inspiration, which the Rev. John Howard Hinton has published, in a Lecture delivered at the chapel of Stepney College, on the opening of the session, September 18, 1850. I will first refer to Mr. Hinton's theory of inspiration, and then to his strictures upon myself.

Mr. Hinton's theory of inspiration is evidently crude and unformed. He is rather feeling his way towards the truth, than as yet himself clearly possessed of it. Were this not so, he could never have fallen into the strange error of confounding the power of the Godhead in Christ with that of inspiration in men. At page 19, he says, "inspiration . . . consisted essentially in the communication of *God's mind to men*, either for their own guidance, or for the purpose of further communication to others." So far

this is right and true; but when he comes to exemplify it, we are astonished to find that he includes, amongst the *men* honoured with the communication of God's mind, the Son of God himself. For in the same category with Abraham, Nathan, David, and others, Christ is thus introduced, as if He were but their fellow. "'For he whom God hath sent,' said John, of the greater prophet who followed him, 'speaketh the words of God.' And of his own teaching Christ himself declared, I have not spoken of myself, but the Father which sent me; he gave me a commandment what I should say, and what I should speak." It is surely unnecessary for me to do more than point out this confusion between the Divinity in Christ, and inspiration in prophets and apostles, and to remind Mr. Hinton, how ready and glad Unitarians would be to lay hold of such an assertion as this, in support of their own errors.

In the theory of inspiration which Mr. Hinton maintains, he has what he terms various "*ideas*

of inspiration;" one being, that it is "*a communication of Divine wisdom*;" another, that it is "*a communication of Divine knowledge*;" and a third, that it is a "*Divine indwelling, or possession*," somewhat analogous to the demoniacal possessions of the New Testament age. In part of this theory, adjusted as I will presently show, I agree with Mr. Hinton, but I think his second and third ideas are, in effect and power, one and the same; and I think that inspiration itself should be put forward as the one great energy of the Spirit, acting in different ways, according to the necessity of each particular case. Now, as I read the Scriptures, for from them alone have I drawn what views of inspiration I have, I observe only two modes by which the great spiritual energy, inspiration, acts, and so pervades the whole Scripture as to make every part of it strictly and infallibly true. These two I term the *revealing* and *guiding* powers of inspiration. In the first, the *revealing*, I understand what Mr. Hinton calls "*communication of Divine wisdom*," and also "*a Divine indwelling or possession*." For whether the Spirit act in Isaiah or Daniel, foretelling events incomprehensible to the prophets themselves, or in Balaam and Caiaphas, constraining them ignorantly to declare the truth, He does so, as it appears to me, by the same *revealing* power of inspiration; that holy energy employing and compelling, at the pleasure of the Holy Spirit, willing or unwilling agents to make known truths which God alone is able to teach. Thus I would accumulate, in one, Mr. Hinton's second and third ideas of inspiration, and would term it the *revealing* power of inspiration. The other, which I term the *guiding* power of inspiration, is strictly and entirely identical with that idea of inspiration which Mr. Hinton calls "*a communication of Divine wisdom*." He excepts, however, against my term for it, and this the more surprises me, because, in the definition of his own idea, he uses the very same term himself. He says, "its office would be to *guide* the writers in ascertaining the trustworthy sources of information, in selecting the particulars to be recorded, and in determining the manner and spirit of the record." This is precisely my idea of the *guiding* influence of inspiration. Now I cannot but think that, instead of holding it to be, first, "*a communication of Divine wisdom*," secondly, "*a communication of Divine knowledge*," and, thirdly, "*a Divine indwelling or possession*," it is a much simpler and more complete view of inspiration to regard it as the one miraculous power of the Spirit, which *reveals* all truth, and *guides* into all truth, just according as the revelation of mysteries or guidance in teaching are required by the preachers or writers of the truth. Thus, fully to contrast Mr. Hinton's theory and mine by reference to the well-known passage of St. Paul, Mr. Hinton's would be expressed in this manner, "All Scripture is given by inspiration, that is, either by '*a communication of Divine wisdom*,' or '*a communication of Divine knowledge*,' or '*a Divine indwelling or possession* ;'" while mine would be simply expressed thus—"All Scripture is given by inspiration revealing, or guiding into, all truth." It will be seen that Mr. Hinton's theory requires in each case a new idea of inspi-

ration to be taken up, while mine maintains it invariable, and only moderates the power or action of it.

Beyond this point in the inquiry Mr. Hinton thinks it needless to go, and deems me indiscreet because I have not stopped here, where he supposes that Gausсен has stopped also; and herein he shows how entirely he has misunderstood both Gausсен and myself, for he writes, at p. 87, "Gausсен says that inspiration consists of revelation and dictation; Mr. Jordan, that it consists of revelation and guidance, and there is an end of the matter." Never was there a greater misconception of both than this. Gausсен's idea of dictation is applicable solely to the *words* of Scripture, and is intended to explain the manner in which the Holy Spirit supplied what is termed the *verbal inspiration* of Scripture. But my idea of guidance has nothing to do with this, and to say that Gausсен holds revelation and dictation, and I revelation and guidance, as if they were equivalents, is entirely to misunderstand both our systems, and entirely to overlook that part of mine by which I have endeavoured to displace dictation, and to substitute, instead, what I have termed appropriation. Mr. Hinton may think it needless to advance beyond the point he has specified, because he is a believer, and has full confidence in the Scriptures as the inspired word of God; but he would find, in dealing with unbelievers, that they would at once plunge into the difficulties of the question, arising out of the individualities of the writers; and that, to satisfy these objections, he must be prepared to show how varieties of style, diction, and all the externals of the Word, are to be reconciled with the one great truth propounded by the apostle, "All Scripture is given by inspiration of God." He will not then, I think, mistake my theory of *appropriation*, nor will he pronounce me indiscreet for defending inspiration itself, where it is always the most vehemently attacked, in the vessels through which it passed, not in the Divine fountain whence it flowed.

I would fain leave the matter here, but that Mr. Hinton has misrepresented me on another point, on which I am as jealous as he or the strictest of his school can be. In referring to the teaching of the church of England respecting the ordinary operations of grace, I did not do so in *proof*, but simply in *illustration* of the distinction I was desirous of showing between the *revealing* and *guiding* powers of inspiration. Neither did I put the church of England first, and the apostle last, as he implies. I know of no proof but Scripture. The church of England even is no proof to me. Scripture binds me. To the church I conform, because it is scriptural, its doctrines being proved by Scripture. The doctrines of the church I neither believe nor teach because they are those of the church, but because they are those of Scripture. It is only in Scripture, as given by inspiration of God, that I have confidence and trust; and it is only because I believe the church of England to be scriptural that I conform to it, and within its fold serve God in the Gospel of his Son. Again, the extent to which my illustration went was not to show two kinds of inspiration, as Mr. Hinton alleges, but

merely the analogy between the extraordinary and the ordinary operations of the Spirit. For as the extraordinary, that is, inspiration, both *reveals* and *guides*, so the ordinary enables us both to *will* and to *do*; and, as an analogy, I must contend that the passage referred to is quite to the purpose. With regard to the use of the word inspiration in our Prayer Book, there is, of course, no doubt that it is to be understood as relating only to the ordinary, and not the extraordinary, powers of the Spirit; but, even of them, it must never be forgotten that they are from

above, and, therefore, supernatural. I could have pointed out other misconceptions of Mr. Hinton respecting the views of inspiration which I have propounded, but that I would neither uselessly fill your pages, nor obtrude, into a discussion of such importance, what might appear to be mere personality.

I am, my dear Friend,

Yours very affectionately,

J. JORDAN.

Enstone, Oxon, Nov. 25, 1850.

Brief Notices of Books.

Plain and Practical Sermons. By the Rev. THOS. HOWARD, Rector of Ballaugh, Isle of Man. London: Nisbet and Co. Post 8vo. Pp. 353.

These are in many respects very admirable sermons; and bespeak a Christian pastor anxious for the salvation of the souls committed to his charge. They are, as they profess to be, both "plain and practical;" but they also everywhere exhibit the true evangelical doctrine, and give no uncertain view of the way of pardon and justification unto eternal life by faith in the crucified Redeemer. They insist also on the work of the Holy Spirit, and are pervaded by a tone of Christian feeling and experience, the effect of that anointing which proceeds from Him. They are sixteen in number, and the last of them, preached on the death of the Rev. Hugh Stowell, the father of the excellent clergyman of that name at Manchester, gives an exceedingly interesting sketch of his character, and of the peaceful and edifying manner in which he closed a life of ministerial usefulness, and entered upon his heavenly rest.

Mental and Moral Excellence, and the way to attain it, exhibited in Memoirs of the Rev. John Heusel; consisting chiefly of Extracts from his Journal and Correspondence. By the Rev. JOSHUA PRIMETLEY. Third edition. London: Hamilton, Adams, and Co. 12mo. Pp. 252.

The early removal of one who had laboured with such singleness of purpose, energy of will, and diligence of application, to prepare himself for usefulness, is a providence which the light of another world alone can fully explain. But that providence has added one example more, to stimulate the young to strive after eminence in intellectual and spiritual attainments. A book more fitted, at once to excite and to guide the aspirations and efforts of young men, we have seldom met with. Mr. Priestley exhibits the character of his friend with great judgment, and has put into the hands of his readers a deeply interesting, instructive, and soul-rousing volume.

The Evangelisation of India: considered with reference to the Duties of the Christian Church at Home, and of its Missionary Agents Abroad. In a brief series of Discourses, Addresses, &c. By JOHN WILSON, D.D., F.R.S. Edinburgh: Whyte & Co. 12mo. Pp. 489.

"Large, England, is the debt
Thou owest to heathendom;
To India most of all, where Providence,
Giving thee thy dominion there in trust,
Upholds its baseless strength."

So sung the laureate, in lines which Dr. Wilson appropriates as the motto of his work. Whatever may be the views of statesmen and legislators, Chris-

tians cannot but regard the mighty empire of India as being put into Britain's hands for moral and evangelical purposes. That this is their judgment is apparent from the fact of the Christian missions they have established, the schools they have instituted, and the Bibles they have circulated in her multitudinous languages. On the nature of these operations, on the various modes of wisely conducting them, on their adaptation to the necessities of all the tribes and nations of that vast region, and on their actual and probable results, Dr. Wilson is well entitled, as he is well qualified, to instruct us. We thank him for giving us his twenty years' experience in this little book; and as we recommend it to our Christian countrymen at large, so we would especially call to it the attention of all who take part in carrying on our Missionary Societies, whether as agents or directors.

Daily Bible Illustrations; being Original Readings for a year on subjects from Sacred History, Biography, Geography, Antiquities, and Theology, especially designed for the Family Circle. By JOHN KITTO, D.D., F.S.A. *Samuel, Saul, and David.* July—September. London: Hamilton, Adams, and Co. 12mo. Pp. 492.

We have favourably introduced to the notice of our readers the two preceding volumes of this well designed and carefully executed work. It does not surprise us to learn, either that the materials have grown under the hands of the author, or that his labours have found acceptance with the public. They deserve their reward. If our commendation may be to him any encouragement, we freely repeat it; and we renew our former assurance to the Christian families, who are seeking instructive biblical reading, that they will find it here.

An Exposition of our Lord's Intercessory Prayer: with a Discourse on the Relation of our Lord's Intercession to the Conversion of the World. By JOHN BROWN, D.D. London: Hamilton, Adams, and Co. 8vo. Pp. 255.

This volume forms a most fitting sequel to Dr. Brown's Expositions of the Discourses and Sayings of our Lord; and, like them, it deserves to be one of the most popular of modern theological publications. What Christian has not read the 17th chapter of John's Gospel with feelings such as he has never experienced when perusing any other portion of the inspired volume? And who that has read it, with emotions of admiration and wonder at the tenderness, the sublimity, the godlike majesty, and love, which pervade that marvellous prayer, but has desired to obtain a deeper insight than he possessed into the significance of its petitions, and the persuasive force and meaning of its arguments and pleas? To all

such we recommend this volume. They will find it replete with instruction; and will, we are persuaded, rise from the study of its successive portions with clearer, profounder, and more expanded views of the sentiments which were treasured in the heart of their Redeemer, and found an utterance in this intercessory prayer. Need we say, what we can say in perfect truth, that, in this instance, the expositor became a pupil before he undertook to be a teacher; and that, in his measure—a happy and a large measure—he teaches in the spirit of humility, gentleness, and love, in which his Master prays.

The Christian Sabbath, considered in its various aspects by Ministers of different Denominations. With a Preface by the HON. AND REV. BAPTIST W. NOEL. London: Johnstone & Co. 8vo. Pp. 467.

We are happy at length to welcome this important and instructive volume. The treatises comprised in it, as we presume our readers are aware, were published separately; and have, we believe, obtained a wide circulation. They are now handsomely printed and presented together; and a work could scarcely be put into a person's hands on the subject, more worthy of perusal, or better calculated to communicate scriptural views respecting it. A growing importance attaches to the diffusion of just sentiments on the observance of the Lord's day. Our national morality will inevitably be overthrown, if it be robbed of this main support. Let the people be generally taught to disregard this Divine institution, and they will become the easy prey of infidelity and atheism, with all the vices consequent upon them. We scarcely know a more valuable service to which good men can be prompted, alike by patriotism and Christianity, than to diffuse sound principles, and to set a worthy example, in relation to the sanctification of the Sabbath day.

The Works of the Rev. Alexander Carson, LL.D. Vol. II. Dublin: W. Carson. Post 8vo. Pp. 456.

Few men have possessed greater power of reasoning than Dr. Carson, or more of the elements necessary to constitute a formidable polemic. Neither the Romanist nor the Socinian could stand before his searching exposure of their antichristian systems. He was a man of scholar-like erudition, of marvellous metaphysical acuteness, of a logical mind, and singularly fond of the philosophy of language, in which he has scarcely a rival; and withal, a genuine and catholic-hearted Christian. His impetuosity led him sometimes to speak of his antagonists in terms which are not to be justified; but he felt strongly the importance of truth, and of what we may call logical integrity, and if he but suspected the absence of this, he was unsparing. His efforts, however, in this volume, were principally called forth in defence of vital Christianity, and his discomfiture of its assailants is complete. Some of the topics discussed are,—the right and duty of all men to read the Scriptures; the doctrine of transubstantiation subversive of the foundations of human belief; the doctrine of the Trinity and the Unitarian controversy. These treatises were originally published in Ireland, and there their value is well known; we shall be happy if this notice of them may, especially at the present time, contribute to enlarge their circulation in Great Britain.

Religion, the Weal of the Church and the Need of the Times. By GEORGE STEWARD. London: Partridge and Oakey. 8vo. Pp. 297.

This is the production of no ordinary mind. The writer thinks as well as writes, and often carries us along with lofty and magnificent trains of ideas,

clothed in rich and flowing language. He rarely expresses himself in a common-place manner, but his deviations from it are not always in the best style or taste. At the same time he shows a generous sympathy for the noblest interests of mankind, and expatiates upon them with extraordinary power of intellect and fervour of feeling. The following are the titles of his successive chapters:—The speech of God; the word of God; evangelism; characteristics of the age; unbelief; church requisites; church provision; Methodism; church sanctity; church visitations; the Divine government; prayer and its passages. We have read many essays, dissertations, and treatises on prayer, but this last chapter is unlike them all, and contains many original and striking thoughts, and novel modes of exhibiting old ones.

Discourses on Holy Scripture; with Notes and Illustrations. By JOHN KELLY, Minister of Crescent Chapel, Everton. London: Snow. 12mo. Pp. 364.

This volume contains eight discourses. The first two are on the Canon, the third and fourth on Inspiration, the fifth on the right reception of the Word of God, the sixth on the spirit in which the Scriptures should be studied, the seventh on the influence of the Gospel on individual character, and the eighth on the influence of the Bible on society. They exhibit the result of much careful thought, are replete with sound instruction, and are composed in a style singularly compact and perspicuous. It need not be said that the subjects of which they treat are of great practical importance. The notes and illustrations are not the least instructive, and, to the studious reader, will certainly prove by no means the least attractive part of the volume. They contain, among much that is valuable, some admirable strictures on the theories of inspiration propounded by Coleridge and Morell, which they dispose of in a manner highly to our satisfaction, and calculated, as we think, to render real service to intelligent and thoughtful minds. Our hearty commendation goes with the entire work.

War with the Lamb, by "the Babylonical Beast of Rome." A Sermon preached in Ventnor Church, Isle of Wight, on Tuesday evening, 5th of November, 1850, being the anniversary of the Gunpowder Plot. By the Rev. J. S. BLACKWOOD, LL.D. With an Appendix. London: J. F. Shaw. Pp. 27.

A timely and well-reasoned discourse, in which it is shown that the papal apostacy wars upon the Book of the Lamb; upon the Truth of the Lamb; and upon the People of the Lamb. The author writes as one who is conversant with the popish controversy, and to whom the doctrines of the common salvation, which are so fatally impugned by it, are above all things precious, and to be defended with earnest and enlightened zeal. We hope his sermon may find a circulation far beyond the limits of his flock.

Voices of the Night. By the Rev. JOHN CUMMING, D.D. London: J. F. Shaw. 12mo. Pp. 454.

Fifteen chapters, originally sermons, on subjects of ever-abiding interest, distinguished by all the peculiarities of their author's style, both of thinking and writing. Eloquent and evangelical, not always conformable to our notions either of correct taste or elegant composition, Dr. Cumming pushes on through his paragraphs and carries his readers with him; sometimes instructing, oftener exciting them, and always impressing some lesson of Christian truth.

Original Papers.

CHRISTIAN UNION AMONG CHURCHMEN AND DISSENTERS.

BY THE LATE LORD VISCOUNT NEWARK.

Bath, Bath.

My dear Sir,—I have much gratification in sending to you the accompanying little essay, by my lamented friend Lord Newark, with permission for its publication in *Evangelical Christendom*. It is a contribution to the spirit of the Evangelical Alliance, from a witness of no ordinary sagacity, and the more valuable as having been written *previous* to the formation of the Alliance, and in terms of such substantial truth, that I question whether the accomplished author ever found occasion to modify a single sentiment contained in this brief but perspicuous exposition of "Christian union."

Rev. Dr. Steane.

I am, my dear Sir,

Yours most truly,

T. R. WHEATLEY.

Having anxiously considered, as an attached member of the church of England, the question of Christian union, and having seen both sides well advocated by good and able men, I send you the scriptural reasons which have decided me to join and support the proposed manifestation of it, under the form of the "Evangelical Alliance." Perhaps some may not think the title well chosen, with a view to the adhesion of the clergy of the church of England; but this is no time for cavils, with the enemy at the gates of our Protestant Zion.

If we could prevent, or put a stop to, the diversities of order and discipline, which we find prevailing at the present day among those who, as regards their Christian belief and hopes, are "called in one hope of their calling," it might be our duty to labour to do so; but as we cannot, by any lawful means, induce Scottish or Swiss Presbyterianism, German Lutheranism, or French Calvinism, or British Methodism, or Congregationalism, to unite under Anglican Episcopacy—it would seem to be our duty, in dealing with the divisions which now exist, to treat them in the same spirit in which the inspired writers of the Epistles treated those which had arisen even in that early day. Doubtless they had then no organised separatism, no deliberate or corporate rejection of their church system to deal with; but *we have*; and the question seems to be, *how* do we learn from them to deal with it?

Now, in the first place, have we ever so much as a hint given us, that the various expressions used by the apostles—as, "Unto which ye are called in one body," (Col. iii. 15); "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all" (Eph. iv. 4–6)—did not comprehend alike *all* who had

VOL. V.—FEBRUARY.]

obtained "like precious faith with" (2 Pet. i. 1) them (the apostles)?—whether they were the "*strangers scattered* throughout Asia," yet "elect unto obedience," (1 Pet. i. 1, 2,) and a "*royal priesthood*, an holy nation, a peculiar people" (1 Pet. ii. 9); or "the saints which are at Philippi, with the bishops and deacons" (Phil. i. 1); or "the faithful in Christ Jesus at Ephesus" (Eph. i. 1); or "the church of God which is at Corinth, *with all the saints* which are in all Achaia" (2 Cor. i. 1); were not *all* included, to whom "Christ," whether Jews or Greeks, had become "the power of God, and the wisdom of God?" (1 Cor. i. 24); *all*, "that in *every place* called upon the name of the Lord, both *theirs and ours*?" (1 Cor. i. 2.) And if that "body of Christ," which was to be built up, or edified, "in him" (Col. ii. 6), *did* comprehend the aggregate of believers, how were they enjoined to walk? "Endeavouring to keep the unity of the Spirit in the bond of peace;" "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ," "from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, *maketh increase of the body* unto the edifying of itself in love" (Eph. iv. 13, 16).

Could this be done, and this "*increase*" be "*made*," by keeping themselves *apart* from one another, because of preferences and differences? Did not St. Paul say, to the believers at Rome, divided, if any were, by Jewish pretension and Gentile repugnance (but whom, nevertheless, he styles *collectively*, the "called of Jesus Christ"—Rom. i. 6), "Receive ye one another, as Christ also received us, to the glory of

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God?" (Rom. xv. 7.) And *how* had their Lord "received" them? the Jew *as* a Jew, or the Gentile *as* a Gentile? And *why* were they thus to receive each other? "That *ye* may with one mind, and one mouth, glorify God" (Rom. xv. 6).

And who were these? "*All that be in Rome*" (Rom. i. 7). And what was the *unity* of their practice? "One man esteemeth one day above another; another man esteemeth every day alike" (Rom. xiv. 5); there were Jews, "of whom, as concerning the flesh, Christ came" (Rom. ix. 5); and "to whom pertained the adoption, and the glory, and the covenants" (Rom. ix. 4); and there were Gentiles, to whom he said, (speaking of those in the Galatian churches, who strove to bring them under the formal *unity* of Judaism), "I would they were even cut off which trouble you!" (Gal. v. 12.) "Stand fast, therefore, *in the liberty* wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. v. 1), "for, brethren, *ye have been called unto liberty*" (Gal. v. 13).

But did he propose to merge, on the other hand, the Jewish section of the church in the Gentile, because he was thus indignant against the Judaizers of Galatia? He shaved "his head in Cenchrea, because he had a vow" (Acts xviii. 18). He "took the men, and purifying *himself with them*, entered into the temple" (Acts xxi. 26) at Jerusalem. And these differences, *thus recognised*, how did he propose to treat? "For meat, destroy not the work of God" (Rom. xiv. 20); "for the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost" (Rom. xiv. 17).

He does, indeed, exhort to *unity**—but to *what* unity? to "the unity of the Spirit, in the bond of peace" (Eph. iv. 3); to the unity of the *faith*, to which he desires that "all" may come† (Eph. iv. 13); to that "in Christ Jesus;" "and as many as walk according to *this rule*, peace be on them and mercy, and on the Israel of God" (Gal. vi. 15, 16); "but he that troubleth you" (*viz.*, *seeks to fetter* you), "shall bear his judgment, whosoever he be" (Gal. v. 10); "for in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love" (Gal. vi. 15).

Three times he speaks of "heresies" (the Greek term being the same as is rendered

"*sect*," in the only other five places‡ where it occurs). 1. Once as being the name given by the unbelieving Jews to the way in which *all believers* worshipped "the God of their fathers" (Acts xxiv. 14). 2. Once as applied to the "divisions" and abuses among the converts at Corinth, about the eating of their feasts of love, and of the holy communion (1 Cor. xi. 19). And, 3rdly, once, when he denounces to the Galatians the "wrath, strife, seditions (elsewhere rendered *divisions*), heresies," &c., which he tells them are "the works of the flesh" (Gal. v. 20).

In none of these cases have we the smallest intimation that the "heresy" spoken of consisted in diversity of church forms, or departure from ecclesiastical order.

Of collective, indeed, or even of individual "schism"§ upon points of discipline and church government, we have no recorded instances, I believe, in the Acts or Epistles, except these Judaizing efforts to *fetter* and mislead the Gentile churches; unless the divisions at Corinth be deemed such, where, as St. Paul tells them, "Every one of you saith, 'I am of Paul, and I of Apollos, and I of Cephas, and I of Christ.'" (1 Cor. i. 12.) For these "contentions" he reproves them, indeed, but *how*? By recalling them to Christ their Head, and "to him, by whom they were called unto the fellowship of his Son" (1 Cor. i. 9). "*Is Christ divided?*" was Paul crucified for you?" (1 Cor. i. 13.) "Who, then, is Paul, and who is Apollos, but ministers by whom ye believed?" (1 Cor. iii. 5.) Did he *enjoin them to desert Apollos*, who before at Ephesus had begun "to speak and teach diligently the things of the Lord, *knowing* only the baptism of John?" (Acts xviii. 25.) No; but he warned them, "Neither is he that planteth *anything*, neither he that watereth" (1 Cor. iii. 7); "for we *are labourers together* with God" (1 Cor. iii. 9). "And these things, brethren, I have in a figure transferred to myself and Apollos, for your sakes; that ye might learn in us not to think of men above that which is written; that no one of you be *puffed up for one against another*" (1 Cor. iv. 6).

With regard to *doctrine*, undoubtedly, many are the warnings and cautions given; "Examine yourselves, *whether ye be* in the *faith*; prove your own selves" (2 Cor. xiii. 5): "*Prove* all things, hold fast that

* As at Philip. i. 27, ii. 2, iii. 15, 16; 1 Cor. i. 10, &c., &c.

† These two are the only places where the word "unity" occurs in the English version of the New Testament.

‡ Except 2 Peter ii. 1, where the "*damnable heresies*" are of those who "*denied the Lord* who bought them."

§ "Schism" occurs but once in the New Testament; the Greek *σχίσμα* is rendered "division," in the other two places where it is used.

which is good" (1 Thess. v. 21); "Try the spirits, whether they are of God" (1 John iv. 1); "Warn them that are unruly, comfort the feeble-minded, be patient towards all men" (1 Thess. v. 14); "Hold fast the form of sound words which thou hast heard of me, in faith and love which is in Christ Jesus" (1 Tim. i. 13). The preachers of another Gospel were pronounced "accursed" (Gal. i. 8); they that caused "divisions* and offences," were to be avoided" (Rom. xvi. 17); they that brought not "this doctrine" were not to be "received" (2 John 10); from him "that walketh disorderly" they were enjoined to "withdraw" (2 Thess. iii. 6), and "turn away" (2 Tim. iii. 5). But is it ever hinted or implied, that this "walking disorderly" consisted in the non-recognition of the Liturgy, Canons, and Articles of a State-constituted church, or that the "form of doctrine," which the church at Rome had "obeyed from the heart" (Rom. vi. 17), was the form of episcopal election by a Congé d'Elire? Surely, it should ever be borne in mind, that though the doctrine and framework of our Anglican church may claim to rest on scriptural authority, still it cannot be urged, that her connexion with the State is a Divine (though many may deem it a providential) institution; or that the "heretic," whom Titus was bidden, "after the first and second admonition" to "reject" (Tit. iii. 10),† affords any parallel with the Christian Dissenter from the statutory discipline of the church of England. In short, we may look in vain in the apostolical Epistles for the precedents whereon are founded our "acts" of compulsory uniformity. He, who could "deliver unto Satan" (1 Tim. i. 20) those "who, having put away a good conscience, concerning faith had made shipwreck;" he it was who said, with regard to discipline, "For in Christ Jesus neither cir-

cumcision availeth anything, nor uncircumcision, but faith which worketh by love." (Gal. v. 6.) It may be right, and it may be expedient, that if the State sanctions, and in any degree endows a church, it should require the adherence of her members to a fixed liturgical standard and articles; but, can any scriptural reason be given, after what we have seen above, why those members should deem themselves, on the score of such adherence, to be the whole and sole "body of Christ?" and, if they may not so deem themselves, then, being "members" only "in particular" (1 Cor. xii. 27), are not they bound, towards other "members," by the rule of the apostle? "God hath tempered the body together" (1 Cor. xii. 24), that the members should have the same care one for another;—ought they not, "according to the effectual working in the measure of every part," to make "increase of the body, unto the edifying of itself in love?"

And let all who deem it their duty to hold themselves as much as possible apart, whilst here, from other "Christian people" (ordination of priests), who, for aught they know, love the Lord Jesus in equal sincerity with themselves,—whom our church prays for, "that all they that do confess thy holy name, may agree in the truth (not of episcopal order, but) of thy holy word, and live in unity,"—let all such ask themselves, how can they expect or hope, after such alienation here, to stand together before the throne, offering "the sacrifice of praise continually" (Heb. xiii. 15), with one united song, for ever and ever?

Instead, therefore, of "longing for"‡ the attainment of scriptural union with our Christian Dissenting brethren (as many excellent clergymen and members of the church of England profess, and doubtless sincerely profess, to do), to me it appears,

* "Divisions"—literally "standings apart," Διχοσταταί—an expressive word, and more applicable, perhaps, to ourselves than, we think, as regards our brethren in Christ.

† "Reject"—Nowhere else in the New Testament is the Greek παραινομαι, rendered "reject." Luther (German Bible) translates it here, "meide" (avoid, shun). De Sacy, Romanist—and Ostervald, Protestant—have "évitex." Our own translators elsewhere render it, at 2 Tim. ii. 23, "avoid foolish questions;" just as, at the parallel passage (1 Tim. iv. 7), they render it, "refuse profane and old wives' fables;" and as, in the same sense, at 1 Tim. vi. 20, the apostle enjoins him to "avoid (ἐκτρέπεσθαι) profane and vain babblings." This may seem mere verbal criticism; but the fact that this (Tit. iii. 10) is the only place where they so render it, is worth nothing when coupled with the following:—viz., 1st, That in all other passages where they have, in any way, used the word "reject," it will be found upon reference, that the Greek word in the original is some much stronger word, than παραινομαι is shown to be by its uses as above. Αθετω, Αποδοκιμαζω, even Εκτινω (as at Gal. iv. 14, "Ye despised not, nor rejected"), are the words employed. "Be rejected of the elders" (Mark viii. 31, &c.), is αποδοκιμασθηναι, "He would not reject her" (Mark vi. 26) is αθερῆσαι; and thus, in other instances. 2ndly, That at 1 Tim. vi. 5, where the person spoken of is one "who teaches otherwise, who is proud, knowing nothing," &c. (and therefore, in a similar case to the "heretic man" of Titus iii. 10), St. Paul enjoins him (Timothy) not to "reject," but ἀφιστάσθαι, to "withdraw himself" from such.

‡ See, in particular, the Rev. Joseph Baylee's (of Birkenhead) Reply on behalf of himself and other clergymen of the Establishment, upon the subject of attending the Liverpool October (1845) Conference. Mr. Baylee himself recommends "Meetings for united prayer, and search of the Scriptures, for the attainment of that unity."

that the only "unity" spoken of by the writers of the Epistles, "the unity of the faith," and "the unity of the Spirit in the bond of peace, is within the reach of us all through prayer; yea, is *"not far from every one"* of those, who love the Lord Jesus in sincerity.

I would conclude, in the words of Bishop Shuttleworth's *Paraphrase of Philippians* iii. 15, 16, "Let this glorious prize, then, my brethren, be the common object of us all, and, leaving the minuter differences of

opinion upon less important matters to be reconciled by the illumination of that Holy Spirit, who will not let you wander from the truth, let us at all events *be of one mind with regard to those great vital principles, which form the standard and criterion of our faith.*"

It can hardly be necessary to add, that I deem "those great principles" embraced, and asserted, in the basis of Christian union proposed by the Committee of the "Evangelical Alliance."

Poetry.

BANTRY BAY*.

THERE were sad hearts in Irish homes, some fifty
years ago,—
One look on ocean's stormy waves sufficient cause
would show,
Where twenty-four French battle-ships in dreadful
glory lay;
War waited but the signal-gun, to land at Bantry Bay.

And who shall save the people now, who see their
foes so near,
Helpless in mute astonishment, or frantic in their fear?
Earth had no succour to afford in that impending
doom,
A fearful choice she offered them—a prison or a
tomb.

Six days that bold impatient fleet lay tossing on the
sea,
Still looking for the morrow's calm, the morrow's
victory;
But God, the Great and Merciful, "blew with his
wind," yet more,
"And they were scattered," far away from Erin's
rescued shore.

Then, surely, every heart and voice, in Munster's
valleys fair,
Gave thanks, with joyful gratitude, for God's most
wondrous care;
And all who hear the history, in our serenest day,
Must bless the hand Omnipotent which guarded
Bantry Bay.

Ingloriously the foes return, and well might one
express
His wonder that an enterprise so great had no success;
He knew not that the God of Heaven a guilty land
could spare,
In pity to the righteous few, in answer to their
prayer.

Ye need not, Christians, to assume the arms of
earthly mould,
A mightier palladium in faith and prayer behold!

The Eternal is your refuge! the Almighty your
defence!
The Lord of Hosts is present still, in love's omni-
potence.

It is not with their fellow-men that Christians have
to fight;
Jehovah their avenger is, God will defend the right:
With darker powers of wickedness their constant
strife must be,
To shrink in conflict here is death,—to die is victory.

But Erin sits in darkness yet,—great God, thy word
fulfil!
Nor let thy chosen ranks forget obedience to thy will:
Be merciful, oh sister isle! reject not Erin's plea,—
Remember all her ancient love, her holy gifts to thee.

In her own language comfort her, for it is sweet to
hear
Accents of kindness in the words to old acquaintance
dear;
Let memory tell thine own regard, in former days
gone by,
For Danish tones of blandishment, or Norman
courtesy.

And think, oh English Protestant, if from thy house
of prayer
A foreign tongue is banished now, by many a martyr's
care;
How canst thou bind that heavy yoke upon thy sister-
land,
Chaining God's truth so fearfully by that presump-
tuous hand?

Go, send thy messengers of peace, with sweet familiar
tone,
To speak of love and liberty, where these are all
unknown:
Prisoners of death! hope's golden key is hidden from
their sight;
Give them the voice of God's own word, to say,—
"let there be light."

* 26th December, 1796.—"Certainly we have been persecuted by a strange fatality, from the very night of our departure to this hour. We have now been six days in Bantry Bay, within 500 yards of the shore, without being able to effectuate a landing: all our hopes are now reduced to get back in safety to Brest, (and I believe we will set sail for that port the instant the weather will permit). Well, England has not had such an escape since the Spanish armada; and that expedition, like ours, was defeated by the weather: the elements fight against us, and courage is of no avail."—*Vide* "Life of Theobald Wolf Tone," a native of Ireland, who served as an officer on board one of the French vessels.

Thou art blood-guilty, Albion! if careless to impart
True knowledge and true happiness to Erin's weary
heart:
God hath on all thy services a strong, a double
claim,
The Briton's happy parentage, the Christian's holy
name.

Come, in the energy of love, the mightiness of prayer,
True pilgrims of the blessed cross, this holy war
declare;
God hath the same omnipotence to prosper you
to-day,
As sank the proud armada low, and guarded Bantry
Bay.

European Intelligence.

FRANCE.

FRESH ATTACKS ON CHRISTIANITY—REPORT OF M. DE MONTALEMBERT ON THE OBSERVANCE OF THE SABBATH—PROPOSITION AGAINST THE FORCED CELIBACY OF THE PRIESTS—REFUSAL OF ECCLESIASTICAL BURIAL—A GRAND PAPIST MIRACLE IN THE DEPARTMENT OF VAUCLUSE—BISHOPS DEMANDING THE EXPULSION OF PROTESTANTS FROM THE STATE COLLEGES—ILLEGAL ACTS AGAINST PROTESTANTS—OPINION OF THE CONSISTORY OF CAEN ON THE ECCLESIASTICAL ORGANISATION.

FRESH ATTACKS ON CHRISTIANITY.

—, France, January, 1851.

It seems that for some time past the anti-christian writers have redoubled their ardour and violence in the attacks on evangelical truth. *M. Edgard Guinet*, member of the Legislative Assembly, and literary professor at Paris, has published a little book, entitled *De l'Enseignement du Peuple* (On the Instruction of the People), in which there are many assertions which ill accord with the elementary bases of religion. *M. Pierre Leroux*, one of the heads of socialism, has published a new pamphlet, in which he endeavours to reduce Christianity to the simple rank of a political institution. *M. Amédée Jacques*, editor of the philosophical publication named *La Liberté de Penser*, has recently exhibited a very vehement article, not only against Roman catholicism, but against protestantism, and all communions which believe in a revelation. This philosopher places Descartes before Luther; he accuses the German reformer of having simply founded a *small dissenting church*, and denies Christianity even the honour of having abolished slavery in Europe. Another writer has translated into French the atheistical work of *Feuerbach*. Generally, the *National* and the journals of the opposition neglect no opportunity of throwing doubt, sarcasm, and mockery on the most holy doctrines of faith. I could cite many more examples, but these are sufficient.

Whence proceeds this revival—this redoubling of opposition to all forms of the Christian religion? This is a question which naturally presents itself to the mind of the reader. In the reign of Louis Philippe, and at the commencement of the revolution of February, the publications hostile to Christianity were much fewer. The organs of public opinion then, often, even pleaded the cause of religious sentiment. Now it is completely different. I again ask, why this change of attitude and language?

This phenomenon is easily explained. The aggressions against the revealed faith have increased in France with the progress of clerical pretensions. The same thing has always occurred in the same circumstances. Voltaire, Diderot, Helvetius, and Jean Jacques Rousseau preached

infidelity during the last century, because the priests were rich, arrogant, and powerful, and exercised great influence even in the affairs of State. After the return of the old Bourbons, in 1814, and especially under the government of Charles X., books, pamphlets, and political journals were full of bitter invectives against religious opinions, because those princes openly favoured the usurpations of the Jesuits and the ultramontane party. At the present time, similar causes produce the same results. The majority of the Legislative Assembly and the ministry of Louis Buonaparte having opened every door to the ambition of the popish clergy, and having subordinated learning, politics, and the rights and conquests of society to the mitre of the bishops—anti-christianity re-appears, impiety again raises its head, and tries afresh to root every kind of faith and piety out of the heart of the French.

You see our sad and deplorable condition in this respect. The inhabitants of this country know no middle line between popery and infidelity. As the majority have never read the Scriptures, they have only false opinions on the Protestant communion; they confound Romanism with the Gospel; and since they are dissatisfied with the priests, they rush immediately into the most complete scepticism. Roman Catholics or infidels—nearly all the French see no other alternative; they obstinately remain shut up in this fatal dilemma; and then what can we expect? As the members of the popish clergy and their friends commit more faults (and they commit many), infidelity increases and again takes its deepest roots. Are we then condemned to behold again the evil days of our first revolution, when the churches were closed and all religious service forbidden? May it please the Lord not to permit such mournful anticipations to be realised!

But it must be confessed that the imprudent advocates of popery run into the face of danger with incredible blindness. In proof I will mention

THE REPORT OF M. DE MONTALEMBERT ON THE OBSERVANCE OF THE SABBATH.

There cannot surely exist two opinions among

true Christians on the utility, nay more, on the necessity of respecting the day of the Lord. Obedience to the fourth commandment—with the people and with individuals—is closely connected with the progress of piety, the restoration of human dignity, and even the advancement of physical well-being. The more faithful a nation is to the law of the Sabbath, the stronger and happier it is.

If the question presented itself in these simple terms, we should unreservedly approve the report of M. de Montalembert. But the case is very different. It is important to notice that, in our country, *general habits and public conscience* no longer demand the regular observance of the Sabbath. It is not only the *civil law* which has been changed on this point, it is the *opinion* itself, the *thought*, the *spirit* of all, or of nearly all. The French no longer feel it a reproach to work during part of the Sabbath; they see therein no violation of a divine law; their heart is perfectly at peace on this subject.

I have not leisure here to enter upon a dogmatical and historical discussion. Were it a suitable time, it would be easy to show that the principal blame of this universal contempt for the Sabbath must rest with the priests of Rome—yes, with the priests who, in their period of power authorised the establishment of public processions on the Sabbath day; on the priests, who have told the population in their catechism that it is sufficient to go to mass and confession; on the priests, who have taught that the celebration of fêtes imposed by the papal church is more important than the observance of the Sabbath; thus placing, as the ancient Pharisees, their own laws *above* the law of God. I confidently charge the priests with having, if not provoked, at least permitted, and in some respects sanctioned, the transgression of the fourth commandment.

Now what does M. de Montalembert propose? He wishes the observance of the Sabbath to be imposed under penalty of fine or imprisonment; he demands that, spite of the views, manners, and spirit of the nation, the penal law should enforce respect for the Sabbath. M. de Montalembert has referred, in support of his plan, to England and the United States. He has rendered remarkable homage to the English and Americans, whom he regards as *heretics*, and whom the Pope is trying to convert, or rather to pervert. The honourable reporter has said that these two people are *the most flourishing*, and that some regiments of guards easily maintain tranquillity in London, whilst Paris requires the presence of an army of 100,000 men. This is well, and we wish that this testimony of M. de Montalembert may moderate the calumnious declamations of the Jesuits against protestantism. But what comparison can possibly be established between these two great Protestant countries and France? That which at first produced respect for the Lord's day in the British Isles and the United States was preaching, the reading of the Bible, the whole of the Reformed worship—in one word, *opinion*. Were the civil laws on this matter suspended, they are impressed on the national *manners* and conscience. The English and American legislatures have enacted, in some

respects, their laws under the dictation of public opinion. In that, and in that alone, is the strength of law.

What is there like it in France? Nothing. But M. de Montalembert demands *legal compulsion*—that is to say, compulsion *before* persuasion—brutal force before moral authority—imprisonment before change of heart. But how can success be hoped for, in following a way precisely opposite to the right one? What can the laws do without the manners? What can the hand of the judge obtain without the consent of the conscience? Do you know what will happen, if the recommendation of M. de Montalembert be adopted? According to all appearance, a yet further violation, a *systematic* revolt against the Lord's day, as we saw after 1814. Let the papacy smite its breast in sign of repentance before this mournful reality. It is its own error which it is now atoning for. It will not profit by a penal law on the Sunday; and should it succeed, this victory would be more mournful than salutary.

I come to another proposition, which has been recently made by a representative of the people, M. Eugene Raspail. It relates to

THE FORCED CELIBACY OF THE PRIESTS.

Some explanations are here necessary.

No one is ignorant that, since the pontificate of Gregory VII., the Roman church has made celibacy absolutely obligatory on its ministers. In its character of a church it had a right to do so, and in a purely *legal* point of view there is nothing to object to. If the priests make a vow never to marry, it is their affair, and not that of the political legislature; they ought to be as free on this point as other individuals are. But the Roman clergy have gone further; they have demanded the interference of the laical power for the maintenance of this ecclesiastical regulation. In other words, a priest is not allowed in France to marry, even when he has renounced the title and functions of a priest. The civil law says to him, when he asks for his marriage the sanction of the State, "No, you shall not have it; your vow is *perpetual*—your clerical character is *indelible*—you are always a priest, although you may have been interdicted or excommunicated."

Such is the extravagant anomaly which still exists in the French laws, after the revolutions of 1789, 1830, and 1848. Our legislators have preserved these old remains of the middle ages, forgetting that the *laical* state ought not to trouble itself with the canons of the religious society, and that the justice of the civil tribunals has nothing to take cognisance of, in this ecclesiastical question. But, alas, there are so many inconsistencies in human things and institutions!

M. Eugene Raspail, convinced that this legislation is vicious, has proposed that the priests, or rather the ex-priests, should be allowed to contract civil marriage, as in the United States, England, Switzerland, Protestant Germany, &c. He has been led to make this proposition by the scandalous trial of the curé Gothland, which I mentioned in my last letter, (*Evangelical Christendom*, 1851, p. 9.) It is clear that if this priest could have contracted a legitimate alliance according to law, he would never have com-

mitted the frightful crimes for which he has been condemned to perpetual punishment. But the parliamentary commission, appointed to examine the proposition of M. Raspail, has not adopted it. The organs of the ultramontane faction have pretended, that the recommendation, so just and wise, of granting priests, who renounce the priesthood, permission to marry, was an *irreligious* act, a *scandal*, an ignoble *manœuvre*, &c., and the representatives of the country have yielded before this torrent of abuse.

The great anomaly I have mentioned will remain, then, in our legislation. The priests will be compelled to end their days in celibacy. But, should there come another revolution, woe to the senseless men who suffer themselves to be governed by the prejudices of the clergy! The less equitable concessions they make now, the more ground they will then be compelled to yield to their adversaries.

A REFUSAL OF ECCLESIASTICAL BURIAL

took place, a few weeks since, in the commune of Bifours, near Bordeaux. I will briefly state the facts.

A young girl, *Elizabeth Labat*, very ill, and feeling near death, sent for the curé of her parish. He thought fit to impose on the poor dying girl some conditions of absolution which she refused to accept, and then the priest withdrew, saying, that *Elizabeth was obstinate and rebellious, and only deserved a curse*. Some hours after she breathed her last.

The curé, invited to the funeral ceremony, met the requests of the family of *Elizabeth* with an inflexible refusal. In vain the mayor of the commune of Biganos tried to awaken in the heart of the priest some sentiments of indulgence and charity; in vain he addressed the same request to the officiating priest of another parish; these ministers of Rome answered that they were *free* to grant or not the service of their ministry, and that they had to account only to God, and their superiors in the ecclesiastical hierarchy. Thus the chief magistrate of Biganos was compelled to perform, himself, the last duties over the dead; he conducted the mortal remains of *Elizabeth* to the cemetery, and in the presence of a numerous concourse of the inhabitants, he pronounced some touching words, of which the following is an extract:—"This young person, born in poverty, and dying in the flower of life, carries the regret of all who knew her. She was a good daughter, for she succoured her unfortunate father till the moment of his death. She was a good sister, for she is lamented by every member of her family. She was a good and honest servant, and her employers deeply regret her. Her neighbours and friends always found in her a soft and obliging disposition, which obtained for her general affection. . . . The ministers of religion thought her unworthy of their prayers. Let us hope, my dear fellow-citizens, that God will be more compassionate than his ministers, and that He will receive her soul!"

This event gave rise to a controversy, which still continues, between the *Presse*, the journal of M. *Emile de Girardin*, and the *Unions*, the organ of jesuitism. The defenders of the clergy said that the liberty of the priests, in cases of sepul-

ture, or other cases, is not in any way subject to laical control. "Be it so," replies M. de Girardin; "we admit that the priests have a right to refuse to attend a funeral, but on the condition that the Church and State be separated:—on the condition that the priests shall have ceased to receive a salary from the budget, which is formed by the taxes of all who are taxable—on the condition that priests, as lawyers and doctors, exercise a ministry entirely free. . . ."

The question of the separation of Church and State advances in France, and it is probable, at the first great political commotion, it will be introduced into the laws. The members of the Roman clergy find it very convenient and agreeable, on the one hand, to receive a salary from the public treasury; and, on the other hand, to be absolutely independent, as though they received nothing. They willingly take money from the civil power, whilst they reserve to themselves the privilege of obeying only the Pope and the bishops. There is, in this, a flagrant contradiction which cannot last for ever.

A GREAT PAPIST MIRACLE IN THE DEPARTMENT OF VAUCLUSE.

You know that Rome pretends to have preserved the gift of miracles, as a striking testimony of God in favour of the truth of the pontifical institutions. In truth, the recitals of marvellous events are not lacking in the bosom of the popish confession; and every day, so to speak, brings us the announcement of some new prodigy. Your readers recollect, probably, the *miracle de Rimini*, the Madonna who moved its eyes and made so much noise last year. But variety is good in all things, and it would be tedious to insist too long on the same prodigy. The Jesuits have therefore conceived a miracle, still more extraordinary than that of the virgin with moveable eyes, viz., an image which *sweats or leaks out blood*. Read attentively.

There is at *St. Saturnin*, a village situated in the department of Vaucluse, an old chapel, and in this chapel an old painting, representing Jesus Christ crucified, at the moment when he was taken down from the cross by the Roman soldiers. One day, then, a very devout girl, (persons of the female sex generally play the first part in the prodigies of the papacy,) named *Rosette Tamisier*, being at prayers near the altar, raised her eyes to this painting, and, strange thing! wonderful scene! spectacle as memorable as unexpected! she perceived *drops of blood*, which ran from some wounds which the painter had marked in the feet, hands, and side of the crucified! The poor girl was confounded with astonishment and transported with rapture. Blood! real blood, on the five wounds represented in this painting!

You will understand that if this *Rosette Tamisier* had been alone in attesting so surprising an affair, I should not have given it place in my letter. The visions of a foolish, bigoted girl would not merit this privilege. But this miracle of the *oozing out of blood* has taken colossal proportions. The whole department of Vaucluse—I may say even the whole south of France, at the present time, is full of this prodigy. The Archbishop of Avignon has

been in procession with all his clergy to salute the marvellous image. The Mayor of St. Saturnin, the sub-prefect of the district, some officers of gendarmerie, an advocate, and a physician have successively verified the flowing of the blood over the painting, and even sent reports to the journals affirming this prodigious event.

In truth, as soon as Rosette Tamisier left the chapel, she hastened to relate what she had seen. The rumour spread among the inhabitants, and every one ran to the church to verify with his own eyes the great marvel. It appears that the blood does not run continuously from the five wounds, but on certain days. The report reached the ears of the sub-prefect. Impelled by curiosity, he repaired to St. Saturnin, accompanied by many persons, and visited the chapel. I have his report in my hands whilst writing these lines. The magistrate distinctly relates that he saw *drops of blood* running from the feet, the hands, and the side of the Saviour. Desirous of more closely viewing the miracle, he got upon the altar, and with white linen he wiped this miraculous blood. "My handkerchief," he says, "was marked with thirty spots of blood, and exposed to the veneration of the faithful, who filled the church."

What do you think of this new invention of the Jesuits? Truly, the disciples of Loyola must rely much on the credulity and bigotry of the population in having recourse to such gross stratagems. The miracle of St. Saturnin singularly resembles that of *St. Sauvier*, whose blood liquifies every year, at Naples, amid the loud plaudits of the spectators. But the French are not quite Neapolitans, and though the prodigy of the *image oozing out blood* has found a certain number of dupes, the Jesuits, at the end of the reckoning, will derive from it less profit than damage, for their frauds must excite the disgust of all intelligent men.

SOME BISHOPS DEMAND THE EXCLUSION OF PROTESTANTS FROM THE STATE SCHOOLS.

Protestants continue in a difficult position. A sincere and influential journal of Paris, *Le Siècle*, said, some days since, "There is talk of excluding from the public schools all children whose parents do not profess catholicism. Some special schools would be appropriated to children, whose families belong to other worships recognised by the State. We have made inquiries, and have been positively assured that this unqualifiable thought is not at all a chimerical project. Some members of the episcopate are its ardent promoters. The bishop of Viviers, especially, is its patron and defender."

Thus the Romanist bishops of France are labouring to establish offensive distinctions between the different religious communions. The children of Papists should be completely by themselves in the schools and colleges. The children of Protestants and Jews should be banished, by order of Government, to *special establishments*, and considered as pariahs or pestiferous, who may not breathe the same air, nor sit on the same forms, nor live under the same roof as Papists.

Surely the Government, notwithstanding its

excessive complaisance to the sacerdotal party, will not dare, nor wish to execute such a measure. It would fear, lest going to such a degree of oppression, it should raise a storm in which it would itself perish. But this proposition of the bishops is not the less deserving of attentive consideration. It proves that the ministers of the Roman church have abandoned nothing of their former intolerance or persecuting spirit. They are what they were in the sixteenth and seventeenth centuries. There is the same hatred of the disciples of the Reformation, the same tendency to confound civil rights with religious belief, the same desire to crush all separate communions—in short, the same effort to acquire sovereign and exclusive domination.

We meet among Protestants in France, and probably also in England, good people, simple and candid hearts, who persuade themselves that the agents of popery have decidedly adopted better maxims. "Persecution is over for ever," they say; "Rome would never more, if she could, revive the tribunals of the Inquisition, and popery is not more intolerant than protestantism." Good people, beware of carrying too far your unadvised confidence. Rome is always the same Rome; its spirit, its principles, its traditions are not essentially changed. That which is lacking is the power, not the disposition to persecute; and without any doubt, if the French priests could recommend the revocation of the edict of Nantes, they would do it. See what they dare to ask under a republican constitution, and thence judge what they would demand if they could govern, at their will, the conscience of a devoted king.

ILLEGAL ACTS AGAINST PROTESTANTS.

Many local vexations have further afflicted the Protestants, contrary to the text of the laws. I will limit myself to two examples.

The mayor of *Fontenay*, in the department of Seine-et-Oise, a little distance from Paris, wishing, at any cost, to prevent an evangelist from holding religious meetings in his commune, has published an order, of which the first two articles are in these terms:—

1st. It is forbidden that *any person* should hold any meeting, to treat on *any subject whatever*, in any house, public or private, without having previously obtained a licence.

2nd. It is also forbidden, that *any inhabitant* of this commune should grant *the use of his house*, or any apartment whatever, for the aforesaid meetings, without higher permission.

The mayor of Fontenay supposes, apparently, that we are still under an arbitrary régime, and that king Louis XIV. is not dead! This honest magistrate, I imagine, has never read the constitution which grants equality of rights, and liberty to all worships, and he regards protestantism as a plague from which he ought carefully to guarantee his village. That which is most vexatious in the matter is, that the tribunals do not hold an even balance in these kinds of conflicts. We have Roman Catholic judges always disposed to ascribe the wrong to the Protestants, and make the law bend to please the clergy.

The second fact is this:—A schoolmaster of our communion, *M. Ferdinand Guilbot*, had opened

a school at *La Gaudé*, in the department of Le Var. He possessed the regular qualifications, and had omitted no legal formalities. He was pursuing peaceably his humble duties, when he received, in the month of November last, an order to appear before the *Rector of the Academy*. M. Ferdinand Guilbot hastened to obey this citation. What could he fear? His certificates and brevet of capacity were in order. But he was not long in discovering that the enemies of the Reformation have infinite resources to elude the claims of justice. The Rector of the Academy of Le Var, who, by the way, is the brother of a priest, accused the poor schoolmaster, first, of having established a Protestant school in a commune, in which, in his opinion, there were no Protestants; secondly, of having had correspondence with the red republicans; thirdly, of having insulted Roman catholicism. The first of these charges was ridiculous, the second absurd, and the third false. But M. Guilbot was not heard in his defence; the rector commanded the school to be closed, and all was over. Such is our condition as respects liberty of worship and education.

OPINION OF THE CONSISTORY OF CAEN ON THE ECCLESIASTICAL ORGANISATION.

The consistories of the Reformed churches continue to send to Government their remarks on the project of a new ecclesiastical organisation. These letters, which fill the columns of our

religious journals, would have no interest for your readers. But I ought, however, to refer to the opinion of the consistory of *Caen* (department of Le Calvados), because it is stamped with a very original character.

The members of this consistory resolutely take their stand on *historic* ground. They take the Protestant churches of France as they were in the time of Calvin, Theodoret, and Beza, with their confession of faith and discipline. "This confession and discipline," they say, "still subsist; no legal authority has suppressed them. Our last national and provincial synods, held in the time of persecution, always confirmed these dogmatical and ecclesiastical rules. Let us, then, resume our ancient confession of faith, our ancient discipline, and be content with introducing into them some modifications. We have not to make an organisation, it is already complete."

This is easy to say, but difficult to execute. There are not ten pastors in France who would sign the confession of La Rochelle in its full extent. The Government, on its part, is by no means disposed to adopt this plan. The question is, then, still in suspense; and in the midst of our unhappy political agitations, it is doubtful whether we shall proceed to ameliorate our ecclesiastical laws. Let us wait for calmer days, and, especially, let us be faithful to the word of the Lord: this will be our anchor of safety.

X. X. X.

PROCEEDINGS ON THE ELECTION OF A PASTOR AT RHEIMS—HATRED OF THE PEOPLE AGAINST THE PRIESTS—M. MONTALEMBERT AND THE SABBATH QUESTION—QUESTION OF CHURCH AND STATE—NOTICES OF PROTESTANT PUBLICATIONS: "LE DICTIONNAIRE DE LA BIBLE," BY F. AUG. BOST—"LEÇONS SUR DANIEL," BY M. GAUSSEN—"L'HISTOIRE DE L'ÉGLISE," BY M. GUERS—"LES ÉTUDES SUR L'APOCALYPSE," BY M. ROSSIER—"TROIS SIÈCLES DE LUTTE EN ÉCOSSE," BY M. MERLE D'AUBIGNÉ—"HISTOIRE DES PROTESTANTS DE FRANCE," BY M. DE FÉLICE.

(To the Editor of *Evangelical Christendom*.)

Rheims, 16th Dec. 1850.

Sir,—I have great pleasure in resuming my pen for the purpose of writing to you, after a silence which has lasted too long—not that I have any great news to tell. Your regular correspondent fulfils his part so well, that one can only hope to glean from the field which he has reaped; but with this I shall content myself.

France, notwithstanding her famed unity, and her boasted centralisation, is, after all, so complex a being, that one may always find something new to relate concerning her. Thus, I could give you long details respecting the election of the pastor of Rheims. This affair has, for more than a year, employed a part of the religious press of our churches, the Government having refused (under the influence of a Protestant representative), to confirm the appointment of the minister chosen by the churches, and legally and unanimously nominated by the General Consistory. In order to escape from its embarrassed position, the Government created a new *consistoriale* (a thing not done since the year 1831), thus causing new difficulties, from which the Church, always

wiser than the State in matters of religion, was enabled to extricate itself, by persisting in its original choice and resolutions. The whole ended in a triumph on the part of the church. The contest was between Rationalism and the Gospel. Thank God, the Gospel has gained the victory! The evil one has deceived himself.

The hatred of the people against the Romish clergy increases; and by a mental obliquity, of which we have only too many examples, the clergy seize this moment, to revive, with the greatest fanaticism, the traces of the past; pageants, processions, ceremonies, aggressive discourses, a warfare, secret or open, against the Government and against public opinion, the praise of the Inquisition, the praise of the Jesuits, just as they existed four centuries ago; as if we had made no onward progress—as if there had been no reformation in the sixteenth century—no revolution in 1793. The Abbé Cœur, bishop of Troyes, a friend of the Abbé Deguerry, is accused of socialism; he has to appear twice before the apostolic nuncio in Paris, and it is easy to foresee that this worthy prelate, one of

the most popular in France, will have to resign his charge and renounce his office. In exchange, they give us new cardinals, and Protestants as well as Catholics are expected to go in procession to receive them; a thing not done even in Bavaria, and to which we were not subjected either under Louis Philippe, or during the period of the restoration. At Rheims, our respected friend and brother, M. Fred. Walbaum, and his two brothers, have been denounced before the *conseil de discipline*, for having refused to take a part in this papist ceremony, and there is every reason to believe that they will be condemned.

M. C. Montalembert, who, in a recent visit to Rome, was named chief sacristan to the Pope (*massimo sacristano*), has returned to Paris for the purpose of renewing, with more ardour than ever, his contest with the spirit of the French people—a contest which might excite our admiration, were it not conducted in a jesuitical, Romish spirit. His report on the observance of the Sabbath is one of those interesting subjects, on which your usual correspondent will not have failed to enlarge. A few words from me will therefore suffice. One incident is worth recording. The report had been laid upon the table, according to the custom of the National Assembly, but it had failed to attract attention. No one had proposed that it should be read. Three days after, under more favourable circumstances, M. Montalembert again announced that he laid his report upon the table. He was reminded that he had already presented it; this he denied, and his friends insisted that it should be publicly read. The papers of the next day afforded evidence of the previous presentation of the report. M. Montalembert's denial is one more pious fraud to record, among many others of the same school. A falsehood is a strange introduction to a law respecting the profanation of the Sabbath. Catholicism does not embrace the idea that whatever is good in itself, must be inspired by a good motive, and pursued by right means. An untruth is thought necessary even for the defence of the truth.

There is something anodyne, in appearance at least, in the character of this report. One of its essential requirements is, that Government works shall not be carried on upon the Sabbath. (This had already been decided, but by an administrative measure, both by the Provisional Government, and by M. Lacrosse under General Cavaignac.) It also requires that, except in certain given cases, no workmen shall be compelled to labour on Sunday. These two points commend themselves to the conscience of every Christian; and, did we not remember that there is reason to fear—*Danaos et dona ferentes*,—and did we not recollect the wise motto, *principiis obsta*,—we might be strongly

tempted to express approbation. We are, however, reduced to the alternative of this twofold question—Has the National Assembly any right to forbid to the Administration that which it believes to be opposed to religion? The Administration is only an executive power. It must obey. Has the Supreme Assembly the right of forbidding its agents to execute public works on days consecrated to worship? It is difficult to decide that it has not. But if we reply in the affirmative, other questions present themselves. After having compelled the nation to rest on the Sabbath, will not the Assembly have the further right of obliging the nation to keep holy the Sabbath day? And what is understood by this hallowing of the Sabbath? Going to mass and vespers. And what penalty will follow disobedience? Instant removal to the Inquisition.

To require or even to permit Sabbath labour, is to respect the liberty of those who do not admit the special claims of the day; but it is to violate the liberty of those who regard the Sabbath as a Christian does. To compel the labouring classes to pursue their work on Sunday, is to respect the liberty of the master, but to violate the liberty of the artisan. Ought a nation, or rather, ought a Christian National Assembly to renounce its own convictions, and to disregard the particular opinions entertained by the members of which it is composed? We find ourselves placed between indifference and inconsistency.

You have found this an embarrassing question even in England, where there is but one national religion. Imagine, then, what it must be in France, where there are many, and where the majority of the people are without any religion at all. As yet, this question has not been noticed in our newspapers. It is probable that their judgment will be unfavourable to the report.

Meanwhile the Church and State question is maturing: it is stated more clearly than ever. The journals, Girardin's especially, examine it with unwonted interest, and call for the separation, in the name of reason, of conscience, and of liberty. That which worldly men are prompted to seek by worldly interest, Christians are increasingly disposed to require for the sake of the church and of the Gospel.

You request me to furnish a few remarks on the principal productions of the French Protestant press during the past year. Following chronological order, and only naming works of some value and extent, I would mention, as appearing earliest—"Le Dictionnaire de la Bible," in two volumes. This work has been generally well received, notwithstanding many defects always incident to a first attempt of this kind.*

M. Gaussen has published a new volume of his "Leçons sur Daniel," distinguished, like all

* Our friend and correspondent has spoken with the characteristic modesty of a scholar and a Christian, of his own production. We, however, must do him the justice which he denies himself. His Dictionary is a truly admirable work, the result of ten years' labour, and affords ample evidence of the diligence and learning which have been expended upon it. It consists of two vols. royal 8vo., each containing more than 500 pages in double columns, and together, more than 4000 articles, written with great ability, and some with no inconsiderable amount of original discussion. We regard it as a valuable service rendered to the Protestants of France, and especially to their younger clergy, and it gives us pleasure to know that it is appreciated by them. We trust its author will be encouraged to bring out a second edition, as we understand all the first, or nearly so, is disposed of.—Eps.

the works of this author, by the beauty of its style, the sublimity of its thoughts, the brilliance of its sketches, and by learning—profound, indeed, but occasionally more dazzling than convincing.

Among works relating to the study of prophecy, we have had “*L'Histoire de l'Eglise*,” by M. Guers, whose system of interpretation differs somewhat from that of M. Gausse; and “*Les Etudes sur l'Apocalypse*,” (two vols.) by M. Rossier, of Vevay, a layman, a Plymouth brother, of Mr. Darby's school. He writes in a conscientious, useful and interesting manner; but entertains exaggerated views respecting the literal interpretation of Scripture. M. Merle's “*Trois Siècles de lutte en Ecosse*” may rather be called lectures than a book of history. This little work, the fruit of the author's leisure rather than of his toil, excites the most lively interest; one is willing to read it more than once. We cannot say as much with regard to the important work of M. de Félice, “*Histoire des Protestants de France*.” Not only do we read it without pleasure; but we almost regret having seen it at all. What a dreadful history! The same thing repeated again and again. During two centuries and a half, we have only a series of monstrous variations on the same sad theme—intrigues and blood. It is seldom that one meets with any agreeable episode for the momentary refreshment of his spirit. We gladly pause for a time in the Academies of Saumur and of Sedan, or linger on

the threshold of the revolution of '93, when the younger Rebaut, after a proscription of twenty years, writes thus to the elder, who had suffered the same penalty for forty years:—“My father, the President of the Constituent Assembly salutes you.” This president was the proscribed pastor. But, however painful the impression which this work produces, we return to its perusal in spite of our feelings! If it but slightly captivates the imagination, it lays a powerful hold on the heart and the conscience. If we do not enjoy reading it, we ought, at least, to possess it. Let us forgive, but may God save us from forgetting! That would be to lose the experience and wisdom gained by three centuries of suffering. Read it, English brethren. You will learn to bear with the trouble, I was going to say, with the annoyance, which your French brethren give you. You will understand the real position of our churches, and see a reason for their frequently-renewed appeals. Yes, read “*De Félice*.”

Should the subject interest you, dear Mr. Editor, I will, in my next letter, carry you through the six departments of the north of France, which I have most frequently visited. It will fairly represent the *διασπορά* (dispersion) of Israel.

Your affectionate brother in Jesus Christ,

F. AUG. BOST.

HISTORY OF A NEW TESTAMENT.

The following highly interesting anecdote has recently been published in a Berlin religious magazine, under the head of PARIS:—

In one of the most fearfully critical moments of our late political convulsions, two detachments of soldiers were seen preparing to storm a strong barricade, erected in one of the most populous districts of our city. The one division belonged to the national, the other to the so-called mobile guard. This last corps was composed of very juvenile soldiers, so that it was common to see, in its ranks, boys of fourteen and fifteen, who, nevertheless, were often the most daringly courageous of the band. On this occasion the barricade was hotly contested, and deeds of desperate prowess were mutually performed by opponents, who, alas! ought to have regarded each other as members of one family! Repeatedly had the barricade been fiercely assailed, and as often successfully defended, when, at the moment of hottest conflict, two individuals rushed out from the ranks of their comrades, and, heedless of the shower of balls with which they were greeted, succeeded in reaching the summit of the barricade; their companions hurried to their support, and the object of contest was taken. But the last shot fired by the retreating enemy was commissioned to enter the breast of one of the bold leaders, who fell, mortally wounded, into the arms of his brother assailant (one of the garde mobile), whose boyish frame could scarcely sustain the weight of the more robust but not more valiant national guardsman with whom he had fought, side by side, in emulative contest.

“I am dying,” gasped the garde national, “I am dying; but—open my knapsack—you will find there a little book—it is a Testament—take and read it, and pray God that you may do so with His blessing.”

The wounded soldier expired, and the youthful survivor took possession of his legacy!

About a year subsequent to this event, a pious man, travelling on business, entered an inn at a considerable distance from Paris. To his no small surprise he observed in the chamber inhabited by the landlord a New Testament, which bore evident marks of being diligently perused.

“What! you read the Bible!” exclaimed he to the host, in a tone of mingled pleasure and astonishment.

“Yes, Sir, and with great benefit,” was the latter's reply.

“God be praised!” rejoined the traveller; “it was not so in former days.”

“Yes, God be praised,” re-echoed the host, “for to HIM, in very truth, the praise belongs, as you will yourself acknowledge when I tell you how all this has been brought about;” and he forthwith related as follows:—

“One of my nephews, whom I had taken into my family after the death of his parents, early displayed such a vicious disposition that I felt compelled, for my own peace of mind, to bind him, when thirteen years old, to a tradesman in Paris, who I knew to be not only a conscientious, but strictly observant master, and on whose watchfulness and unrelaxing discipline I rested my last hope for the rescue of my unhappy nephew from utter destruction. But I soon

learned that Paul had contrived to outwit even him, and had made his escape from his house with such consummate address, that not the smallest trace of him could be discovered. This intelligence naturally grieved me much, and I remained long in daily dread of learning his whereabouts through the police, for I had little doubt of his soon committing some act which would bring him into the hands of justice.

"It is now about six months that one day the Paris diligence stopped at my door, and to my no small amazement I saw my truant nephew step out of it. I could not help shuddering on recognising him, and hastily exclaimed, 'What is the meaning of this bold intrusion? After the manner you have behaved, how dare you come hither to bring disgrace on your family?'

"Paul looked up in my face with a calm though melancholy smile, and pointing to the uniform of the garde mobile, which he still wore, said modestly, 'Believe me, uncle, I have not disgraced the division of the army in which I have served, and can produce satisfactory testimonials to that effect. I am now on leave, solely on account of bad health, and can assure you my character as a soldier is not a bad one! As to my former conduct, no one can reflect upon it with greater detestation than I myself do!'

"All very fine talking,' interrupted I, with incredulous impatience; 'your illness is, doubtless, the result of intemperance; your pockets are empty, and so you find it mighty convenient to palm yourself on me, until you can retrieve health and purse, when you will, doubtless, recommence a new score of misdeeds.'

"Paul hung down his head as I thus spoke, and then replied, in a low voice, that he had indeed feared I would be harder to convince than others had been, 'and yet, uncle,' he continued, 'I am indeed changed. This is neither the time nor the place to enter into details; but though it is true I now come to you seeking refuge and help, I well know it would be labour lost to try to purchase your benefits by hypocritical professions. All I now ask of you is to believe I am no longer the daring offender you once knew, and let time tell the rest.' 'So be it,' retorted I, not in the most friendly tone, and taking the poor boy by the arm, I led him into my house.

"From the very first hour I could not conceal from myself that Paul was incontestably changed, and that essentially to his advantage. So far from rodomontading over his exploits, it was not without difficulty that I could draw from him any particulars of his military career, and yet my questions elicited many a trait of daring courage, while all was told with modest reserve and an evident desire to extol his comrades above himself.

"But the evening was destined to surprise me most of all. I had put up a bed for him in my own room, and before lying down he asked my permission to say his evening prayers.

"Your evening prayer,' echoed I, with a loud laugh, (for I was then a scorner of all religion, a regular heathen!) 'the prayer of a garde mobile, or rather of a Parisian street jackanapes, commonly called *un enfant de*

Paris, must be something worth hearing, and so, prithee, boy, make haste, and give us thy prayer to the best advantage!' I spoke bitterly, for I felt indignant at the part I supposed him to be acting; but Paul looked at me more in sorrow than in anger, as he replied, with deep earnestness, 'Do not, I entreat you, dear uncle, make a jest of this matter! There is no need for me to speak aloud when I pour out my heart before God; and soon, I trust, you will judge differently, not only of me, but of prayer, and learn by your own experience that it is no mere matter of form.'

"From this time forth I watched my nephew most narrowly, and that with much still remaining suspicion, for I could not banish from my mind the idea, that some sly design or unworthy motive lay at the root of his religious profession. Ere long, however, I was compelled to acknowledge the injustice of this judgment.

"Paul's state of health grew daily worse, and the pulmonary affection, which had been the cause of his leaving the army, made such rapid progress as to excite the most serious apprehensions of even a speedy termination of his life. In moments of intense suffering, which were, indeed, of but too frequent occurrence, he would clasp his hands, and with an upward look of filial submission, murmur out, 'Have pity, oh! my Father, and help me! yet not my will but thine be done!' or, 'Precious Saviour! I know and am sure that all things must work together for good to them who love thee!'

"But what most of all affected me was his unchanging meekness and contentment. He was satisfied with every arrangement, and grateful for the most trifling attention to his comfort, so that we were all struck with it; and I one day observed to my wife, that Paul's change of character was the most extraordinary thing I had ever met with—more especially the manner in which he spoke of God's goodness towards him, at the very time he was enduring such agony of body, and anticipating death, filled me, I said, with astonishment.

"True,' replied my wife, 'but I'll tell you a secret which accounts for it—Paul is a Christian, a true Christian!'

"What do you mean by that?' retorted I; 'neither you nor I are heathens, I hope.'

"Ah! my dear husband,' replied she, 'not quite heathens, perhaps; and yet, not real Christians! For, I put it to yourself, has God been hitherto the chief subject of *our* thoughts; or His law the rule of *our* actions? We scarcely knew the name of Jesus formerly; or, at all events, when we did pronounce it, no sense of benefit derived from Him, or dependance on Him for salvation, accompanied the word! But in my intercourse with Paul I have learned things which constitute my deepest joy!'

"In your intercourse with Paul you have learned new things! and, pray, what are they?' asked I.

"Listen,' said she. 'Some little time ago, as I was one day trying to prop up the poor boy, in one of his sad fits of suffocation, a little book fell out from beneath his pillow; I afterwards picked it up from the floor, and saw it was a New Testament, of which I had indeed

heard, but never before seen one. The following day I mentioned my discovery to Paul. He then related to me that a soldier, who had been mortally wounded close beside him, had given him this book, and expired immediately afterwards. That the dying man had bade him read it, that he had done it, and that this legacy had proved to him the treasure of all treasures, the source of his change of character, his peace and his joy.

"Every day since, when he and I have been alone, Paul has looked out passages of the Testament for me to read to him; and he has given me such plain and simple explanations of what I did not understand, that I soon began to believe and to love the great good news, that God sent his only Son into the world, that whosoever believeth in Him might not perish, but receive everlasting life. Paul is anxious to speak to you also of these things, but he is afraid; and, indeed, the poor boy blames himself much for this coward fear, which he calls treachery towards his Saviour, and is constantly praying that he may be strengthened to confess Him, not only before you, but before the whole world."

"This communication of my wife's," said the landlord, with deep feeling, "made a great impression on me. I went oftener than before to

my nephew's sick-bed, and, blessed be God, he soon began to tell me also of the Gospel of Christ; and God, who is rich in mercy, bestowed His effectual blessing on Paul's instructions, so that not only my wife, my son and daughter, but my own hardened self, received the truth, and am able to testify, as the Samaritans did of old, 'Now we believe, not because of his saying, but we ourselves know that this is indeed Christ, the Saviour of the world.'

"Paul is no longer among us," continued the host, with a trembling voice; "the Lord has called him home! But," said he, as he laid his hand on the New Testament, which had first attracted the traveller's attention, "this is the dumb, and yet most eloquent witness of the immeasurable goodness of God, and the instrument of conveying that goodness to us! From this precious volume, read with attention and prayer, we have learned the testimony of God concerning His Son, and the written Word, being engraven in our hearts by the power of the Spirit, has become to us the source of unvacillating peace, and of a calm happiness, such as the world can neither give nor take away, and for which we have cause to bless God in both time and eternity."

BELGIUM.

PROGRESS OF RELIGION AND THE REFORMATION.—No. II.

CHARLEROI—LABOURS OF THE PASTOR AND MISSIONARY—VISITS—INTERESTING CONVERSATION.

North Shields, January, 1851.

My next visit was to Charleroi, a town of considerable importance, whether viewed in reference to its population, amounting to 60,000, or its productions, which include coal, iron, zinc, lead, glass, pottery, &c. On entering the dense smoky atmosphere that envelopes it, I could have fancied myself approaching Newcastle or Leeds; and there is an air of energy among the people, that contrasts favourably with the dull quietude of most continental towns.

It appears that, in 1842, ere the commencement of the labours of the *Société Evangélique Belge* at Charleroi, the town was literally plunged in the unrelieved and midnight darkness of popery. Already there are four pastors at the head of as many churches, regularly organised, and composed, with scarce an exception, of converted Romanists. Of these, Charleroi proper is the eldest, and of two, at least, of the others, Fontaine l'Eveque and Golliscan, it may be styled the parent. The fourth, viz., Leers-Posteau, owes its origin to the devotion of the excellent Marquis d'Aoust, himself a recent convert.

Charleroi may be expected for years to be the centre of a great missionary work. Nor could anything be more promising in this view than the actual state of the congregation. Converts are generally zealous, and so it is at Charleroi, where minister and people equally belong to this category. I found M. Poinot, the pastor, a devoted preacher of the Gospel, adding to the animation of a Frenchman the sobriety and

energy of a faithful minister, abounding in labours and in prayer. His success has been most wonderful, and yet, with true Christian modesty, he desires to give his flock the full share which belongs to them of the honour of the work. "The labours of a minister in such a sphere as this," said he to me, as we stood on the crown of the eminence that overlooks the town, "were he to act alone and single-handed, would far exceed the powers of any human being; and should the effort now making cease, all hope of progress must soon be cut off. Just look," he added, "at the country around us. Here below us is Charleroi, where we have already some hundreds of converts; but the flock is, to a great extent, a scattered one,—gathered, in fact, from ten different and distant communes, every one of which may be expected one day, by God's grace, to be the site of a little congregation. Here, for example, is Dampremy, a little village where we claim four families. Yonder, again, on the bank of the Sambre, is Chatelet, where we have an equal number. Beyond the town, on the rising ground, you observe the cottages of Couillet, where the Gospel is now rapidly advancing, and far away, among the distant hills, we have little communities, each containing a small knot of converts, among whom the most ardent zeal is often manifested, to extend the influence of that truth by which they have themselves been blessed, and who are, from time to time, bringing in the joyful report of its new conquests. Thanks be to God, *all our converts are missionaries!* One lends a Bible to an

inquirer, another brings Gospel consolations to a sick-bed, a third invites his friends and neighbours to the chapel or prayer meeting, and by this universal effort the work goes on joyfully!"

"Explain to me, then, if you please, in what your own labours consist," said I. "Those," he replied, "are partly pastoral and partly missionary. The converts must be continually visited by me. They were all, but lately, superstitious Romanists, and are exposed to a thousand dangerous influences, which you in a Protestant country can probably little estimate. My journeys among them must be frequent, the distances are great, and I have no manner of travelling but on foot. Then our prayer meetings take place every night of the week, except Monday, in one or other of the surrounding communes, and at these I am, if possible, always present. As a missionary, again, I am obliged to act with extreme prudence, and almost always through the medium of others. Were I to begin to visit the families of Roman Catholics, to leave tracts at their houses, or to urge attendance at our meetings, I could adopt no surer plan to arrest the work. I have found, by experience, that I must watch for opportunities. These are presented to me, often through means of my devoted flock. Some conscience-stricken soul is every now and then reported as desirous to receive from me instruction and consolation, and, of course, I must visit such cases with faithfulness till—if it please God—convictions issue in conversion. Then, among the many Roman Catholics who attend our worship, I am always on the watch to see who are indicating an interest in what they hear, either by their looks or by the frequency of their return, or by what they say to myself or members of the flock. In such cases I seek occasion to offer a visit, and if that is accepted, I try to improve it. The weekly prayer meetings are specially valuable in this work of evangelisation, bringing me in contact with the inhabitants of various districts, and frequently presenting the most favourable opportunities of going good. Thus, from day to day, and from week to week, the work joyfully proceeds."

It is very evident that the labours of this devoted man are overwhelming; and, indeed, I learned from his medical adviser, who is also a ruling elder of his church, that these labours have more than once brought his health, and even his life, into a state of serious danger.

I visited many families of the flock in company with M. Poinso, and was truly delighted with the simplicity of the Bible faith which they universally expressed. The interesting details of the work are far too numerous to be here recorded. Indeed our conversation during the whole day was on this subject alone, and it seemed to be almost inexhaustible. The first family we visited furnished an example of the manner in which the work of conversion proceeds. Not long since, Mons. M. was violently hostile to the Gospel; so much so, indeed, that his wife, who loved the Bible, kept it carefully concealed from him, fearing his displeasure. On one occasion, however, he discovered her reading, and as he made no remark, she from that time allowed the book to lie upon the table. He took it up,

from time to time, and began to feel an interest in its perusal. Distrusting the Protestant translation, he brought out an old Romanist Testament, to the perusal of which he devoted himself. Wherever he went, his Testament went with him. In railway trains, and in the inns on his journeys, as well as at home, he never wearied of this employment, and as he was a man of candid mind, the power of the Gospel soon made itself felt. He passed through a painful conflict, both internal and external. Besides the agony of an awakened conscience, he had to contend with the fear of the world—its ridicule and its enmity. But the light of truth at length overcame all obstacles, and he could not help announcing his change, and proclaiming himself a follower of the Saviour. "Since then," says Mons. Poinso, "M. goes on joyfully. His leisure is employed in reading to his wife and family the word of God. He visits the poorest of the brethren, whom once he heartily despised, and with them he often reads and prays. At our prayer meetings, none is more regular, and the labour he takes in pursuing his religious duties, shows a heart truly in earnest."

Wherever we visited, we saw the marks of the wonder-working Spirit of God in banishing superstition, overturning idolatry, and converting the depraved and ignorant. The Bible has become, among this interesting people, the constant study, and its truths the subject of habitual conversation. Crucifixes and popish pictures, with which the walls of their houses used to be adorned, are to a great extent removed. In one house we found a youth diligently collecting suitable texts, which he intended to have printed and then framed, to be hung up instead of the emblems of the ancient superstition. Sacred music is diligently cultivated, and the excellent scriptural hymns which they possess seem to be becoming familiar among them. At the same time, the people are adopting the wholesome practices of every living church. The more advanced Christians, especially the elders, are accustomed to visit and pray with the sick, and to take their part in conducting meetings for prayer, and thus the edification of this young flock advances, under the blessing of the Great Head of the Church.

I attended, with M. Poinso, an evening prayer meeting at Couillet, when I had an opportunity of joining in prayers offered up by several of these good men; and I could not but be impressed by the earnest faith and scriptural simplicity of their devotional addresses at the throne of grace. The entire absence of formalism in these services of the heart, contrasted most favourably with too many of our religious duties in this land of Protestant light and privilege.

On leaving the meeting a man was pointed out to me, whose conversion and that of his wife, since deceased, was remarkable, and exercised so marked an influence on the progress of the good cause in this commune, that I cannot forbear relating the incident. It occurred in the beginning of the present year. The woman for many years had held a reputation for peculiar sanctity in the Romish church, in consequence of her scrupulous observance of its rites and services. She was, in fact, one of the most superstitious persons in her neighbourhood, and at the same time one of the

most violent and troublesome. It pleased God to visit this individual with a very painful and protracted illness, and it was after trying every variety of means, that, in December last, her husband came to M. Poinso, informing him of his wife's miserable condition, which, he said, they both attributed to sorcery, and the malignant influence of diabolic agency. "We have tried everything," he added, "we have paid for masses—we have offered novenas to our Lady of Walcourt, to St. Giulia, and other saints. We have applied to men of skill in dealing with evil spirits, and yet my wife is none the better; and now, Sir, after two years of prayers to the Virgin and all the saints, and of vain applications to sorcerers and exorcists, and having heard of you as a Protestant pastor, I have come in the hope that you will lend us your aid, and that your efforts may be more successful in relieving (*pour débarrasser*) my wife." On returning home from this visit the poor man followed faithfully the advice the good minister gave him to read the word of God. Every evening, after returning from his work, he read to his wife till midnight. And God blessed the means. "God only knows," said M. Poinso, "what mode He followed to reach that woman's heart. He alone knows what passed between himself and her. But, fifteen days after, her husband returned, his face radiant with joy, to beseech me, at her earnest request, to visit her. 'My wife,' he exclaimed, 'is entirely changed. She is no longer the same person. Till now, never was a husband harassed and annoyed as I have been by the perverse humour of his wife. Night and day, so long as I was within hearing, she has made me the object of her continual persecution. Returning wearied from work, I have often been worn out for hours by her unreasonable fretting; and after I have lain down to snatch an hour's rest, she has waked me up, exclaiming, 'Ah! you go to sleep while I am suffering, and cannot close an eye.' Then she would strike the table at her bedside with fury, and scream out till I was compelled to rise and go to her. This arose from her perverse temper. But, since we have read the Word of God together, all is changed. Her disposition is now gentle and resigned—her evil passions have subsided—she no longer rails at me, but delights to converse of God and of his word, which she understands much better than I do. Pray, Sir, come and see her.'" The pastor lost no time in obeying this summons. He found all true which her husband had told him. She was already living a life of faith on the Saviour. "How happy a thought," said she, "did God suggest to us when we resolved to apply to you. Since infancy I have lived in superstition. During two years we have put our trust for a cure in the Virgin and saints, in exorcism and witchcraft. The Gospel, thank God, has destroyed these de-

lusions. I now know that I am a sinner, and that there is no reasonable hope in any creature. I pray God that from this time I may repose in Him that confidence which hitherto I have been madly placing in these foolish objects. I cast myself," she added, "on the faithfulness of God, and I bless and praise Him for having cast me on a bed of suffering, since my malady has been His gracious means of drawing me to the knowledge of Jesus, my Saviour."

This poor woman had other trials to endure. Her husband, who became equally attached to the Gospel, was driven by priestly persecution from his work. A lady in the neighbourhood offered bribes to the extent of double his wages to induce them to return to their superstitions, while the priest visited the sick-bed and denounced them both as heretics on the highway to perdition. During one of these priestly visits, Mons. Poinso, with his excellent elder, Dr. Schoenfeldt, entered the house. The curé grew pale, asked for his hat, which, in his precipitation, he could not find, though it was in his hand, and left the house, actually at a running pace, forgetting, in the agitation of the moment, his gloves, which he did not venture personally to reclaim. "Ah!" said my informant, "when I saw this wretched priest thus abandon his sheep, I could not help recalling the saying of our Lord, 'the hireling fleeth because he is an hireling.'"

I could enlarge to a great extent in details similar to the above, but it is not necessary. The work, let it suffice to say, is going on prosperously: the place of meeting, an old Freemasons' Lodge, situated in a wretched locality, though peculiarly obnoxious to the Romanists, and far from comfortable, has become so inadequate to the attendance, that it has been found necessary to build a new chapel (or temple, as the Protestant place of worship is here called), and a site has been procured in the principal square, where already the walls of the building, surmounted by a neat belfry, do credit to the taste and energy of the congregation. A flourishing school in a neighbouring village gives a solid scriptural education to about fifty Catholic children, besides such Protestants as can avail themselves of it. The neighbouring congregations, of which I have already spoken, but which I regret not having had it in my power to visit, not only flourish internally, but sustain the central church by their countenance and Christian communion. The outposts in surrounding villages are gradually acquiring importance, as stations of Christian influence. And perhaps, in the world, there is not at the present moment a more hopeful locality for the spread of the truth than Charleroi.

In my next, I hope to carry your readers down the Meuse to Liege.

G. J. C. DUNCAN.

PROGRESS OF THE TRUTH—POPISH AGGRESSION IN ENGLAND.

Heigne Jumet, 31st Dec., 1850.

Dear and honoured Brother,—About ten days ago, I received a visit from two schoolmistresses, with whom I have been acquainted a couple of years; they still professedly belong to the

church of Rome; the fear of losing their position has made them hitherto hesitate, but now they appear firm, and resolved to go forward. They have a good "free" school, about three leagues from hence, in a populous district, equal,

if not superior, to that of Charleroi, between this place and Mons. I have occasionally preached there the last few years, and apparently my efforts were fruitless; but when I had ceased to hope, these instances of good encouraged me. Much interest has also been excited in one of the communes where I now preach. On the evening of Christmas day, I had a large, select, and attentive congregation. Notwithstanding the ground was covered with snow, and doors and windows were wide open, my face was bathed in perspiration. Not only the house, but also the street, was crowded. A table, upon which I stood, served me for a pulpit. As the movement is, indeed, great, efforts have been made to put it down by persecution. Many of the brethren have been beaten and threatened with removal; but, thank God, they have hitherto remained steadfast. Some workmen, miners, whose crime was speaking of religion to their fellow-workmen, and lending them tracts, reading the word of God, and praying together, were to be dismissed upon these grounds by the director; but the director,

Girant, opposed it, and said liberty of conscience must be respected.

The priests and their adherents are enraged with what is going on in England. The admirable conduct of the English people is a subject of joy to all Protestants, to all sincere Christians. The priests spake but of triumphs; they numbered their converts by *hundreds of thousands*, by *millions*. The Puseyites were their friends. *One or two bishops*, by secret connexion with the chiefs of the popish party, were traitors to the Protestant cause, who only wished for a favourable opportunity to go over to the Romish church. Now these priests seek to stir up the people, telling them the Catholics are persecuted in England, &c. May God preserve this noble country! After God, the bulwark of protestantism is England.

Accept the assurance of my esteem in Christ, dear Sir, and esteemed brother,

Yours, &c.,

T. JACCARD,
Minister of the Gospel.

SWITZERLAND.

CANTON OF BERNE.

STATE OF RELIGION IN THE CANTON.

(To the Editor of *Evangelical Christendom*.)

Berne, December, 1850.

The last four years have been a time of complicated trial and severe sifting, not to the Wandtlander Christians alone; the mighty hand of God has also been heavy on those of Berne.

The conviction is ever growing upon us that a new era is opening on the church of Christ; but what its characteristics may be, remains a profound secret.

In the meantime, the Helvetic confession, the creed of the Evangelical Reformed church, retains its position unmoved, surviving in the recollection and judgment of our members through the medium of the Heidelberg Catechism. Too many pastors, instructors and members of the church have, indeed, proved faithless to their convictions and mission; but they have not yet gone so far as to exchange the creed they professed for an indefinite Bible Christianity, which leaves every man open to believe what he pleases. All attempts to interfere with the doctrines of the church meet a steady and true-hearted resistance on the part of the people, which a time of danger will always illicit, ascertaining to us the gratifying fact, that the word of God has taken deep root. This is clearly demonstrated in the attendance on Divine worship, which is most numerous and regular where the simple Gospel is most energetically and feelingly preached. The introduction of the Strauszischer heresy, by Professor Zeller, has proved a complete failure; and of his own accord Zeller left Berne, even before his protectors found it necessary to resign. Doctrinal differences are not generally discussed; too many questions of another sort there are to be agitated and settled.

Ecclesiastical organisation engages the largest share of public attention, and has frequently

formed the subject of debate in conferences and synods.

While elsewhere a tendency to decay, consequent on an intimate relationship between Church and State, is promoted by the secession of individuals and communities, and the interests of the church are sought in the establishment of a fresh and firm bond of union; the Bernese seem to aim at securing the independency of the churches, fostering cordiality between rather than alienating true members from them. . . . Many of their most burdensome imposts have been removed by political alterations, and they enjoy, on the whole, too much of liberty to have to look for it pre-eminently within the pale of the church. The present undisturbed state of affairs affords them both time and opportunity to prosecute their design without disruption and dissent; so that the time appears close at hand when the Evangelical church of Berne will attain the goal already reached in Scotland and the Waadt, in the founding of free churches. The next step, and one necessary to their security and vigorous development, must inevitably be a separation from State influence and an independency of State imposed forms, to be attended by a firmer internal establishment on the eternal basis of Bible truth, and a growing spirituality in all their members.

It is this, much more than any mere organisation, that employs the energies of the Evangelical Society of Berne. At its annual festival, held the 20th and 21st of August, 1850, its object was meekly declared to be the healing of breaches which mar the beauty and threaten the safety of the church. The loving zeal of Christians for the spread of the Redeemer's kingdom, gathered them into an Association for the distri-

bution of the Holy Scriptures and theological works. The word of God is also occasionally expounded at private meetings, and wherever a spark of Divine life may be kindled, or has to be sustained, the Society is ready, according to its ability, to lend a helping hand: binding scattered believers in a closer bond than that of church membership. Composed of persons of all ranks, its annual festival was a delightful exhibition of the Christian equality existing between the highest and lowest grades of society, and thereby palpably proving that the Lord has his disciples all the land over. The friendly freedom manifested on these occasions is also to be acknowledged with gratitude; the members of the Society generally entering into familiar conversation, after the services, with the friends of missions, who also attend the meeting, walking together in sight of some of the loveliest Alpine scenery, or partaking of some simple refreshment; then uniting under the branches of a lofty tree in prayer and praise, or listening to the word of exhortation, till the night closing in warns them to depart. Though pedestrians of every description were constantly passing by, no one disturbed them; and so great was the decorum and order, one might have imagined there was not a man in all Berne whose heart did not glow with love to the Saviour.

The interest in missions keeps pace with the increased freedom granted to Christian exertion. The canton of Berne supports several missionaries. Bishop Gobat, of Jerusalem, and Schafter, of Tinnevely, were sent out by it. But a people so secluded, and engaged in agricultural labour, have much greater difficulty in identifying themselves with such remote undertakings, than a population rendered enterprising by their connexion with commerce and trade. With every appearance of comfort, there is little money to spare for such purposes; and a franc given here to the mission would, in the effort made to obtain it, be equal to a sovereign elsewhere.

In regard to the Evangelical Alliance, it has not made much progress amongst us; spiritual life is not so diverse in different cases as to pre-

vent the union of believers without stated articles of faith, as, indeed, is evident in our "Evangelical Society;" and an external union is little sought after, ending only too often, alas, in division and strife. Yet every ingenuous Christian must mourn that the unseasonable attacks of a few should close the heart that was glowing with love, and cause the hand of fraternal affection to be extended in vain. Of the many strangers who pass through our land, with the *red book* under their arm, on the pilgrimage of the tourist, and whom we, perhaps, seldom encounter on the deck of the steamer or the mountain's slope, some may be fellow-pilgrims to the city of our God, some may participate in our feeling of devout adoration of the One Saviour of men. Would it not be far better, instead of merely gazing together in admiring wonder on the works of creation before us, to unite in contemplating the glorious work of redemption and the blessed operations of the Spirit of God? Then foreign brethren and sisters would not come in contact only with interested landlords and guides. How much is it to be regretted that diversity of speech should be such a barrier to intercourse!

It is difficult to form an opinion of the state of Christianity in a country, even where a distinction may be perceived, and faith accompanied with frank, fervent love, stands out in contrast to profanity and undisguised infidelity—if long-established customs are changing, and the habits of life relaxing their hold. Looking on the one side, the observer shudders at the enormity of the evil; but turning to the other, he is refreshed and consoled. Should he take his stand in the midst of the current, he will probably mistake both its power and course till it reach some decisive point. Surrounded by bigoted Roman Catholic neighbours, and bordering on two different languages, Berne has ever been one of the bulwarks of the Protestant church; let us, then, earnestly pray the Lord to impart energy and light, that evangelical truth may not only be preserved, but, overflowing its frontiers, be diffused among the people by whom it is surrounded.

A. P.

CANTON DE VAUD.

CORDIAL WELCOME OF THE INVITATION TO THE PROPOSED CONFERENCE THIS YEAR—MEETINGS OF THE SWISS BRANCH OF THE EVANGELICAL ALLIANCE—RENOVATION OF THE RELIGIOUS SOCIETIES OF LAUSANNE—ORDINATION SERVICES—RELIGIOUS LIBERTY—CASE OF M. DESCOMBAZ, AND OPINION OF THE JUDGES.

(To the Editor of *Evangelical Christendom*.)

Very dear Brother,—It is with lively satisfaction that we have received the circular of the British Organisation of the Evangelical Alliance, conveying to us the resolutions which have been adopted to promote the union of Christians of different countries and different denominations, at the approaching Industrial Exhibition, when no doubt a large concourse of persons will resort to London from all parts of the world. The committee of the Evangelical Alliance for *Suisse Romande* has not yet been convened to reply to your committee, but I wish that your readers should know, without delay, with what grateful sentiments your continental brethren

welcome this invitation. We hope that many besides ourselves will be able to reply to it; but, above all, we are constrained to pray that the Father of Lights, from whom cometh every good and perfect gift, would impart a double portion of his Spirit to those who may be called to take a part, more or less direct, in the arrangements preparatory to our meetings in the month of August, and abundantly to bless their labour of love. We are impressed with the grandeur of the enterprise. May the Lord put his own hand to it, and prosper it beyond all that we can conceive. May we be privileged to see at London a second Pentecost; so that all who take part

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VOL. V.—FEBRUARY.]

in this festival of brotherly love may be able to recount, each in his own language, the marvellous works of God.

Since, through the Lord's goodness, we have enjoyed peace in our churches, and they are gradually acquiring stability and increase, I have been less frequent in my communications, that I might not encroach upon your columns; but you will now permit me to say a few words of some of the blessings which have been vouchsafed to us since I wrote last.

Our monthly meetings of the Evangelical Alliance, which were necessarily suspended at Lausanne during the summer months, because we met in the open air at different places, recommenced, in a gratifying manner, in the month of November. We meet alternately in the rooms used for public worship by the Free church and the Wesleyans, until we have chapels, as they are beginning to have in some other parts of the canton. The Rev. M. Gallienne, Wesleyan minister, who had the happiness to be present at the recent meetings in Lyons, much interested one of our assemblies by relating what he saw and heard there; in this way we were made partakers of the grace which those brethren enjoyed.

Since 1845, the religious societies of Lausanne have been obliged to reef their sails, much to limit the field of their labour, and, in particular, to abstain from holding their annual public meetings. In September last, they thought that they might re-assemble their friends, and apply themselves afresh to their different works, which consist in the distribution of the Bible, missions to the heathen, and the dissemination of religious tracts. Some brethren from Geneva and France again addressed us in the words of encouragement and sympathy, and engaged us to greater activity in our labours. The number of tract distributors especially has been considerably increased, and associations have been formed in Lausanne and some other places. This, indeed, had become necessary, for the average distribution had fallen, in one year, from 50,000 to 16,000. We hope to return to a number more nearly approaching that which had been attained in the years of our former zeal; for it is not while the infidel press multiplies its publications that we should relax our efforts. The sale of religious books, moreover, increases rather than diminishes, and books are sought after more than tracts or fly-sheets. This is a necessity which we wish we had the power to satisfy with good popular works, treated in a Christian manner. Our Almanac is much more sought after this year than the preceding.

On the morning of the day on which our religious societies held their meeting (19th Sept.), we had the joy to hold a service in the Free church, for the ordination of two young men to the work of the ministry. On this occasion a

sermon, full of power and unction, was delivered by Pastor Pilet, from 2 Tim. iii. 14-17, who communicated to his auditory the emotions with which his own heart was charged—his son being one of the candidates. M. Pilet is a pastor of the Evangelical church of Geneva, and his son studied in the Theological School of the Evangelical Society in that place. The service was additionally interesting, from the circumstance of its bearing a testimony to the fraternal affection and the unity of spirit which exists between our brethren at Geneva and ourselves. A little later in the month of November, we had again the satisfaction to see one of the students of the Theological School of Geneva asking ordination in the Free church, conjointly with one of our own students. The service was this time held at Morges, where one of our young brethren is employed with the Divine blessing. The others are at present labouring in France. Thus, every year, since the formation of the Free church, God has given us the happiness to see new labourers well qualified to enter the harvest; and our theological faculty still reckons a number of pupils (at present fourteen) who appear to us excellent young men. We commend them to the prayers of our friends.

Respecting religious liberty, which is not yet again given to us as a matter of right, we are able to say, that, as a matter of fact, we enjoy it. For a long time we have not heard of any disturbance, nor of the violation of any domicile on occasion of our humble meetings. Our dear brother, M. Descombaz, the editor of "*L'Avenir*," was, in the beginning of November, condemned, as was also the owner of the house in which he held a meeting, in the fine of fifty francs, and expenses, and that by the cantonal tribunal. The tribunal of the district of Lavaux had absolved him, because the meeting had not been the occasion of any disturbance; but the Public Minister having been appealed to, the superior tribunal reversed the decision, because the law was so explicit. But the judges themselves took occasion from this circumstance openly to express the idea, that the best way to get rid of the law, was to enforce it in such a case as that on which they had pronounced. A strange position in which these men are placed, themselves declaring that they have condemned the innocent! They discuss, no doubt, in their own minds, as Pilate did, "What is truth?" otherwise they would have no repose until this law, which compels them to condemn the guiltless, is abrogated, and such a blot at length effaced from a country, which takes for its motto, "*Patrie et Liberté*." May this time soon come!

Receive, Sir, and very dear brother, the assurance of my distinguished consideration, and my devoted sentiments of brotherly love in Christ,
CHARLES BAUF.

PETITION TO THE QUEEN ON THE POPISH AGGRESSION.

(To the Editor of *Evangelical Christendom*.)

Vevey, Jan. 18th, 1851.

Rev. and dear Sir,—Not doubting but that you will be interested in all that relates to the

defence and prosperity of Protestant Christianity in England, at a time when it is being assailed by Romanism from without, and Puseyism from

within the Anglican church, I take the liberty of sending you a copy of a petition* to our Queen on the subject of the present papal aggression; which petition has been signed by almost all the English residents, both clergy and laity, at Vevey, Lausanne, and Geneva, and also by most of the Swiss and German clergy, and principal inhabitants of Vevey and its neighbourhood. Indeed, I have pleasure in saying, that the subject is well understood by the Swiss inhabitants, and that they have manifested a sympathy with their Protestant brethren in England, and shown a readiness in signing the address to the Queen, beyond what I at all anticipated. It has been suggested, by some of our English friends here and at Geneva, that it would be desirable to make known to British chaplains and influential men, friends of the Protestant cause, in other

parts of the Continent, the movement that has been made here in thus addressing the British Queen; and that it is likely the movement would be followed up in other places, both in Germany and in Switzerland. Believing it to be important to strengthen the hands of those in the British parliament, who are disposed to withstand the aggressions of Rome and the spread of Puseyism, I shall be truly thankful, as will also our English friends here, should you be able, by your continental connexions, to make known to others what has been done here, and to recommend the adoption of similar measures.

Believe me to be, Rev. and dear Sir,

Yours very faithfully,

W. CLEEVE,

English Chaplain at Vevey.

GERMANY.

INVASION OF SCHLESWIG-HOLSTEIN BY PRUSSIANS AND AUSTRIANS—ACKNOWLEDGMENT OF MONEY BY CZERSKI—REFERENCES TO POST AND WEHRENFENNIG—ANECDOTE OF MADAME DE KUDENER AND AN AGED ROMISH PILGRIM.

Mölln, Duchy of Lauenburg,
Jan. 13, 1851.

Rev. and dear Sir,—Should the contribution I now enclose to the pages of *Evangelical Christendom* fall short, either in quantity or interest, of former communications, I must claim indulgence, on account of the peculiar circumstances in which I now write. Fifty thousand armed men are at this moment hovering on our borders, (25,000 Prussians, and a like number of Austrians,) and the latter army is daily expected to concentrate itself in *this our Duchy of Lauenburg*, and no small quota will, in all likelihood, be quartered on the inhabitants of this small town! The ostensible object is the pacification of Schleswig-Holstein; in other words, the subjugation, by an overwhelming force, of a brave people, who, after having been lauded and aided by all Germany in their resistance of Danish aggression, are now left, by the crooked policy of these re-actionary times, to stand single-handed in the breach, for national liberty, independence, and chartered right! The result cannot, alas! be doubtful—they must yield or perish.

How long it may suit *Austrian bankruptcy* to leave a portion of her troops to fatten on these Duchies, and how they will demean themselves, whether as friends or tyrants, time must tell; but you can imagine that the anticipation is no soothing one, and leaves the mind scarcely calm enough for literary effort. The Prussian *corps d'armée* will, it is said, stand aloof, as long as it can, from active interference, and only play the equally effectual game of *intimidation*. How it can comport with Prussian honour to revisit, as enemies, those districts they, a few short months ago, left as *sworn allies and brothers*, requires more Machiavellism than I can boast, to understand, far less explain. But the martial instru-

ments are not to blame for a vacillating policy, which they doubtless wince under; and as for the King, pious and true-hearted as I still believe him to be, he is now felt, by all calm observers, to be wholly unfitted for his post of Regent, in times like these, in which a timid, veering policy is more destructive than even consistent tyranny!

The bounty committed to my transmission for Pastors Czerski and Post, was duly remitted, through the usual channel of a Berlin banker, early in the past month; and from the former I am now able to convey warm and grateful acknowledgments.

Under date of the 29th December, he says:—

"Your letter, enclosing an order for eighty-two dollars five silver groschen, came duly to hand, and enabled me and mine to celebrate the Christian festival, and enjoy the spiritual good things it brings with it, with unalloyed delight, as this most timely expression of British sympathy and Christian love relieved me from the pressure of many temporal anxieties and cares. I entreat you, my dear Christian friend, to accept for yourself, as the medium, and to convey to the various givers of this bounty, my warmest thanks, and prayers that it may be returned a thousandfold into their own bosoms, by Him, who leaves not even a cup of cold water given to a disciple without its reward."

He next informs me that he had, a few weeks since, written to the Rev. Mr. Herschell his views as to the necessity of some regular missionary organisation being established in the respective neighbourhoods of the already formed Christian Catholic churches, before "the fields, which he considers as already whitening to harvest," can be successfully reaped; and he has consequently nothing new to advance on that subject.†

The existing churches he represents as flourish-

* The petition has not reached us, but we willingly insert this letter of our reverend correspondent, and commend the example of the English residents in Vevey and the neighbouring places to the imitation of others of our countrymen in various parts of the Continent.—*Eds.*

† See this letter, p. 57.

ing under a gradual increase of members, while their Romish opponents are losing courage, as well as sinking in public estimation. But the proceedings at Olmütz seem to be viewed by him, as well as by continental Christians generally, with evil forebodings that the jesuit-guided policy of Prince Schwarzenberg will prove too subtle for the latitudinarian opposition of the Protestant princes, and that Austrian ascendancy will be speedily evident in Church as well as State affairs. But in this anticipated crisis Czerski comforts himself, and tries to cheer others, with the triumphant language of the 2nd Psalm.

From Pastor Post, although the letter with his remittance was dispatched along with Czerski's, I have as yet no reply, and I trust absence, not illness, is the cause.

From my highly esteemed correspondent, Pastor Wehrenfennig, I am still more surprised to have got no answer to my query (sent the end of November), as to how I could most safely convey to him the monies for the Austrian churches. I have again written on the subject, as *past experience has taught me* the possibility of foreign letters to Protestant pastors so far exciting the curiosity of Austrian post-office servants, as to be retained; so that, without express directions as to the *how*, I dare not commit money to that channel of conveyance. I trust, ecclesiastical duties connected with the Advent services may have delayed the Pastor of Gosau's reply, and that I shall, when I next write, be able to announce that the doubtless most welcome gifts have safely reached their respective destinations.

As somewhat analogous to the subject of protestantism in the Austrian dominions, I subjoin an interesting anecdote related by Ch. Eynard, in his recently published memoirs of Madame de Krüdener.

In the year 1816, this Christian lady was brought, in the course of a journey, into the vicinity of Maria-Einsiedel, (or "Our Lady of the Hermitage,") a much frequented place of pilgrimage in Tyrol, and became one day the auditor of a young Protestant clergyman, whose zealous admonitions were directed to turn aside the flux of pilgrims from the Romish shrine, situated about four German miles from the village in which Madame de Krüdener had her temporary *sojourn*, and which, lying in the direct route to that popish resort, was taken by numerous pilgrims on their way thither.

On this occasion, Madame de Krüdener's attention was specially attracted by a very aged female, who, although quietly seated among the rest, was evidently no listener to the discourse, but continued to tell her beads with eager and caseless assiduity.

When the preacher had concluded, Madame de Krüdener approached the old woman, and asked "whether she had understood him?"

"Alas! no, madame," was the reply, "for the gentleman speaks German, and I understand nothing but French."

"Come with me, then, to my room," resumed Madame de Krüdener, in a kind tone, "and we will converse together upon it. You seem, besides, to be exceedingly tired."

"Yes, indeed, lady," answered the poor creature, "and no wonder, for I have walked three (German) miles this morning, and I have still four more to crawl through, before my appointed penance is performed, and that is hard upon one of my age."

"How old are you, then?" asked her sympathising listener.

"I must be ninety-two, I think, for I was born in 1724; so you can reckon my age yourself, madame! This is the fiftieth time that I have made the pilgrimage to Maria-Einsiedel! I am a poor wretched sinner, and have many sins on my conscience; and, alas! I become, year by year, aware of sins I did not see before to be such! And they tell me my only hope of forgiveness is by doing penance and going on pilgrimage! But I feel very sure this is the last time I can do so, and so I do hope I shall obtain forgiveness; for if not, I am a lost and undone creature to all eternity!"

"The Lord has, doubtless, sent you hither, my poor old friend," said Madame de Krüdener, much affected, "in order that you may hear tidings which will bring peace to your soul. Calm yourself, therefore, I beseech you, for I see you are much agitated, and listen to what I am going to say; or, you can read, perhaps?"

"Yes, madame."

"Oh, that is well!" exclaimed Madame de Krüdener, "for then you receive God's testimony instead of mine;" and so saying, she held out to her a French New Testament, and pointed to the text, John i. 29, "Behold the Lamb of God which taketh away the sins of the world."

When the aged woman had read these words aloud, Madame de Krüdener turned to John xix. 30, and pointed to the words, "When Jesus, therefore, had received the vinegar, he said, 'It is finished;' and he bowed his head, and gave up the ghost." And then, from these two texts, Madame de Krüdener proceeded, in simple scriptural language, to prove, that sinners neither could nor were required to do anything to save themselves; but that Jesus Christ came into the world to procure salvation for as many as believed on Him, and now offered it to all, as His free gift, without money and without price.

Every word she uttered sank deep into the heart of the eager and earnest listener, who seemed lost in astonishment and admiration at the thought of a free salvation as the gift of God.

Suddenly she started from her seat, and hurrying to the fire-hearth, threw her rosary (which she had till then continued to hold in her hands) into the midst of the flames.

"It is finished!" she exclaimed, "my sins are forgiven, and Jesus has redeemed me from the curse of the law! And now I will go my way; but not to proceed to Maria-Einsiedel! no! but to go home, and tell to all my neighbours that Jesus, and Jesus alone, has saved the old sinner from her sins!"

Madame de Krüdener now knelt down with this aged *young convert*, and thanked God with her for this new evidence of His saving power, giving the old woman the New Testament as a parting gift, which, in the exuberance of her thankful joy, she repeatedly kissed; then,

like the Ethiopian nobleman, "went on her way rejoicing" that the aim and object of all her weary and fruitless pilgrimages had at length been obtained; and Madame de Krüdener "saw

her no more" on this earth. Yet, doubtless, when "the throne shall be set and the books opened," "the word spoken in season" and "in secret" will receive its open reward.—T. B. K.

WÜRTEMBERG. PERSECUTION OF DISSENTERS.

(From a Foreign Correspondent.)

Your readers are all, undoubtedly, well informed of the great things which have at least been begun in Germany, for the promotion of the knowledge of the Gospel; they have heard and read of the "Home Mission," that word which has become the watchword of so many believers; a word calling upon them to be up and doing the work of their Lord and Master, and which has, undoubtedly, already been a great blessing, by showing them how much has been neglected, how little done, how great the inducement to humble themselves before the Lord, confessing their sins, and beseeching him to endow them with his Holy Spirit, that they may hold forth the Word of Life to a dying world.

We have, indeed, much cause to rejoice at what has been done for the religious welfare of the German people of late; we rejoice that the great and saving truths of the Gospel have been more abundantly proclaimed, that evangelists have been sent out, that Bible colporteurs and tract-sellers have gone forth into the highways; that many writings of sterling piety and value, small and great, have been published; that many religious societies have been formed, and that the attention of thousands has been called to those things needful for the salvation of sinners. It is the wish and the prayer of our hearts that God may abundantly bless all that is done by his dear children, and magnify his strength in their weakness. Yes, may the Lord bless all who pray with us, "Thy kingdom come!"

But amidst the many pleasing scenes thus opened to our eyes, there is one dark spot, one cloud, that casts a shadow around us, one thing we would heartily deplore—it is, the position in which those Christians are placed who, from conviction, have been led to separate from the State church in Germany; and who, while bound in love to all who adore the name of Jesus, at the same time desire to enjoy that liberty of the Gospel which their Saviour grants them, and to worship him according to the dictates of their own consciences; who wish for that sweetest of all privileges on earth, and that most sacred right of every one—*religious freedom*.

In order to awaken the sympathy of British Christians, to elicit their prayers, and to stimulate them to speak or write a word for their suffering fellow-members of Christ's body, when occasion presents; and to exhort them, when they correspond with and meet men of piety and influence in Germany, to point out to them the duty, not to persecute, but to bear in love those who cannot conscientiously join them in their worship here below, but who will meet them above in perfect unity, and with them cast down their "blood-bought crowns" before the throne of the Lamb—I communicate to them the fol-

lowing letter, which I have lately received from Tübingen, in Würtemberg, from a brother who, in the Lord's hand, has, I have every reason to believe, been a means of the conversion of souls to Him. They have a small meeting on the Lord's day, where they assemble to break bread, and to edify each other in their most holy faith, and have now become the objects of persecution and hatred. Nor is this instance a solitary one; pages could be filled with examples of the same kind, but let this suffice:—

"My dear Brother in Jesus,—In times of conflict it is good to communicate with each other, that we may know how the enemy proceeds; for if we know him he is conquered, because then we can, with Jesus' help, openly meet him, without his being able to resist us. Here we are pretty much advanced in the conflict, which has lately acquired quite a new character. About four weeks ago, I was summoned before the '*Kirchen Convent*,' (Clerical Court,) and after much speaking to and fro, I was dismissed with a *reprimand*, and had the following three articles given me to take home:—

- "1. We were either to hold our meetings at a time when there was no public service; or,
- "2. In case of disobedience, we had to expect fines, imprisonment, and the like; or,
- "3. Every member of our meeting had to declare, officially and in writing, to the Dean, that he had left the State church.

"As the first article was connected with difficulties of a domestic character, and the second had virtually taken place, the meeting resolved, unanimously, on the last; and the following day twenty or thirty of us went to the Dean, and formally declared our separation. This caused much displeasure. In the papers a very spiteful article was placed; from the pulpit as much noise as possible was made of the matter; the Christians of the State church reproached us for having taken this, in their view, dreadful step; the students made lampoons on me and on our meeting; the people thought themselves injured in their rights; and so the storm broke loose over us from all sides. Groups were formed in the streets, we were threatened with ill-treatment, and every thing was done to excite them against us. We were barred up in our meeting by pieces of wood (which was a benefit for a poor brother, who took home the wood, and warmed himself and his family by it,) and some sisters were dreadfully ill-treated. Our sister K. was beaten by her husband for an hour, and the marks of his shoe-nails were impressed on her head. Her whole body was bruised, and as she was expecting her confinement, you may think what she had to suffer. But this was not enough; her husband mercilessly drove her out of doors, so that she now lives in the house of

another sister, on the charity of others. She is resigned, and her faith seems to have become stronger. The husband, I have heard, repents of his evil deeds: that would, indeed, not be too much! The civil authorities also show themselves unfriendly to us, and have let us know that our passports were not in order, which, however, was the case. We are comforted in the Lord, and we rejoice that we have taken a *decided* stand against the world; a position which has this good side, that it keeps us from wavering, and removes hypocrites from us. Only one sister has left us, and returned again to the world. Our conflict is a part of our Christian life, for the whole existence of the Christian consists of these two things,—*wandering in the*

desert, where our patience is tried, and water is often wanted; and then, the *conflict against the Canaanites*. But may the power of the enemy be ever so great, Christ has overcome Satan; and before the power of our Saviour the walls of Jericho fall, and the waves of Jordan recede. We have nothing to do but to blow the trumpets and follow him. With his word and his light, we have a power which Satan and his allies cannot conquer. Now, the Lord be with you; if you have conflict, look up to Him who leads the way; to the Captain of our Salvation, who goes before his people triumphantly. With our power we can do nothing; with His, everything!

“N. A. T.”

GRAND DUCHY OF BADEN. ROMAN CATHOLIC PILGRIMAGES TO WALLDÜRM.

(Communicated by Rev. J. G. Oncken.)

The tales and wonders told me of this place appeared so incredible, that I determined to see and judge for myself. Walldürm is in Baden, in a retired locality. During four weeks, devout pilgrims crowd from all parts towards the place, where they hope to obtain, from the holy blood preserved here, pardon of sins, bodily health for themselves and others, and to be released from vows, &c. Alas, my brother, it is heart-rending to see these deluded mortals arrive in large processions, and proceeding, with flags in their hands, and accompanied by music, to the church. A large flight of broad steps leads up to it, on each of which a paternoster is repeated; after which the pilgrims proceed to the altar of blood, on which a small vessel standing is said to contain the salutary “holy blood.” An old legend says that, ages ago, a priest was, during the performance of mass, harassed by doubts whether the cup contained the real blood of Christ; at the same moment an invisible hand overturned the cup, and the contents flowed on to the handkerchief of the priest, who, much alarmed, hid it behind the altar. On his deathbed he confessed this sin, after having suffered much remorse; and on producing the handkerchief, it was found that twelve holy heads had formed on it. A miracle so astonishing was not passed over unheeded;—a very large church was built over the site of its performance, and the church has to this day continued one of pilgrimage, and possesses immense wealth. It is hither, then, that the faithful resort, to find rest for their souls. With deep emotion I saw them go up to the altar, which none pass without some propitiatory offering, be this ever so small. Many offer figures cast in wax; others, only legs, arms, or heads, each according to their various necessities; so that in a short time the altar is so laden, that the offerings have to be removed in baskets, which are, however, again exposed for sale, outside of the church. In passing through, the pilgrims pass their hands over the altar, and then over their faces and limbs. You may conceive how frequently this is done, when I tell you that the horn of the altar, which is represented by an angel of marble, has lost a nose

and cheek, owing to the frequent handling it has undergone. It is impossible to refrain from pitying and commiserating these misguided people, when one sees them in their various robes of penance, and having performed this long pilgrimage with uncovered heads and feet; others, again, coming with peas in their shoes; and some going round the church on their knees, until they sink down exhausted. With infinite pain I saw one pilgrim, who had come from a great distance, and seemed quite overpowered by the weight of a cross that his shoulders supported; his feet uncovered, wearing a black penitential dress, and accompanied by eight or ten pilgrims, repeating prayers, he slowly advanced towards the church. But all these miracles and penances are gradually losing their influence on the minds of the people; and it is only owing to the superior attractions of some eloquent priests that the number of pilgrims has not been greatly diminished this year; these priests call themselves penitential priests, or *Ligorians*, but they are really Jesuits. I heard two of these brethren preach in the marketplace, on the steps of the church, which could not contain all who had assembled. One of these priests preached on faith. He endeavoured to show that faith is a thing neither to be understood nor conceived; and having proved this to his own satisfaction, at once proceeded to the authority of the priests, and did not hesitate to say that they alone could endow the people with this faith; they having received it from the bishops, on whom it was first bestowed by the Pope, who is Christ's vicar on earth. The other priest preached from the words, “Children are a gift of God.” He was very zealous, and preached with enthusiasm worthy of a better cause. He spoke of heaven and hell, salvation and damnation, and, what surprised me more, of *election*; but the unhalloved spirit which animated him soon became apparent; finally, he endeavoured to portray the peace of one who dies in the faith. “The dying man may still, during his last moments, press the blessed crucifix to his parched lips, and in the consciousness of departing this life as a Catholic Christian,

commit his soul and his children to the care of the most pure Virgin." The crowd dispersed at the conclusion of this harangue, some returning home, others re-entering the church. On my own return, I had a specimen of the piety of these pilgrims. Meeting with ten or twelve praying women, I gave to the last of them twelve tracts, telling her to divide them amongst her companions, as soon as their prayers should be ended. But they had not proceeded far, when a violent quarrel arose amongst them regarding the tracts, which they suspected the

woman to whom they had been given, intended to keep. Of course all praying was at an end, and I perceived that the leading sister had no small difficulty in preserving order; and that, even after she resumed her prayers, instead of responses, angry words of contention were being uttered. On the whole, the tracts were very well received amongst the Roman Catholics; but you see, my dear brother, how sad the state of things is here; nor can I doubt that you will redouble your intercessions for this benighted people.

GRAND DUCHY OF OLDENBURG.

OPENING OF THE NEWLY ERECTED CHAPEL AT HALSBECK.

BY J. KOBNER, OF HAMBURG.

It was on the 26th of September, 1860, and at night, that the travelling carriage in which I was seated halted; my slight slumbers were easily broken, and I at once recognised the voice of our dear Brother Hinrichs, inquiring for me. A hearty greeting soon took place, and the carriage proceeding on its way left me at Westerstede, where a warm reception awaited me at the house of some brethren, and I once more experienced how easily and naturally a feeling of "Home" steals over us, even in the remotest places, while in the midst of those who are one with us in the Lord. After exchanging a few words of mutual pleasure and welcome, we retired to rest. The next morning, Brother Hinrichs and I proceeded to the estate, "*Fieken-sholdt*," where we were to enjoy the kindly proffered hospitality of the owner; nor can I without emotion retrace the attention shown us by him, during our stay. May the Lord accomplish in him the promises bestowed on the benefactors of His people!

On the 28th of Sept., Brother Hinrichs and I drove to Felde, to see the chapel. While still at a distance its new red roof, peeping out from among the green trees and thatched cottages which surround it, arrested our eye pleasantly. On alighting near the chapel, our brethren Remmers and F. Oncken met us, with countenances radiant with the friendliness of genuine charity. Brother Remmers was superintending the finishing touches which were now being given, and in the meanwhile Brother Bolcken and several other brethren joined us, all indulging pleasant anticipations of a happy morrow.

I now proceeded to examine the building, which, owing to its locality and good execution, leaves an agreeable impression, although, as regards the architecture, it is extremely plain. It is situated most conveniently on the high road, where it forms the centre of several parishes, in which the members of the church are scattered. The building is railed off from the road, and the intermediate space is to be arranged as a kind of shrubbery. One gable-end faces the road, and bears an inscription. The two walls forming the length of the chapel contain each four arched windows. The interior of the chapel is conveniently but simply arranged, and confirms the pleasing impression made by its exterior.

Between three and four hundred persons can be accommodated in it. It is to a suggestion of our beloved brother, J. G. Oncken, of Hamburg, that this chapel owes its origin; and how would he have delighted, if he had been present to see the work accomplished, towards whose execution he has so greatly contributed! The ground on which the chapel was built has been presented to the church by Brother Meilan. He and many other brethren have made great sacrifices of time, trouble, and money, towards this building.

On rising, on the 29th of September, a bright Sabbath morning promised a fair day, and we soon set out to Felde. We were joined by many friends on the way, and many more greeted us on our arrival at the chapel, which gradually became quite filled. For the first time the praise of God sounded within these walls, where from henceforth the church will meet. All hearts sang and made melody to the Lord, and tears of devotion hallowed the ground. A breathless attention and emotion marked the audience during the preaching of the word, and though, as a precaution against disturbances, three *gens d'armes* were present, their services were not required.

The order of worship was as follows:—After a prayerful wish that the Lord might be present with us to bless us, we sang a hymn; after which followed the prayer of our Lord, contained in Matthew vi. Another hymn was then sung, after which, Brother O. read Psalm cxvii.; then again we raised our voices in praise, after which, I preached from Ezra vi. 16:—"And the children of Israel, the priests and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy." Keeping these words in view, I endeavoured to show wherein the new-testamental dedication of this house consists, and that in order to perform it we must know:—1st, By what means we have attained this day; 2ndly, What it is that we are to dedicate on this day; and, 3rdly, What prospects this day offers.

After the sermon, another hymn was sung; after which, Brother Bouk, from Leer, closed with earnest prayer. At length, the apostolical blessing closed the pleasing engagements of the morning, during which we had in a rich measure

tasted the graciousness of the Lord, and felt our confidence in Him renewed and strengthened.

In the year 1843, the preacher was arrested and imprisoned in the Grand Duchy, because it

was supposed to be his intention to hold a religious meeting; on the present occasion, instead of being molested or persecuted, he was protected by the law of the land.

GRAND DUCHY OF POSEN. CONDITION OF THE FREE CHURCHES.

CHANGE IN ROMISH TACTICS—RADOWITZ, A CONCEALED JESUIT—CONCESSIONS TO RELIGIOUS LIBERTY REPEALED—QUICKENING INFLUENCE OF PERSECUTION—INTERNAL PROSPERITY OF THE CHURCHES—LABOURERS NEEDED TO REAP THE WHITENING HARVEST—AND PLACES OF WORSHIP—PAPAL AGGRESSION IN ENGLAND.

Posen, Dec. 8th, 1850.

Beloved Brother in Christ,—Your letter, of November 26th, afforded me peculiar pleasure, testifying afresh to your heartfelt concern for the spread of the Lord's kingdom amongst us; and I hasten, in return, to inform you of the external and internal condition of the free communions here, which have thrown off the yoke of the Roman Catholic church.

To many it might almost appear as if the wrath of the Romish Antichrist were somewhat abated, our conflicts no longer engaging the attention of the public journals, as when we first stood forth as seceders. But it is not so! If we are not as vigorously and as openly attacked as we were; if a fanatical populace is not now roused and excited to threaten our lives, as was the case at the beginning, the trap is only the more warily laid, and on that account all the more dangerous. Every member of our churches is a distinct object of priestly attention and intrigue; and where no personal communication takes place, some of the thousand accomplices in the service of Rome, who constantly cross our path, put the various means into play by which they hope to effect his conversion. Should the arts of persuasion fail to accomplish their purpose, worldly considerations are suggested, assistance in the way of loans, &c., is offered, or little privileges, previously enjoyed, are withdrawn; the servant is discharged, or informed of employment, the tradesman deprived of his custom, and so on. Enough, the Romish hierarchy has not yet given us up, it still cherishes the hope of receiving the wanderers back to its bosom.

This accounts for the amicable relations subsisting between it and nearly all the continental Governments, which, since 1848, have drawn their principal succour from Rome. Yes, incredible as it may seem, it is even so, in Protestant Prussia; our late Minister of Foreign Affairs, the well-known Radowitz, a true Jesuit, though a concealed one, has quite gained our good King, and made the State an engine of ultramontaniam. The Protestant national church of Prussia is in imminent peril, and likely both to lose her Protestant character altogether, and become an appendage to Rome. Government evidently aims at the extension of papal authority, awakening the apprehensions of genuine evangelical Christians, while the excitement of the public mind continues to increase. Sooner or later, the same battle must be fought, which some years ago came to an issue in the Anglican High-church; one party will join the Roman Catholic

church, the other form itself into free Christian communions, after the manner of English Dissenters and our Christian Catholic churches.

That a State, drawn by the thousand invisible cords of the hierarchy, should do its utmost to neutralise our efforts and enfeeble our communions, is what we might naturally expect, and ours does so; for all the concessions made in favour of religious liberty, in 1848, though explicitly guaranteed in the constitution even on oath, have been repealed, and the religious Patent of 1847 is again in full force. Our condition has once more become deplorable beyond description. Let any man for a moment reflect that the Patent requires us to depose before the proper authorities that we have been cut off from the Christian church. Such a declaration is contrary to our convictions, and we cannot and will not make it, thereby publicly and solemnly renouncing Christianity. True, the Patent understands by the Christian church no more than the Romish and Protestant national churches, and thus much we are ready willingly to confess; but it goes further, and maintains that out of the pale of those national churches there is no Christianity at all, threatening us, as non-Christians, with the loss of important civil rights. If our brethren accept and make the declaration in the sense just alluded to (that by the Christian church only the Prussian national establishments are intended), which is ordinarily done, they, in addition to contingent disabilities, subject themselves to a fine which, to many individuals and families, is out of their power to raise. In English money, the amount would be 9s. 6d. each person, so that a family of six would have £2 17s. to pay. Besides which, baptisms, burials, and marriages are heavily taxed, if entered at the civil-register office, which is more felt by our people, as they belong principally to the poorer classes, as in the early ages of Christianity. If the declaration be conscientiously objected to, the State immediately regards us as members of the Romish church, and we are obliged, not only to pay all ecclesiastical dues, but to have our children educated in the Roman Catholic faith. Thus are we dealt with in the nineteenth century, by a State which owes its very existence and its power to the downfall of Rome! It sounds strange, but it is true!

The persecutions and annoyances we have experienced, at the hands both of Church and State, have served only to quicken and strengthen

the Divine life in our society. Cast out by the world, we realise the infinite importance of cleaving to the Lord with full purpose of heart; seeking consolation and support from Him whom the world hated, persecuted, and slew; who tells his followers that they are blessed which suffer persecution for his sake, for theirs is the kingdom of heaven, adding, "Be of good cheer, for I have overcome the world." We would not barter, for the wealth of worlds, the deep and inward satisfaction which, in the plenitude of Divine grace, fills our hearts to overflowing! To our people it would seem a thing impossible to return to the Babel they have abandoned, and to expose their souls to the destructions preparing for Antichrist; and costly sacrifices have cheerfully been made—some even grasping the beggar's staff, rather than swerve from the steadfastness of their faith; esteeming themselves rich in the loving-kindness of God, finding a preciousness in it they had never experienced before.

We hold three social devotional meetings during the week—on Friday evening, and the morning and afternoon of Sunday. Church discipline is conducted in a spirit of brotherly love, and works very beneficially; no other cause, but one touching Christian morals or faith, would call forth the exercise of its punitive power. The brother refusing to follow his Master would be the one we should exclude from our communion. Brotherly love has been increased by persecution, works of mercy are everywhere engaged in, not only by individuals, but collectively. Our sphere of action is, however, necessarily, a very contracted one; our poor being usually shut out from public relief.

We recognise, in the oppression we are called to suffer, the probing hand of our Heavenly Father, and we magnify his rich mercy, which, in depriving us of earthly good, confers, in more than a corresponding degree, spiritual benefits. Wherefore, we are of a cheerful spirit and undismayed!

The seed of the pure and unadulterated word of God is sown in nearly every town of the Grand Duchy of Posen, but we fail in husbandmen to watch over its early springing and subsequent fruit-bearing. Our friends will not admit of our sending out more preachers of the Gospel, or of our undertaking missionary excursions more frequently. Our churches struggling with difficulties, increased by fines incurred for conscience-sake, are in no condition to provide the requisite means, so that the good work is often interrupted and stayed in its progress. Our Lord's words, "The harvest truly is great,

but the labourers are few," are strictly applicable to our case. Oh, that all Christians, who must hold the extension of the Redeemer's kingdom before all things dear, would, with one heart, concentrate their united efforts on a spot which promises so ready and so rich a recompence! It seems to me, the Lord is calling us especially to labour here. But how do men in their blindness and folly—yes, even in their wilfulness, act? They choose to cultivate a portion of the vineyard which has not been assigned them; on it they vainly lavish energy and zeal, and gather no harvest; while they neglect a field whose fruitfulness would speedily appear, and permanently continue. Surely, heathenism, more fearfully dark than in the bosom of the Roman Catholic church, can nowhere be found, and yet how feebly and inefficiently is it opposed! We forget that this is the conflict more important to us than any; that the flood of heathenism, rising constantly higher, threatens to overwhelm the Christianity of Europe. God will one day require it at our hands, if we strive not earnestly and vigorously to check the progress of Romanism; if, while we combat heathenism abroad, we suffer it, unhindered, to spread and prosper in our midst.

Another great drawback to our usefulness is the almost universal deficiency of decent places of worship; a private house is usually engaged for that purpose, which, accommodating comparatively a very small number of hearers, leaves many an anxious soul without an opportunity of hearing God's word, and so being freed from the thralldom of error in which they are held. If I, for instance, instead of our present little chapel, which hardly holds 150 worshippers, had one capable of containing 2000, how enlarged would my sphere of labour become!

We hail with delight the manly resistance with which your country has greeted the popish aggression. England is the object of Rome's highest, brightest hopes; but our confidence is firm, that a nation noble and powerful as yours will never stoop to wear the yoke of Antichrist. Our prayer rises daily to the Lord of Hosts, that he will nerve our British brethren for the sacred warfare, and then crown them with success; for their triumph is ours, and the triumph of Christendom. Commending my people and myself to your prayers, and a continued interest in your fraternal sympathy,

I remain, with Christian love,

Your devoted,

Post.

To the Rev. R. H. Herschell.

IMPEDIMENTS TO THE PROGRESS OF THE GOSPEL.

Schneidemuchl, Dec. 5th, 1850.

Beloved brother in Christ—I have been greatly rejoiced by the receipt of your letter; you gave me an opportunity of expressing my sentiments, my faith, and my trust in God, concerning the church of Christ.

We welcome with pure joy the collision with Antichrist and his satellites, that has just been brought about on England's soil. May the

blessing of God Almighty accompany and rest upon our brethren beyond the sea, and may our heavenly Father give strength and power from on high to the champions, and to all those who fight against the untruth; may they be directed by his heavenly guidance to a victory, full of joys and blessings, having the result that mankind might be delivered out of the claws of the all-devouring beast! Amen. These are not only my

own sentiments and wishes, but the earnest desire of all here resident, faithful Christian brethren.

First of all, we direct our looks with confidence to our heavenly Father, but next we look also, with joyful hearts, to our brethren in England, hoping that the hour is near that shall deliver us from the tribulations and sorrows, under which we have suffered for so many years.

Our tribulations and plagues are indeed many. Surrounded on all sides by numerous enemies, persecuting and calumniating us, keeping us in derision, and who make use of all possible means to render us suspected, we meet nowhere with protection, nowhere with help or aid,—even Government itself, in many instances, protects Romanists more than ourselves, and tries to hurt and wound us in a direct and indirect manner. But this is by no means the principal evil, and produces only the effect of enlivening the faith of the congregations, and of strengthening their trust in God's good providence. Herein consists the great obstacle, that the congregations are unable to support a minister, and many communities are therefore deprived of hearing often God's pure word, because the clergy, poor themselves, cannot undertake missionary journeys.

For instance, I, for my own part, could constantly engage in these missionary excursions, and visit these poor communities, who have no minister to feed them with the word of God; but you are acquainted with my circumstances. There lives in this place a clergyman, who was formerly of the Roman faith, and filled the office of professor at the Gymnasium of Kremsminster, in Upper Austria. But, in consequence of his being a convert from popery, he was obliged to flee from the danger to which he was exposed from the domineering priestcraft in Austria, and came here. He is an excellent, energetic man, who could be a supply for me, and I should thus

be enabled to engage in missionary tours; but the means for this purpose are wanting. The Austrian priests have written to our Government, calumniating him in such a manner that the resident authorities will not even allow my friend to earn his living by private instruction to the young, and these priests are employing all possible means for the destruction of this worthy man. I myself have nothing, and cannot help him much.

On this account the number of communities could not increase, but the number of the members of the congregations has been multiplied by about a tenth, and would still more enlarge, if Government did not raise so many obstacles against us. According to the law, every member (of the Romish church) is obliged to pay three thalers, if withdrawing from the church of Rome, and intending to join us; now, if a whole family purposes to separate, there is a large sum required, which the poor people are unable to pay; but our trust is in God—He will help us.

A second great obstacle depends on the circumstance that most of the communities are so poor, that they cannot even build a house for the worship of God. But, in spite of these evils and oppressions, the courage of the communities is not sunk; they stand firm and unmoveable, and wait, as once Israel did, for the hour of their deliverance.

If our brethren in England cannot do anything for us, send us at least your consolation, for consolation, in the common conflict against the common enemy, gives courage.

I expect soon to receive your answer, and beseech you, at the same time, to mention something of the religious movements in your country.

Your sincere brother,

J. CZERSKI.

To the Rev. R. H. Herschell.

BAVARIA.

NUREMBERG EVANGELICAL HOME MISSIONARY SOCIETY.

In laying the following information before our readers, at the request of the Rev. P. E. GOTTHEIL, missionary to the Jews, and secretary of the above Society, which we do with much pleasure, we deem it proper to print also the following passage from his private letter to ourselves, that, while we give publicity to the formation of a new Society, we may not seem to overlook the existence of an older one in the same place, and having in view similar objects. "To prevent misunderstanding (Mr. G. writes) I think it right to mention that there exists also in this place a Society for Home Missionary operations in strict accordance with the Lutheran Church, one of whose fundamental rules is that all its members be confessedly members of that church, professed adherents of the Augsburg confession, and that, in the words of the rule, 'they decidedly reject all confederation between the diverse churches, and all union of the same in good works.' Their whole system and plans of operation are in strict accordance with this principle. You will understand that I do not mention this reproachfully, but merely for your information; for, by the grace of God, I can sympathise with and pray for every endeavour that is made on Gospel grounds to bring sinners to repentance, and to promote the glory of God and his Christ. Many of the good and well-meaning in the land were prevented, by the very strictness of these exclusive rules of the Lutheran Society, from joining them; and this has led some, who are able to raise their thoughts above and beyond the partitions which human infirmity has (no doubt ordained by God for good) caused to spring up amongst the children of the one and same Saviour, Christ, to go forward in the formation of the 'Evangelical Society,' which had been contemplated for some time, and which I now beg to recommend to the affectionate prayers and intercessions of the brethren in Britain."—ENDS.

Among the various causes which have tended to bring our people into their present hopeless and melancholy condition, we may mention the misuse which an unchristian press has made, and is making, of their universal desire to read. The seeds of infidelity, profanity, and sin, thus scattered amongst them, have already borne fruit to a fearful degree—fruit only too manifest to need particular notice here. It is, then, high time to endeavour, in some measure, to stem this enormous evil, by meeting and satisfying the craving for books with good and improving publications; offering them bread for a stone, wholesome food for poison, and, instead of anti-christian wisdom, that wisdom that leads out of darkness and death to life and light.

With this object in view, a few friends of Gospel truth have, in reliance on Divine assistance, formed themselves into a Society, engaging to do all in their power to supply the deficiency. They propose, according to their ability, to promote the circulation of sterling evangelical works; Christian brethren in England (the Religious Tract Society) have enabled them to commence operations; and they have not laboured thus far, though of course very restrictedly, without evidence that the people are ready to receive, with grateful affection, the genuine, wholesome, and powerful truths of the Gospel.

The Society proposes, in the next place, to print, at the lowest possible charge, concise publications, written by members of the German Protestant church; also works of general information, written in a Christian spirit, being convinced that in the province assigned them, of instructing a Christian people in truth, they may prove of important service to the Gospel and glory of God.

Another branch of usefulness engaged in by the Society, is the establishment of free libraries (of books of the character already alluded to), &c.; also assisting in the formation of similar institutions in connexion with other communions.

In accordance with our second rule, we shall forbear publishing controversial and strictly denominational works of any description whatever.

We take our stand on the Gospel of the living God, who wills not that any man perish, but that all should come to repentance and life; and after a calm and dispassionate consideration of the case, from this point of view, have arrived at the conclusion that our first grand object must be to extricate the people from the marshes of infidelity and neology, destruction and sin, into which an ungodly age has allowed them to plunge, and bring them forth into the clear bright light of the Gospel of Christ, the sinner's Saviour and Friend. We aim to produce a decided conviction of sin, of the need of repentance, and an earnest desire for salvation.

There seems to us abundant scope for a work of this kind, and we look for the support, but more especially for the intercessions of all who can feel for a nation's spiritual distress. We ask the active co-operation of such as love the Lord Jesus Christ in sincerity, (Eph. vi. 24,) and compassionate those for whom he shed his precious blood. That, assuming such a position, we repudiate all indifferentism on sacred subjects, no stronger assurance can surely be required.

We have more than 6000 copies of excellent publications at the present moment in our possession (principally of the Hamburg Tract Society), and we offer them, to friends likely to have an opportunity of distributing them, at a very low rate, and *gratuitously*, according to circumstances. Any disposed to assist us with voluntary contributions, which will be thankfully received, will kindly communicate with the secretary undersigned. We intend publishing an edition of different tracts, which have already proved useful in Bavaria. We hope (D.V.) to report, from time to time, the progress of our Society, under the Divine benediction.

The Committee consists of the following gentlemen: — Baron von Buirrette, R. Laudrichter, Dr. Augustus Ebrard, Theological Professor at Erlangen; Rev. P. E. Gottheil, Rev. J. P. Trindler, pastor of the Reformed Church; *Secretary*, the Rev. Paul E. Gottheil, (Tetzelsasse, 702, Nuremberg.)

Home and Miscellaneous Intelligence.

EVANGELICAL ALLIANCE.—BRITISH ORGANISATION.

ADDRESS TO THE QUEEN—MEETINGS AT SHEFFIELD—MEETING AT BIRMINGHAM—
MEETING OF THE SOUTH LONDON SUB-DIVISION.

ADDRESS TO THE QUEEN. — The following Address has been placed in the hands of the Right Hon. Sir George Grey, for presentation to Her Majesty, the Queen.

TO THE QUEEN'S MOST EXCELLENT MAJESTY.

The dutiful and loyal Address of the Council of the British Organisation in connexion with the Evangelical Alliance.

May it please your Majesty,

The Evangelical Alliance is an institution formed in London in August, 1846; and it is composed of Christians of all countries, and of nearly all churches, who hold the fundamental

doctrines of Christianity, and of our common Protestant faith.

They are associated, chiefly, for the practical manifestation of evangelical unity, and the promotion of brotherly love.

The British Organisation of the Evangelical Alliance derives its members, with a few exceptions, from all denominations of Christians in Great Britain; and acts through its Council; which in this Address desires, at the present time of extraordinary and universal interest, to approach your Majesty with the expression of heartfelt loyalty to your Majesty's person and Government.

We are grateful to Almighty God for having so long preserved, in the hearts of your Majesty's subjects, an unabated attachment to the great principles of the Protestant Reformation; which lie at the basis of your Majesty's throne, and uphold the constitution and the liberties of our country. Nor can we be unmindful of His great goodness, in giving to the British people, at this crisis, a sovereign not only distinguished by her domestic and mild virtues, but sincerely desirous of promoting the welfare of her subjects, and of protecting them in the full exercise of those liberties and privileges, both civil and religious, which constitute the birthright of themselves and their children.

May it please your Majesty,

We are steadfastly opposed to Popery, whether as openly taught by Papists, or as more covertly and insidiously propagated by others within the pale of a Protestant church. We cannot, therefore, refrain from expressing the deep concern, and righteous indignation, with which we have observed the attempt of the Pope and his emissaries to re-establish the papal hierarchy in this kingdom. And this we do emphatically, because all history warrants the conclusion, that the predominance of Romanism is incompatible with the existence of any other form of Christian faith and worship; and is destructive, therefore, of the rights of conscience, and the religious freedom of mankind.

Such considerations cannot but affect the members of the Evangelical Alliance; inasmuch as our very liberty of assembling and of acting, in promotion of its peaceful and kindly objects, is only secured by the guardianship of law. Nor can we, at least, fail to be reminded, by the advances of a persecuting power on our own soil, how rigorous the penalties that power has even recently exacted, alike from native Italians and from British residents in Italy, for the sole offences of circulating the Bible and professing protestantism there—nor, on the other hand, how large are the obligations of united Protestants to your Majesty's servants and representatives, at home and abroad, for the prompt and patriotic aid they have lent in the discomfiture of tyranny and the Inquisition. To the same protection our faithful brethren on the Continent, and ourselves on their behalf, have still need to appeal; since, clamorous for freedom and equality within your Majesty's dominions, the Papacy is at this moment stifling and destroying them in its own.

All personal hostility or unkindness towards Papists we totally disavow and disclaim. We entertain no aversion to themselves, but an unconquerable aversion to their system; and that, not only upon the ground already declared, but upon the additional ground, also, that it is, in our judgment, subversive of the fundamental doctrines of the Gospel, and perilous to the salvation of men.

We venture humbly to express our belief that such is your Majesty's personal reverence for the Word of God, and sincere faith in the great religious principles of the Protestant Reformation, in defence and confirmation of which so many martyrs joyfully laid down their lives, that your

Majesty will not deem it an untimely or uncalled for manifestation of zeal in their behalf, if we take occasion, at such a crisis, to represent both how dearly we also hold them, and how essential we consider the public exposition and advocacy of them to the successful issue of the conflict in which we are again involved with Rome.

We especially advert to the principle of the sole authority and absolute sufficiency of the Holy Scriptures, as containing all things necessary to salvation:—to the principle that no man is to be denied the possession and free use of the Bible, and that it is every man's right and duty to exercise his own private judgment in its interpretation, in dependence upon the Holy Spirit's grace, to be sought by humble prayer:—to the principle of the exclusive mediation and intercession of our Lord and Saviour Jesus Christ, founded upon His perfect and once-offered sacrifice, whereby He has made a full, complete, and everlasting atonement for the sins of men:—and to the principle, so conspicuous above all others in the history of the Reformation, whether British or continental, of the justification of the sinner by faith only in the blood and righteousness of the Redeemer.

To all these principles, as also to many others of confessedly inferior though still of great importance, Popery has ever placed itself in determined and deadly opposition. It robs the common people of the Bible, or looks it up in an unknown tongue:—it maintains the co-ordinate authority of tradition with the infallible and inspired oracles:—it pretends to make a constant repetition of the sacrifice of Christ in the mass, and degrades the glorified Son of God by associating the Virgin Mary and other intercessors with Him in his office of mediation:—and it asserts the meritorious and justifying quality of good works:—besides teaching numerous other doctrines which are at utter variance, some with common sense, and all with the Word of God; and the necessary effect of which is, to enslave the reason, to vitiate the conscience, to corrupt the virtue of mankind, and to engender, at once, a gross and debasing superstition, and a universal disbelief in all morality and all religion.

In all the principles of the ancient and true catholic faith, to which Popery thus stands opposed, we think ourselves happy in the opportunity of declaring to your Majesty that the members of the Evangelical Alliance are entirely of one heart and one mind; and in this our common agreement in the belief and profession of all vital Christian truth, we show forth the real and substantial unity of the Christian church; while each accords to the other, in the exercise of his own judgment and conscience, that freedom which is the prerogative of our manhood, and our dignity and privilege as Christians.

Having thus presumed to lay before your Majesty this expression of our sentiments and feelings, we now leave it to the one only Head of the Church to maintain His own glorious cause; confiding in His infinite wisdom and mercy; and beseeching Him that He may be graciously pleased to strengthen and defend His servant our Queen, in her just and rightful

dominion and authority, against all encroachments of the Pope of Rome; that He may enable your Majesty to preserve the liberties of your subjects inviolate from all invasion, obstruction, and diminution, by any countervailing pretended right to exercise spiritual or ecclesiastical jurisdiction over them, on the part of that bold usurper and Antichrist; that so we and all our fellow-subjects, "being delivered out of the hands of our enemies, may serve God without fear, in holiness and righteousness before Him, all the days of our life;" and, finally, that your Majesty, having long reigned over us, and ever exercising your dominion for the sole glory of Almighty God, may at last receive, through the merits and grace of our adorable Saviour, the recompence of an imperishable crown.

Signed, by order of the Council,

CULLING E. EARDLEY, President.	
ROBERT C. L. BEVAN,	} Treasurers.
THOMAS FARMER,	
T. R. BIRKS, M.A.,	} Hon.
JAMES BUNTING, D.D.,	
DAVID KING, LL.D.,	
EDWARD STEANE, D.D.,	
J. P. DOBSON, Official Secretary.	} Secs.

MEETINGS AT SHEFFIELD.—On Tuesday, the 21st ult., and the following day, a series of meetings of the members and friends of the Alliance were held in the Cutlers' Hall, Sheffield, which, it is confidently hoped, will prove to have been productive of the happiest results. On the Tuesday evening there was a *conversazione*, at five o'clock, admission to which was by tickets, sold at 1s. 6d. each. There were about two hundred persons present, including sixteen ministers of religion. The Rev. C. Larom presided. The Rev. J. H. Robinson, of the New Connexion Chapel, Scotland-street, the Rev. Mr. Earnshaw, of Attercliffe, the Rev. T. Horsfield (Baptist), and the Rev. J. Maclean (Wesleyan), joined in prayer. Addresses were delivered by the Rev. T. Smith, of Nether Chapel, the Rev. J. R. Mackenzie (Presbyterian), Birmingham, the Rev. Dr. Leifchild (Independent), London, and the Rev. J. P. Dobson, the Official Secretary of the British Organisation of the Alliance. On the Wednesday forenoon, at half past ten o'clock, a devotional meeting was held, at which the Rev. W. Smith presided, and an admirable address was delivered by the Rev. Dr. Leifchild; prayers being offered by the Rev. W. B. Landells, Rev. Dr. Kerns, and the Chairman. A Ladies' committee was afterwards formed. On the Wednesday evening, a public meeting was held, presided over first by the Rev. J. Muir, subsequently by S. H. Smith, Esq. The large room was well filled. The ministers of the gospel who attended were the Rev. Dr. Kerns, curate of St. James's, the Rev. G. M. Jubb, curate of Ecclesall, the Rev. W. Smith, curate of St. Mary's, the Rev. J. P. Dobson, the Rev. Mr. Davis, of Ludlow, the Rev. Dr. Leifchild, the Rev. J. R. Mackenzie, the Rev. W. M. Bunting, the Rev. T. Smith, of Nether Chapel, the Rev. J. H. Muir, the Rev. John Manners, M.A., the Rev. C. Larom, the Rev. J. Maclean, the Rev. Dr. Loxton, the Rev. T. Clarkson, the Rev. Mark Docker, the

Rev. W. B. Landells, and Mr. Montgomery. The first hour was spent in devotional exercises, conducted by the Rev. J. Manners, and the Rev. Mr. Davis; after which, the meeting was addressed by the Rev. J. P. Dobson, Rev. J. R. Mackenzie, Rev. W. M. Bunting, and Rev. Dr. Leifchild. The aggregate amount of contributions realised at these meetings, including collections and the sale of tickets, was about £20.

MEETING AT BIRMINGHAM.—On Thursday evening, the 23rd ult., a most respectably attended meeting was held in the English Presbyterian Church, Birmingham, at which the Rev. J. A. James, and afterwards Henry Wright, Esq., presided, and which was addressed at considerable length by the Official Secretary, on the state, prospects, plans, and operations of the Alliance. The committee and officers of the Birmingham Sub-division were also elected for the year ensuing—the Rev. J. A. James being appointed chairman, and J. B. Lillington, Esq., secretary. On the following morning, a breakfast meeting was held in the vestry connected with Carr's-lane Chapel, at which arrangements were determined upon for future proceedings, and the organisation of a Ladies' committee was completed. We are thankful to be able to report that interest in the cause of the Alliance appears to be extending. It is earnestly to be hoped that other large towns will follow the example of Sheffield and Birmingham, and afford the Council opportunities, at the present important crisis, of bringing the claims of this great cause more fully into view.

MEETING OF THE SOUTH LONDON SUB-DIVISION.—This Sub-division held a public meeting on Wednesday, the 15th ult., at the Horns, Kennington. The former part of the evening was spent in social friendly intercourse at tea, when an opportunity was afforded for free conversation, and the mutual introduction of Christian friends to each other. The chair was taken, at seven o'clock, by that steadfast friend of the Alliance, Admiral Vernon Harcourt, who, in opening the proceedings, made many admirable remarks on the all-absorbing topic of the day—the recent papal aggression. Devotional exercises had been previously engaged in, the Rev. R. Redpath having read the Scriptures, and the Rev. Mr. Cuffe having offered prayer. The meeting was next addressed by the Rev. George Scott, the Rev. Dr. Leifchild, and the Rev. Dr. Jenkyn; devotional exercises followed, when another address was delivered by the Rev. Mr. Leask. Dr. Leifchild then rose and begged the opportunity of adding a few remarks to those he had already made, and finished by requesting Dr. Steane not to allow the meeting to close without saying a few words. This call being generally sustained by the friends, Dr. Steane delivered a concluding address, dwelling on the recent institution of Ladies' Committees in connexion with the Alliance, and recommending the formation of one in this Sub-division—on the influence exerted by the Alliance on the Continent of Europe—and on the providential call to a closer union among all evangelical Protestants to be heard in the present efforts of Rome. Dr. S., at the desire of the Chairman, pronounced the benediction.

This was the best attended meeting which has yet been held by this Sub-division; and was felt to afford much encouragement. The members of the Alliance in the neighbourhood were originally very few, but they have steadily pursued their object, holding monthly meetings in each other's houses, notwithstanding the difficulties in their way; and they are, through the Divine blessing,

beginning to see a livelier and more extended interest felt in its principles and aims. New members are from time to time enrolling themselves; and, beyond their own immediate circle, the Committee are evidently acquiring an influence of a beneficial nature, and enjoy the confidence of their fellow Christians of many communions.

PREPARATION OF CHRISTIAN STATISTICS FOR THE CONFERENCE IN AUGUST NEXT.

(To the Editors of *Evangelical Christendom*.)

Torquay, Devonshire, Jan. 22, 1851.

My dear Friends,—The accompanying letter from Dr. BAIRD, of New York, to the Hon. ARTHUR KINNAIRD, contains a proposition of so much interest, and so entirely coincides with what we should all wish to see accomplished, that I send it to you for publication. It was forwarded to me by Mr. KINNAIRD, on the very day that a similar letter was put into my hands from Nuremberg, in Bavaria, expressing a deep interest in the preparation of statistical papers (previous to the meeting of August) on the state of Continental Christianity.

I shall be most happy (as, I am sure, will my brethren, the other officers of the British Branch of the Alliance,) to receive communications on this subject from the countries named by Dr. BAIRD. The parties undertaking to prepare such Christian statistics of their respective countries, should be either members of the Alliance, or brethren known to members of the Alliance; and if such persons will oblige us by communicating with us, with such references as to their Christian connexions as may be needful, we will at once reply, and try to arrange matters for such an interchange of information as Dr. BAIRD wishes.

I am happy to say that a deep interest is felt by all the friends with whom we have correspondence, on the project of turning the gathering of 1851 to Christian purposes. Among others who have expressed this feeling I may mention the bishop of Ohio (Dr. McILWAINE), Dr. MERLE D'AUBIGNÉ, who has taken great pains to forward the object in Switzerland; and M. ADOLPHE MONOD, in Paris.

Faithfully yours,

C. E. EARDLEY.

Rev. Dr. Baird to the Hon. A. Kinnaird.

New York, 150, Nassau-street,
Jan. 7th, 1851.

I am beginning to think of being in London (D.V.) to attend the meeting of Christians from all parts, who it is expected will assemble there on the occasion of the "Industrial Exhibition" of the nations. I feel very desirous of attending that meeting, for various reasons; one of which is, to see accomplished what I have long had at heart. It is to see a conference of a few well-informed Christians, from all nations in Christendom, during a few hours daily, for a few days, for the purpose of having each one submit a report of a statistical nature, respecting the number of evangelical churches and pastors of each country, with a notice of all the religious and benevolent societies in each, their income and expenditure, &c. What I would see is a *résumé* of all that is interesting in the shape of intelligence or news respecting the true kingdom of our Lord in this world; including all Missionary, Bible, Tract, Sabbath School operations, &c. I am of opinion that the proposed meeting of Christians will furnish the finest opportunity the world has ever seen, for the collecting of such information. Oh, how cheering it will be to have, in the shape of a convenient volume, a summary of all the "sacramental host of God's elect," and of their enterprises for the salvation of this world!

If Sir Culling Eardley and others will engage two or three good men in Germany, one or two

in Holland, as many in France, Switzerland, Denmark, Sweden, Norway, Russia, Poland and Austria, to collect, and bring or send a report embracing such information, the work can be done. As to the British realm, you can easily find men to report on that part of Christendom. As to these United States, if it be the will of God that I shall attend the meeting, I promise you that I will bring a complete report, embracing every branch of the one church of our Lord, with a notice of all our religious societies, &c. &c.

These notices ought to embrace the Roman Catholic world, as well as the Oriental churches,—all the heterodox sects, &c. &c.

I think I have said enough to give you an idea of what I mean. I am sure the project is a practicable one, if the work should be undertaken in time. The Alliance must be connected with men in every country on the Continent, who would answer for their respective portions of Christendom.

I have long felt the need of such information, (accurate, statistical information), respecting the state and prospects of religion in all parts of the world. I believe that much may be done at the proposed meeting, in the way of making a beginning at any rate.

Be so kind as to consider this subject, and if you view it as I do, I beg you to do all you can to forward the proposition. May I ask for an early reply to this, that I may set about the making up of the report in relation to the state of religion, or of the church of Christ rather, in these United States, without loss of time.

THE APPROACHING CHRISTIAN CONFERENCE.

(From the Bishop of Ohio, U.S., to the Rev. T. R. Birks.)

Cincinnati, Ohio, Nov. 27th, 1850.

Rev. and dear Sir,—I am grieved to find how long I have allowed your kind letter of August 5th, enclosing a circular of the Rev. Mr. Herschell, to lie unanswered. My much travelling over a wide extent of country on official duty, since it came, must make my excuse. The circular I immediately caused to be published in some of our religious papers, with some introductory remarks of my own. The object is certainly one of great interest to Christians, as the occasion will probably be one of almost unexampled concourse of representatives of nations, embracing a great number of the people of God, of various lands, united together in the one nation of the commonwealth of Israel. Surely it must be improved for taking thought concerning the great work for which the age of the world is prolonged, and to which all the advances in science and art are, under the hand of God, contributive. But I am unable, at this distance, to venture any suggestions as to how the object should be pursued. Many, very many, will go from this country out of an interest in the Exhibition; but I have no means of knowing whether the Christian feeling and zeal of the church of Christ in this land will be much represented. The very features which will make the occasion so interesting, will make its improvement for Christian purposes the more difficult; the vast number of people—the great variety of religious phases and national peculiarities—and the engrossing attraction of the one object which brings them together. But a good-will will find a way. There was such a multitude on the day of Pentecost, and, under God, a few disciples found the way of turning the great meeting of men from every nation

under heaven, into a wonderful occasion for the propagation of the Gospel. May the wisdom of God open a way, and give grace to improve it, when science and art hold their great feast; so that, after seeing what man has done, there may be new reason to exclaim, with wonder and praise, "*what hath God wrought!*"

I have long known your name, in connexion with your writings on prophecy, as well as in connexion with my late honoured and beloved friend and brother, Mr. Bickersteth. How ripe he was for his translation! How meet was the manner of his death! Simple, earnest, elevated, untiring follower of Christ he was, indeed. Alas! how we need such men in these days, when the shield of faith is more than ever in our times to be put on, and *soldiers* of Christ with the sword of the Spirit in hand are needed. A great battle with Antichrist is certainly at hand. What, if fifteen years ago we could have foreseen, at one view, all that has taken place in that time, and now is, showing the advance of the day of trial! who would not have been deeply impressed with the evidence—the signs of the end? But we have grown familiar with each new step before the next appeared, and thus the impression of the whole is in a great measure lost. We, in this country, are now looking with great concern to see how this daring invasion of the Pope upon the church of England, carving out its territory into Romish dioceses, will be treated. Will Maynooth be any longer pensioned?

The Lord reigneth. May his richest blessings rest on the church in England.

I remain,
Your affectionate friend and brother,
CHAS. P. McILWAIN.

Brief Notices of Books.

The Night Lamp. A Narrative of the means by which spiritual darkness was dispelled from the death-bed of Agnes Maxwell Macfarlane. By the Rev. JOHN MACFARLANE, LL.D. London: Nisbet. Pp. 328.

A narrative of surpassing interest, and which cannot be read without awakening some of the deepest sympathies of the human heart. We can appreciate the motive, under the influence of which it was kept from publication so long after it was written; at the same time we are glad that the author has at length overcome his reluctance, since we cannot but regard it as eminently calculated, under the Divine blessing, for usefulness. The two first chapters—"Ancestral Piety," and the "Pastor's Death,"—contain accounts of the dying experience of the parents of Agnes, and of their Christian life and character. The death of her mother was, we may say, almost literally a sudden rapture into glory. The scene must have been sublime and overpowering. The description of the death of her father, the Rev. James Macfarlane, as given to the writer by the late Rev. Ebenezer Brown, contains a passage which we cannot forbear quoting, from the glorious testimony

it bears to that great truth, the free justification of the believer by the righteousness of Christ, as the only source of comfort, and the sure foundation of the soul in the prospect of eternity. "I was desirous (says Mr. Brown) to hear Mr. Macfarlane once more declare the foundation of his hope, and asked him, if, on looking back upon his long and useful life, he was conscious of any degree of reliance for his own salvation upon his services to the Redeemer, as a minister of the New Testament? I shall never forget either his reply, or the manner in which it was given. Hitherto, from his great sufferings, he had spoken in a somewhat feeble tone; but now he raised himself in bed, as if his strength had returned, and with a loud voice, which reminded me of his best days, he said: '*No, Mr. Brown. No; God forbid that I should glory, save in the cross of our Lord Jesus Christ. I am, indeed, a poor sinful creature; but the righteousness, the glorious, the perfect, the inestimable, the matchless, the everlasting righteousness of Christ is the foundation of my hope, the source of my joy, the object of my glory, and shall be the theme of my song throughout everlasting ages.—Yea, worthy is the Lamb that was slain, to receive honour and glory*'

in my salvation." These chapters form a delightful introduction to the subsequent narrative, and give the reader such a taste of the work, as allures him to go on. And he is still repaid as he proceeds. The interest grows intense as he advances through the conversations which took place between the author and his dying sister, while he apprises her of her danger, and awakens her to the solemn duty of an immediate preparation for death. His judicious and scriptural instructions were attended with the happiest result, and the closing scene was one of indescribable peace and joy. The work altogether has our cordial commendation, for we think it may be read with much profit, especially in the chamber of affliction and approaching mortality.

The Heidelberg Catechism of the Reformed Christian Religion (first published in 1563), with a Preface, containing Historical Facts and other illustrative matter. By the Rev. A. S. THELWALL, M.A. London: Wertheim and Co.

The value of this compendium of Christian truth is well known to those who are conversant with the history of the Reformed churches. It was once held in almost universal estimation as, perhaps, the best exposition of the doctrines which were maintained in common by them; and it is unquestionably a work of singular merit, and excels in setting them forth in a clear and scriptural manner. Its re-publication, at the present time, is a service seasonably rendered to protestantism in our own country; and the preface of the learned editor is full of interesting historical matter, for which we express our obligations to him. We trust the volume will have an extensive sale.

A Commentary on the Epistle of Paul the Apostle to the Romans; with a new Translation and Explanatory Notes. By W. W. EWBANK, M.A. Vol. I. London: Parker. Post 8vo. Pp. 211.

An exceedingly scholar-like volume, exhibiting the fruit of much reading and much thought. The new translation is elegant, and, as far as we have had opportunity to examine it, is, at the same time, accurate. With the commentary, also, we should generally agree, though not always. In the notes are many striking and valuable quotations, both of a critical and illustrative nature, as well from Chrysostom, Augustine, Calvin, Turretin, and the more ancient commentators, as from those of our own times, such as Tholuck, Olshausen, and Stewart. The whole is preceded by an admirable "Introduction," in which the writer briefly discusses the questions of the introduction of the Gospel into Rome, and the formation of the Christian church there, including the Romish doctrine that Peter was its founder and first bishop; the mixed nature of the converts composing it, they being some of them Jewish and some Gentile Christians; and the occasion on which the Epistle was written, with its design and general character; and gives, in conclusion, an analysis of its contents. The volume embraces eight chapters; the remaining seven will, we presume, form a second volume, which we look for with much pleasure, assured that we shall be instructed and edified, while, by means of it, we renew our gratifying intercourse with its learned and pious author.

The Papal Aggression and Popery, contemplated religiously. A Pastoral Address to his Flock. By J. A. JAMES. London: Hamilton & Co.

Distinguished by the good sense, sound principles, earnest piety, and fervent eloquence of its author. It contains, also, much admirable advice, both in the way of caution and direction, worthy of the long expe-

rience and practical wisdom of our venerated friend. Its circulation among other churches besides his own, could not but be attended with much benefit.

The Heavenly Supremacy, or the Position and Duty, at the present crisis, of those who hold that Christ is the only Head of the Church. A Discourse. By the Rev. THOS. STRATTEN. London: Snow.

Our friend writes like a scriptural theologian, a stout-hearted Protestant, a liberty-loving Dissenter, and a loyal subject of the British crown. Thanks to him, for his timely and eloquent defence of the doctrine of the sole supremacy of Christ in His church, and his conclusive refutation of the claims of all pretenders, and pre-eminently of the usurper at Rome.

The Chronological New Testament, in which the Text of the Authorised Version is newly divided into paragraphs and sections, with the dates and places of transactions marked; the marginal renderings of the translators, many parallel illustrative passages printed at length, brief introductions to each book, and a running analysis of the Epistles. London: Blackadder, and sold by Bagster. Fcap. 4to. Pp. 310.

We do not know to whom we are indebted for the labour and skill expended upon this valuable edition of the New Testament, but the editor has entitled himself to the gratitude of all students and thoughtful readers of the word of God. The plan upon which he has proceeded is as judicious as it is ingenious, and is executed in a manner which reflects great credit upon his judgment and taste. The advantages of it are more numerous than we can here enumerate; but it tends greatly to facilitate the reading of the sacred page with instruction and delight. So far as we have examined them, the parallel passages printed in the margin are appositely chosen, and afford oftentimes most felicitous illustrations of the text. The arrangement by which the chronology of the several events recorded in the Gospels is indicated, is both novel and simple, and has the effect of producing a harmony of the Evangelists, while, at the same time, not a passage is dislocated from its own place. By a similar method, the chronological position of the Epistles is severally marked in the book of Acts. The quotations from the Old Testament, it may be also mentioned, are printed in small capitals; speeches are placed between inverted commas, and, by a well-conceived device, assistance is rendered in the devotional and practical reading of the sections. The typography of the work is excellent—its general form and appearance are attractive—its price, only 7s. 6d., most moderate; and, taken altogether, we must pronounce it one of the very best editions of the New Testament with which we are acquainted. We hope the editor will be encouraged to arrange the Old Testament, and publish it in a similar form.

Spiritual Blessings. A Discourse on Personal Election and Divine Sovereignty; with an Appendix, containing Notes and Observations on Collateral Subjects. By the late JOSEPH FLETCHER, D.D. Fifth edition. London: Snow. 8vo. Pp. 98.

The late Dr. Fletcher was at once an eloquent preacher, an accomplished scholar, and an able theologian; and in this admirable discourse, with its valuable notes, we have Calvinistic theology, biblical learning, and genuine pulpit eloquence combined.

Original Papers.

THE CHRISTIAN A WITNESS FOR HIS LORD.

BY DON JUAN CALDERON, A CONVERTED SPANISH PRIEST.

(Translated for *Evangelical Christendom*, from the Spanish Magazine entitled
"Pure Catholicism.")

A great difference must be made, in the consideration of this subject, between the first ages of Christianity and those which followed. In the times of the apostles, and in those immediately succeeding them, the cross of Christ was truly a scandal to the Jews, and foolishness to the Gentiles. Those, therefore, who professed the name of Christ, were scandalous in the eyes of the former, and a laughing stock to the latter. Nevertheless, no long time elapsed before the one and the other of these opposers began to learn, by experience, that "the foolishness of God was wiser than men," and to perceive that the scandalous and ridiculous story of a man ignominiously nailed to a cross, who, according to his own formal declaration before Pilate, was born to be a king, might, after all, have some realisation in this dignity. For, in times not far removed from the apostles' days, the preaching of the folly of the cross had produced effects in the formation of a power capable of overturning and destroying the wisdom of man. It was seen that the temples of the idols began to be abandoned, and scarcely could purchasers be found for victims to be offered in sacrifice, and to keep up the magnificent worship of the gods of the nations. This view of things was communicated to the world in the statements of Pliny to the emperor Trajan. The wisdom of the world soon began, therefore, not to disdain the foolishness of the preaching of the cross of Christ; and further, thought it very desirable to add this spiritual power to the political power of those who held in their hands the destinies of the nations in this present state, and who generally care nothing as to what shall be in the world to come. The Christians, on their part, and whose true citizenship is in heaven, had the misfortune to accept also, and readily, a citizenship in this world; and those same parties to whom God had given seats in heaven with Christ (Eph. ii. 6), allowed themselves to be carried away with the prospect of being seated also on the right hand of the throne of the Cæsars. The results of this were, that the profession of the name of Christ, which but a short time before was disgraceful, and very often was accompanied by all sorts of calumny and persecutions, began to be, and in a special manner, honourable in the world; and those who

belonged to this profession were considered suitable persons, and were more sought after than others, to fill the dignified situations of ministers, of confidants, and favourites of the princes of this world. But, unfortunately, in proportion as they gained the riches and favours of the world, in that same degree they lost the present happiness and future blessedness which the Lord had promised to those who should be reviled and persecuted for professing his name.

This, then, is the difference we wish to speak of, when we consider the Christian as a witness of his Lord, namely, that in the primitive times of Christianity, the oral profession of his faith alone, by any one, constituted him a true witness of Jesus Christ on earth; and it might be considered a certainty, generally speaking, that he who in the midst of the dishonour annexed to the very name of Christianity, together with the humiliations, disgrace, and afflictions which followed in its train, that he who, under these circumstances, made the profession that he was a disciple of Christ, was so in reality, and with all his heart. Whereas, in times posterior to those, and in our days, the profession of Christianity carries with it generally a degree of respect in most places; and often gives the individual so professing a superior position and standing, and civil and political rights, and in many places these advantages are bestowed on such persons only. Hence, everybody professes himself to be a Christian,—and even the unbeliever, in most instances, would consider himself dishonoured, were he to be publicly recognised as being unworthy of the Christian name. In consequence of this change of time and circumstances, it becomes a matter of necessity that a person's Christianity should be proved by some means additional to his profession of being a disciple of Christ. For this reason he ought to know what is his position in the world, and what is the part he has to act in it until his Lord come, keeping in view the difference of times, and he should in truth perform a part similar to that which John the Baptist did, previous to the full development of the Gospel.

We are told, in the 7th verse of the 1st chapter of the gospel by John, that the Baptist "came for a witness, to bear witness of the light, that all men, through him,

VOL. V.—MARCH.]

might believe." This, then, we say, is exactly the part which, in substance, the Christian should act in these present times, on his being called into the grace of God. He ought to be a witness to the men of this world, to testify to the light which has shone upon us. The apostle Paul calls Christians "the children of light,"—and Jesus Christ had said before to his disciples, "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light to all that are in the house." Christians, then, ought to make it be seen by the world, that though in former times they were themselves in darkness, light has now shined upon them, that they have received that light, and hence that they feel themselves under an obligation "to show forth the praises of him who hath called them out of darkness into his marvellous light." (1 Peter ii. 9.) It may be observed, that with respect to this testimony which they have to give to the world, Christians are to act in no other way than what John the Baptist did. John loudly protested that he was not himself the light, but only one sent to bear witness to the light. Thus, also, should Christians confess in all humility before the world, and say,—*"We ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But that after the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."* (Titus iii. 3—5.)

The basis and ground of this testimony ought to be no other than that which the Baptist put forth in his testimony. It is the duty, therefore, of the Christian to say to the children of men around him, "Behold the Lamb of God, which taketh away the sin of the world" (John i. 29); and also he should send to Jesus "all who labour and are heavy laden," announcing to them, and showing them, in his own experience, that "Jesus is meek and lowly of heart;" that he can and will, and has promised to give rest to all who come to him. It is his duty to say to them, that it is high time for them to lay aside all those marvellous systems of morals, and of human policy and philosophy, invented by men to make them better, and that we ought all to undeceive ourselves respecting the vanity of these plans of human wisdom. Jesus alone is the light which lighteth every man. He it is alone to whom it is given to have the words of eternal life, and to him

alone also it is given to have all power in heaven and in earth. The Christian ought to show to every Nathaniel whom he may meet with in his journey through life, that he himself has found him of whom Moses in the law and the prophets did write. Not improbably, as happened in Nathaniel's case, the world will say to him, "Can there any good thing come out of Nazareth?" In such a case the Christian man ought always to answer, as Philip did, "*Come and see.*" Just so should it be; and it is a needful thing that the men of this world should come and see Jesus in his disciples, and that they should be made to know that those who have received Jesus have been made the sons of God, and that, as such, they have been born, "not of blood, nor of the will of the flesh, nor of the will of man, but of God."

The Christian ought also to be ready to give to the children of men a reply to another question that will not unfrequently be put to him. The Jews sent Priests and Levites to John, to say unto him, "Who art thou?" Precisely so will the men of this world say, and more than once, to the disciple of Jesus Christ. In our times, as then, there are Priests and Levites who are officially commissioned to teach religion, and who only are authorised to speak in the name of the Lord. When these see that the disciples of the Saviour also undertake to teach, to exhort, and to beseech the men of this world to be converted unto the only living and true God, they will not fail to say to them, after the same manner, "And, pray, who are you?" In this case, and that the testimony of Christians may not be in vain, it is necessary that they should not only say in reply, "*I am the voice of one crying in the wilderness, and saying, Repent ye, for the kingdom of God is at hand,*"—but also, that they should be able to say, "Come and see the kingdom of God in us;" for, in truth, there is no other reply that will prove truly satisfactory but the life and conduct of those who thus teach. Now this is the very essence of the matter of which we here treat, namely, the mode by which Christians ought to give testimony to the light which shines in them.

Let us, then, well understand that, in regard to this matter, as likewise in every other, it is in the Scriptures we are to receive the necessary instructions how we are to act. In them we are taught in what manner it is that we are to bear our testimony. Generally speaking, the world believes that Jesus Christ was a holy being, was lovely, and full of sublimity; but, with them, these are ideal views. Hence it is that Christians

are called upon to realise, in themselves, the character exhibited by Jesus Christ when in this world, and to perpetuate, if I may so speak, his presence in it. Our Lord requires that we should show forth the glory of Him who has called us to the light, and has expressly ordered that we should do so by our conduct. He has said to his disciples, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. v. 16.) It is a truth also, most worthy of our consideration, that the men of the world require of us this very same proof; and in this there is nothing out of the way, for it is this proof alone that testifies to men, in an unequivocal manner, the reality and the power of that faith which we preach to them.

All this is in full consistency with the natural course of things. Faith is a principle of action, and it may be made manifest, either by our speech, or by the actions which it produces. But there is this difference between these two modes, that our speech shows our faith in an incidental manner,—that is, in the cases only when he who has faith wishes to speak concerning it; whereas our actions necessarily show our faith, after the manner in which effects show the causes that produced them. It hence results, that he who manifests his faith by word only, without exhibiting, at the same time, those actions which ought to accompany and follow this faith, is considered as a hypocrite. The apostle James styles that faith which is of the lips only, a dead faith; and it is very evident, that a faith of this sort,—that is, without works,—can neither justify the words of him who makes his boast of it, nor glorify God in any manner whatever. But there is also more than this involved in the case under consideration. For if Christians, through their talk and profession of their faith, should make the men of the world believe that they really have this faith in Christ of which they make profession, whilst yet they exhibit not the fruits of holiness and righteousness, which should be the consequences of this faith, they will then believe that faith in Christ is without power, and is insufficient for producing such fruits, since, in reality, they are not produced by those who believe in him. In this case, they not only fail to give the testimony required, but also, they dishonour God, and the power of his Spirit in their hearts.

It hence concerns every one of us to inquire in what manner we should give this testimony to the faith of the Gospel. Jesus Christ said to the Jews who boasted of their origin, "If ye were Abraham's children, ye would do the works of Abraham."

So also the men of the world think they have a right to say to Christians, "If ye are the children of God, do the works of God." Now let us see in what way the works of God are to be manifested in us. Christians, whenever they become such, love one another. This is a commandment which the Lord calls new, and it is of such an essential nature for the glorifying of God, that, after our Lord had given it, he added, "By this shall all men know that ye are my disciples, if ye have love one to another." (John xiii. 35.) Every other indication Christians may have of their having God for their Father, is more or less equivocal; but this mutual love one to another will ever draw the attention of worldly men, and will force them to give glory to God who can produce so great a marvel. The pagans of old wondered at nothing so much as this. When they beheld the faithful of the primitive church, they exclaimed, full of admiration, "See how they love one another!" and in this manner they manifested, that they saw in the disciples of Christ the fulfilment of a new work, which had never been seen in the world before; for, in truth, worldly men rarely love each other with any degree of sincerity. After this love one to another, the disciples of Christ manifest a love equally true and sincere towards all their neighbours. And this love one to another, and love to all, flow as a consequence of their love to God; and in these two commandments is contained all the law and the prophets.

If, now, we should say to the disciples of Christ, "Do you act in this manner?" we doubt not but their reply would be—"Yes, thus we act." If, however, we pressed the matter, and should further inquire, "And do you love God, and consecrate yourselves to do his will in such a manner that his goodness towards all, and his grace, and his mercy towards you who believe, may now be glorified in the world as they ought to be glorified and exalted?" The reply to this inquiry would probably be, "But who is able to do so?" This would be properly said, for God takes into account even this sad confession when it humbles us, and makes us lament our insufficiency, and leads us to resort to the remedy provided for us before the creation of the world. Jesus has done all the will of God. Jesus has fulfilled, and consequently honoured that law which we have trampled upon. Jesus has borne our sicknesses. Jesus has glorified the Father. Jesus has sanctified himself for us. Jesus has made us free; and, since the Son has made us free, we are so in truth. Let us not, then, turn again to a state of fear, for the law has no longer its threatenings hanging over us. Let us love one another

then, since we are beloved. Let us love one another, because God has first loved us. Let us love one another, for God will for ever love us, because his gift is irrevocable.

Let us be fully persuaded that we are not in the case of having to labour that God may give us; but, on the contrary, let us labour in gratitude for what we have received. And God cannot give us more than what he has already given us—for he has given us his Son. We are beloved; let us, therefore, conduct ourselves in a manner worthy of our vocation, "with all lowliness and meekness, with long-suffering, forbearing one another in love." We are beloved; let us, therefore, put off the

old man, which is corrupt according to the deceitful lusts, and let us be renewed in the spirit of our mind, putting on the new man, which after God is created in righteousness and true holiness. We are beloved; let us not, then, grieve the Holy Spirit of God by which we are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from us, with all malice. Let us, on the other hand, be kind to one another, be tender-hearted, and forgive one another, even as God for Christ's sake hath forgiven us. This is the way by which we shall prove ourselves to be witnesses for Jesus Christ.

Notes by the Translator.—I feel confident that I need make no apology for this essay, for in truth it needs no apology. And would to God that we could all write, speak, and act like the individual who wrote it, and who formerly lived in the region and shadow of death, in the midst of superstition and infidelity, in Spain. What advances ought not we, by this time, to have made in this country, in all the matters treated of in this essay; we, who have been born in the lap of the Gospel, been nourished with its milk, and fed with its meat! Let us take shame to ourselves for having done so little in the way of love and unity, peace and strength; and let us gird up our loins now, and walk worthy of the love of God towards us, by loving each other—with pure hearts—and fervently.

An explanation, however, is due in regard to this article, and in favour of the author. First, this essay was not written at all for British eyes, neither was it written formally on the subject of which it treats. It is, in truth, the third and concluding part of three subjects, the one arising out of the other, and connected with the reception, in Spain, of the religious magazine from which it is taken, and is an incidental illustration of the passage, "Exercise thyself unto godliness."

The preceding part of the subject was an illustration of "Refuse profane and old wives' fables," in which the errors and fallacies of the church of Rome, and particularly in Spain, are set forth and contrasted with the statements, duties, and privileges held forth to us in the Scriptures. I would wish to give you what he has written on these matters, and perhaps they might be useful in these Romanist times.

I seize this opportunity of thanking all our contributors for their aid to this Spanish periodical, and would beg a continuance of their favours.

16, Harpur Street, Red Lion Square.

JAMES THOMSON.

European Intelligence.

FRANCE.

SERIOUS APPREHENSIONS OF THE ROMAN CATHOLIC ARCHBISHOP OF PARIS—REPLY OF A JOURNAL TO THAT PRELATE—THE SECT OF THE BEGUINS IN FRANCE—MIRACLES DISAVOWED AND ABANDONED—RECENT PROCEEDINGS AGAINST A PROTESTANT TEACHER—AFFAIR OF THE BRETHREN WALDBAUM AT RHEIMS—EXTENSION OF THE RELIGIOUS BOOK SOCIETY OF TOULOUSE—OPPOSITION TO POPERY AT MIRMANDE.

APPREHENSIONS OF THE ARCHBISHOP OF PARIS.

—, France, February, 1851.

M. Dominique Auguste Sibour, who styles himself "Archbishop of Paris by the mercy of God, and the grace of the Holy Apostolic See," has just published a long pastoral letter, which filled nine or ten columns of one of our principal political journals, and which is, in all respects, a most remarkable production. In it the reverend prelate expresses, unequivocally, the fears and anxieties—I might almost say, the consternation—with which his mind is filled. He utters a cry of alarm in the hearing of all France, in prospect of the future, impending over the Romish church and the priests of our country. What is it, then, your readers will naturally ask, that thus terrifies his spiritual lordship? I will reply in few

words, but in them you will read a confirmation of what I have stated in former letters.

At the period of the outburst of the revolution of February, the Popish priests were generally respected by the different classes of the people. And why? Because, during the reign of Louis Philippe, they took very little part in political contests. Remaining quietly in their sanctuary, they had not drawn upon themselves public hatred; and further, by labouring to establish some charitable institutions for the benefit of the aged, the sick, the orphan, &c., they had obtained the gratitude of the poor. During the crisis of that insurrection, the priests suffered no injury, at least in Paris; on the contrary, they were called upon to consecrate the *trees of liberty*. *M. Sibour* relates these facts with lively satisfaction. "The church," says he, "in the midst of political convulsions, was

seen by the astonished world, not only calm and serene, but even respected, and receiving the homage and benedictions of a great people intoxicated with victory. That was a glorious moment for the church!"

Unhappily, the majority of the Romish priests have not maintained the caution and prudence which had succeeded so well for them. Far from it; inflated by insatiable pride, believing that everything must bend before them, and dreaming already of the return of their ancient dominion—they have mingled in the strife of political parties, and as their direct aim and deep-laid designs urge them to the side of despotism, they have continually seconded measures the most hostile to national liberty. You will call to mind the odious expedition to Rome; the law on education, which consigned the public colleges to the care of the Jesuits; the threatening and inquisitorial letter of M. de Montalembert on the observance of the Sabbath; the intrigues of the ultramontane ecclesiastics in the elections; the exorbitant pretensions made by the greater part of the bishops; their continual efforts to re-establish a State religion, in spite of the declaration of the Government—and many similar acts. And what has been the result? One which is very evident, and which I have described in a former letter, viz., that the infidels have recommenced an attack on Roman catholicism and on Christianity itself, with a violence which is still increasing, and which involves the popish clergy in their stern enmity. The people of Paris believe that they have been deceived by the priests, and that the ministers of Rome were wolves in sheep's clothing. There is, at present, in the hearts of the lower classes, a feeling of bitterness,—an irritation which would lead them, in the next revolution, to fall without mercy or pity on the Jesuits and the clergy.

M. Sibour has discovered, without difficulty, these hostile feelings, and he trembles. He announces, with dismay, catastrophes impending which would overturn the Romish church in France. Listen to his own words, which so well deserve to be considered. "Are we yet arrived at the termination of our trials? The ferment of discord which now agitates the world, will it not raise new tempests? And will the church come forth from them as before, venerated and triumphant? We cannot but feel gloomy presentiments, and, at the present time, the future appeals us more as *bishop than as citizen*. In the name of God and of the church, in consideration of the dignity of your sacerdotal office, withdraw yourselves, then, from that theatre, in which is being enacted, unhappily for the nation, that fearful tragedy, the scenes of which are rapidly hastening towards us, with we know not what results!"

You see, from this extract, how much the archbishop of Paris is alarmed. He next gives wise counsel to the priests, respecting the conduct they should maintain amidst the divisions of parties. He prohibits their offering themselves as candidates for national representation, adding that the presence of the clergy in the Legislative Assembly is the cause of much more trouble than advantage. He forbids their introducing politics into their sermons, or writing in any of the public papers which are devoted to secular affairs; and,

lastly, he recommends the priests to do justice to men of different parties, to set them an example of obedience to the laws, and to serve their country by preaching faith, union, and charity.

All this is certainly worthy of approbation, but will the counsels of the archbishop be heeded by the inferior orders of the clergy? and do not the proceedings of the latter, not only in France, but through all Europe, prove that the priests of the Romish church are fatally urged on to second the cause of absolutism? What, for instance, has been done by Pius the Ninth at Rome? Has he not taken part with all the tyrants and despots, great and small, in the whole world? And the Popish bishops of Italy, Spain, Hungary, Austria, &c. &c., are they not all, or nearly all, on the side of the oppressors, and opposed to the most legitimate aspirations of the people? In vain does M. Sibour declare that "*the church of Jesus Christ* (read, rather, the pontifical church) *was not established by the aid of any Government*;" the records of history combine with the events of the present day, to afford the most conclusive evidence that Popes, Cardinals, Priests and Jesuits have always opposed the establishment of that liberty which has been obtained in modern times, and that they have leagued with sovereigns for the purpose of keeping the people in bondage.

But the warning which M. Sibour has given comes too late. He should have raised his voice two years before, and repressed the evil, if it were possible, at its commencement. Now the mischief is done, the passions of the people are excited against the Romish clergy, and the pastoral letter of the archbishop will not suffice to appease them.

REPLY OF "LA PRESSE."

This remark has been made by many influential papers, particularly by *La Presse*, which has a wide circulation. One of its editors, *M. Eugène Pelletau*, a man of sense and discernment, has replied to M. Sibour in the following decided terms. "It is too late, my lord. You seek to repair an injury which the clergy have done by becoming accomplices in the late movements, but you will not succeed. The clergy have forgotten all their enthusiasm—all their *Te Deums* on account of the revolution of February. They have passed from the ranks of the friends of liberty to those of the counter-revolutionists. They have joined the confederacy of sovereigns associated against the constitution."

M. Eugene Pelletau then describes how the priests have aided by their intrigues in election contests, exciting the citizens, in the name of religion, to choose anti-liberal deputies; how they have calumniated, denounced, persecuted, from village to village, the teachers of schools, and robbed thousands of families of their daily bread; how they have decried and repressed even the most moderate ideas of a French democracy, and represented Jesus Christ, *not as the God of the poor, but as the King of the Jews*; and lastly, how they have extolled the Inquisition in their favourite journal, *L'Univers*. "Yes," adds this spirited writer, "in the midst of the broad daylight of the nineteenth century, and immediately after such revolutions, the clergy

have counselled the re-establishment of the Inquisition and the torture; they have supported the right to imprison, to strangle, to burn, on account of their religion, whoever do not think exactly in accordance with the church. Yes, there are theologians and abbés who have entreated for the priest the privilege to murder for heresy, and to reinstate in power that demon whose thirst for blood demanded in Spain, within the space of 300 years, the sacrifice of 800,000 victims! Oh, my lord, believe me, if you would save the clergy from the shock of coming events, you must hasten to demand, with us, the separation of the Church from the State. Lose not a moment!"

This reply is severe, but in many respects just. A few lines, in an episcopal letter, cannot at once efface so many errors, so many exactions, so many deviations from the right way. I confess that I also am very anxious, when I look at the future destinies of this country with regard to religion; for, in abandoning popery, the majority of the French people will not join in the work of reformation. They are ignorant of the nature of protestantism, and they have no wish to understand it. Where, then, will they go, and what will they attempt? Alas, they will rush again into infidelity, and from being a nation of Romanists, France will have changed to one of sceptics. To which of the two shall we give the preference? This is a difficult question to resolve.

THE SECT OF THE BEGUINS.

A certain judicial proceeding has lately created a sensation in the public mind. It concerns a sect who call themselves the *Beguins*. They were brought before the Court of Assize at Paris, under a double charge of having held unlawful meetings and committed immoral acts.

Who, then, are these *Beguins*? The late proceedings have not made this quite clear. During the middle ages, there were *Beguins* or *Beguards*, who were condemned by the councils for having maintained doctrines opposed to morality. Are the new *Beguins*, then, descended from them? It is scarcely probable, for they have not amongst them any tradition of so remote a period. They affirm simply that they are *Beguins* by birth, as their parents were, and that they believe their sect to have originated with the *Jansenists*, of the time of Louis XIV., which is equally improbable. The *Jansenists* were religious men, serious, and well instructed in the Scriptures, as the writings of Pascal and Arnaud plainly show, while these modern *Beguins* are ignorant and stupid, believing absurdities, and practising ceremonies which are opposed to decency.

Whatever may be their origin, the *Beguins* appear to be rather numerous in the department of the *Loire*, in the environs of the town of *St. Etienne*, and they have also a chapel in Paris, where may be seen a crowd of their followers. These are for the most part artisans and workmen. Their chief or director in the capital is called *Gouilloux*. He is by profession an architect, and appears to be rather more intelligent than the rest.

The *Beguins* believe that they have, as their head, one sent from God, a prophet, whom they

call the prophet *Elias*, and to him they attribute the right to command them absolutely as from the Lord. This great prophet bears the name of *Digonnet* in the state registers, and you will doubtless wish for some particulars respecting him. I can, however, only say that he is a perfectly contemptible person. Oh, strange disorder of the human mind when left to itself! Oh, the madness of those who are not guided by the revelation from above! This *Digonnet* is a criminal, who has suffered two or three times the penalty of the law, for acts of immorality and swindling, and who is at this time in an hospital for lunatics, on account of mental disease. Yet this is the man whom the *Beguins* proclaim as the messenger from God, who is to them the infallible agent of the Holy Spirit! Can you imagine such deplorable blindness?

But this is not all. The details of the judicial inquiry have proved that in their assemblies, at the commencement of the prayers, the *Beguins* diminish the light of the lamp, crying aloud, *à bas la pudeur*. They have said in reply, it is true, that the diminution of the light was effected merely to prevent distraction, and that the expression used was a simple formula, to which the neophytes attached no improper sense. They have added also, that their manner of life is honest, pure, virtuous, &c. But these explanations have not convinced the tribunal, for some scandalous facts have been too clearly proved, and the Court of Assize has condemned the *Beguins*, fined them, and forbidden their assemblies for the future.

We might make many reflections on these things, but we will only remark how deeply we must regret to see the poor falling into such errors, for the want of solid instruction in the truths of the Christian faith. Romanism leaves these unhappy beings to wander here and there, as sheep having no shepherd, and can we wonder that they are deceived by such miserable impostors? Let but the Word of God be placed in their hands, and they will no longer be so credulous.

ROMISH MIRACLES DISOWNED AND ABANDONED.

I have often had occasion to speak of pretended miracles invented by the priests. So recently as in my last letter I told you of the wonderful picture at *St. Saturnin*, in the department of *Vaucluse*, from which drops of blood flowed. Men of intelligent minds have never been the dupes of these ridiculous fables; but many well-disposed persons, devotees and disciples of the Jesuits, have believed the whole of this phantasmagoria to be as true as the words of the Gospel. Nevertheless, there are many great difficulties opposing themselves, in our day, to the established belief in these deceptions. The magistracy, the press, and the critical investigations of the public do not, in France, permit absurdities to gain lasting credit. So it has proved in the case of the miracle of *St. Saturnin*. Inquiry has shown that *Rosette Tuminier* (see p. 39) is a deceiver, an intriguing woman, wholly unworthy of credit; and that she had contrived a plot, in connexion with other deceivers of low rank; so that the marvellous

drops of blood which flowed from the picture were nothing more than a contemptible fraud. The ecclesiastical authorities themselves have been compelled to disavow the prodigy, so entirely was the affair proved to be a deception; and the Romish archbishop of Amiens must now feel but little complacency in the recollection of his solemn processions, his *Te Deums*, his magnificent masses, &c. The French have concluded the business by a manifestation of ridicule, which will not be to the advantage of popery.

Some years since, another miracle created much stir. I think I have already referred to it in my correspondence. It was the pretended appearance of the Virgin Mary to two little shepherd boys, on the mountain of *La Salette*, near *Grenoble*, department of *Isère*. They related, sentence by sentence, the conversation they held with Mary, and showed the prints of her feet on the rock. This narrative, supported and confirmed by the Jesuits, spread far, and thousands of pilgrims visited the summit of *La Salette*, in order to see the place at which Mary had appeared. They also purchased, at a high price, the water of a fountain near to the spot; the priests thus filling their purses with the profits of this notable invention. It was announced that the lame had recovered the use of their limbs, the blind their sight, the deaf their hearing, as the consequence of this holy pilgrimage. Special litanies were even composed on account of these miracles, and the ultra-montane journals applied the epithets *heretic*, and *wicked atheists*, to those who refused to believe in the appearance. Very recently, the Bishop of *Grenoble* has published a letter, in which he states that the two shepherd boys were knaves, who had imposed on the credulity of the public; he also denies the cures alleged to have been effected on the pilgrims, and expressly forbids the priests to recite the litanies composed on that occasion.

So miserably have terminated the miracles patronised by jesuitism. It were much wiser for the church of Rome to renounce decidedly such impostures as compromise the honour of religion; but I doubt much whether the disciples of *Loyola* will abandon, without a struggle, this means of replenishing their coffers, and of extending their influence. Rome has always loved what is false.

RECENT PROCEEDINGS AGAINST A PROTESTANT SCHOOLMASTER.

I must now return to another subject, which has appeared in my former letters. Your readers have not, perhaps, forgotten the history of *Ferdinand Guilbot*, a teacher at *La Gande*, department of *Var*, who was summoned before the council of the Academy, under pretence that he had opened a Protestant school in a commune where there were no Protestants (p. 40). Since that time, M. Guilbot has attempted to re-open his school, by a scrupulous observance of all the necessary legal formalities, hoping to enjoy, without further hindrance, the benefit of the common law. But he had reckoned without reference to the priests, who are determined that the Protestants shall not possess the same rights as they enjoy. The unfortunate teacher

has therefore again received orders to close his school, as it is stated, *for the benefit of public manners!*

For the benefit of public manners! Can you conceive of such imposition and insolence? Does, then, protestantism endanger morality? Are its doctrines immoral? Does it bring with it rebellion and corruption? For the benefit of public manners! Would that the priests of Rome would take this home to themselves! If there are men who endanger morality, it is those ecclesiastics who live in celibacy, after having been imbued with the corrupt maxims of the Jesuits; and not the Protestants, either pastors or teachers, who contract the legitimate bonds of domestic society.

But to continue. M. Guilbot has been defended from this gratuitous and daring calumny, for thirty-seven heads of families (a considerable number for a small village), amongst whom thirteen have declared themselves Protestants, have sent a letter to the Academical Council, in which they say, "We do most plainly and formally attest, that no consideration, drawn from the safety of public manners, can lawfully be assigned as the cause of this proceeding; M. Guilbot having, in every circumstance, given proof of moral virtue, which has defied the most minute investigation and vigilant watchfulness of his enemies. His conduct, ever since he came to reside here, and also his influence over the young, have been most salutary, both in a moral and religious point of view. Consequently, we attach the greater importance to his remaining amongst us, as the instructor of our children. We could not desire for them better lessons, or a more excellent example, than are given them by M. Guilbot. . . ."

But will these declarations produce the desired effect? and will the teacher, so unjustly calumniated, be able to resume his duties? I have little hope that such will be the case. The clergy, who rule in the Academical Council of *Var*, will possibly devise some new means of persecuting a Protestant, and depriving the heads of families of the instruction which they ask. Thus we have liberty interpreted according to the mind of Rome.

I will give you another fact, about which one of your correspondents, the Rev. A. Bost, has already written a few words (page 42), but which merits further notice.

AFFAIR OF THE BROTHERS WALDBAUM, AT RHEIMS.

The archbishop of Rheims, M. Gousset, has been made a cardinal, or prince of the Romish church. He subsequently went to Paris, where the President of the Republic granted him a solemn reception, though contrary to the exact permission of the laws. M. Gousset has returned to the chief city of his diocese, on which occasion all the authorities, civil, judicial, and military, with other persons, were convoked, in order to give the cardinal a triumphant welcome, as to a monarch who might visit his dominions. Artillery, music, official harangues, nothing was wanting, and the priests arranged a superb procession to add to the ceremony. The national guard also joined in the fête. *MM. Wald-*

baum, being Protestants, did not respond to the invitation, and certainly they were right, for are the members of the Reformed churches to be compelled to take part in a ceremony wholly papistical, and which, you will observe, is unlawful, even for Papists? What would the members of the pontifical church say, if they were compelled, by force of arms, to assist at the entry of one of our presidents of the consistory? Does not the constitution proclaim liberty and equality to all sects?

In spite of these facts, however, the three worthy brethren Waldbaum have been called to appear before the *Council of Discipline* of the National Guard and condemned. The penalty is slight, it is true; for, if I mistake not, it is nothing more than imprisonment for forty-eight hours; but it is not about the penalty that we concern ourselves much, it is the *principle*. M.M. Waldbaum have presented their case before the Court of Cassation, and they have well done, for the question is one of great importance to the Protestants of France. We require to know, whether in fact we shall be free, or whether we have still to submit to the oppressive demands of popery. We require to know whether our faith, our *conscience*, are to be free from those fetters which have so long bound them. The highest court of France will inform us whether the constitution is a dead letter or a living law. The M.M. Waldbaum have chosen as their counsel, one who is a man of piety as well as a distinguished orator, *M. Jules Delaborde*. The lawsuit will occasion much discussion, and when the decision of the Court has been given, I will not fail to inform you.

EXTENSION OF THE RELIGIOUS BOOK SOCIETY OF TOULOUSE.

I am happy to be able to call your attention to the labours of the "*Society of Toulouse for the circulation of Religious Books*." That Society is already well known to your readers as having published a number of interesting works, which have contributed very much to the spread of vital Christianity in our country. The three brothers Courtois, who are at the head of the committee, act with continued zeal and activity, as well as with a self-denial that shrinks from no difficulty. They have given most liberally of their time, their money, and their personal efforts, to further the excellent work which they have undertaken.

The Society of Toulouse has lately published an appeal, which has deeply interested Protestants, and which promises to be the means of opening to the committee a new sphere of action and influence. The M.M. Courtois have invited

pious authors to write works for the *mildly classes*, for *young persons* who have received a *learned education*; that is to say, for those who, without being theologians, desire, nevertheless, to study works which treat on subjects of Christian morality dogmatically, apologetically, &c.

In this respect our French Protestant literature is very incomplete. We have a sufficient number of small religious treatises, sermons, and other writings, which may serve for the instruction of the *people* generally; but we possess few works adapted to persons of cultivated minds, who require more studied and weighty arguments, a comprehensive view of a subject, and more substantial religious knowledge. How useful would it not be, for example, to send forth books in which philosophy, literature, history, astronomy, natural science, &c., should be presented in a manner which should be in harmony with Christian truth? The committee at Toulouse has well understood what we require in our present position; and they have applied to several authors capable of supplying what we want. I rejoice to hear that the appeal has been listened to, and that in various quarters enlightened and pious men have taken up the pen, in order to prepare the works which we need. I recommend the Society of Toulouse to the sympathy and liberality of Christians in England. Notwithstanding the exemplary generosity of M.M. Courtois, the coffers of the committee are empty. There is, in fact, a deficit, and the publication of new works which have been announced will be a considerable expense.

OPPOSITION TO POPEY AT MIRMANDE.

Before I close this letter, I must write two or three lines respecting the present religious movement at *Mirmande*, in the department of Drôme. As yet, the character of this movement has scarcely been defined, and we need further information to enable us to judge precisely respecting it; yet I will briefly relate what has passed. The people, having become dissatisfied with their connexion with the Romish clergy, have in a body invited amongst them two Protestant ministers. The pastors, *M.M. Charra and Alfred Vincent*, have accepted the invitation. In vain have the civil authorities attempted to place obstacles in their way; they have vindicated their right to exercise their ministry wherever it is called for, and have preached before all the assembled inhabitants of the commune. Their discourses appear to have produced a considerable impression, and the citizens of *Mirmande* have signed an address, praying for the settlement of a pastor there. Let us wait the termination of this event.

X. X. X.

BIBLE CIRCULATION IN PARIS.

DISTRIBUTION BY AN OFFICER OF THE NATIONAL GUARD—BY A TEACHER AT THE BATIGNOLLES—BY A COMMISSARY OF POLICE, WITH THE SANCTION OF THE CURÉ—CONVERSION OF AN ABBÉ—DISTRIBUTION BY A LADY OF RANK—INTERESTING FACTS RELATED BY ANOTHER LADY.

(To the Editor of *Evangelical Christendom*.)

My dear Friend,—The perusal of the deeply affecting anecdote, the "*History of a New Testament*," related at page 43 of your last number,

has caused me this day to remember my fault, in having neglected hitherto to send you some very interesting details respecting the circulation of

the Scriptures in Paris, in continuation of what I before had the gratification of supplying you with, and which appeared at pp. 239-241 of your last volume. Further preface being unnecessary, I shall commence at once with an extract from a letter by a zealous French coadjutor in the good work, a devoted Sabbath-school teacher and Bible distributor, though holding the somewhat anomalous position of an officer in the National Guard.

"Paris, 18th June, 1850.

"I am going to speak to you a little of my distributions in my company of the National Guard,* and in the schools in which I am particularly interested. I have had the joy of seeing all my volumes accepted (with one exception) by the persons to whom I have presented them. One may say, indeed, with entire truth, that they have been received with the most lively gratitude. Here is a fact that will enable you to appreciate the feelings of a National Guard who has received a New Testament. Having met this man in Paris, he said to me, 'Monsieur P—, I am much surprised and puzzled, for I have received from the friends of Peace a very pretty present. It is a beautiful book with gilt edges. It is the Gospels. I am extremely perplexed, for I do not know any member of the Peace Congress. How, then, could it have found its way to my address, and especially how is it that they should have thought of me? I look at this incident as a Divine intervention. If you can, pray explain it to me, for I suppose that you will have received a similar present.' I replied, that I was not a stranger to this affair, and that it was I who filled the intermediate office between the friends of Peace and himself. I then informed him of the excellent work that the Lord had put into their hearts to do for Paris. He was much rejoiced to hear it. He thanked me emphatically for the care that I had taken in his behalf, and in order to express to me his gratitude in his own way, he added: 'I know, Monsieur, that you are much occupied with care for the poor of our company. Allow me to place at your disposal a tunic, that you may give to him whom you judge worthy to receive it.'

"Our schools have received, with a transport of joy, the little Gospels of St. Luke that I have distributed amongst them. I have also given some New Testaments to the best-beloved children in our communal schools.

"The Brethren, called here 'The Brothers of Christian doctrine,' (a Roman Catholic order devoted to teaching,) have come to beg me to give them some copies. I have given to them one hundred.

"A teacher at the Batignolles has received fifty copies of the Gospel of St. Luke. He has engaged to place one in the hands of every pupil learning to read. These pupils will have to learn, every week, a certain number of verses, which will have to be recited, and will afterwards be the subject of an exhortation, to be made by the master or by me when I go there.

"Here is what one of my friends has written

to me, a commissary of police at Montrouge, near Paris:—

"My dear friend, send me some tracts and a Bible, for which I will pay you, and especially some Gospels for our schools. You must understand that Monsieur le Curé gives these as rewards to the children who have been catechised. Do not forsake us. Monsieur le Maire desires much to see you, and to thank you personally.'

"You see here, dear friend, some little flowers from your journey to Paris. May the Lord soon make them to become beautiful and good fruits to His glory!

"One of the reasons for the delay that I have made in the distribution, ought not to be unknown to you. My company had to nominate an officer in consequence of a vacancy, and I had known for a long time that their looks were turned towards me. On account of this circumstance, I had to delay my distribution until after the election, in order that it might not be said of me that I had bought the votes for my nomination, by spreading presents among the people of the company. The election took place, and I was nominated by the largest majority that it was possible to obtain. Some time after, I began my distribution. I comprised in this distribution the officers of the battalion, as well as a great number of other persons who were not of this company.

"Think often of our country. Pray for it; and may your friends not grow weary. We are in a time very favourable for evangelisation.

"Monsieur l'Abbé Massieu continues to walk well. He preaches sometimes at the Batignolles. His sermons are always evangelical."

Another letter from the same hand supplies further particulars, which will be read with interest. M. Massieu is the good abbé referred to in your last volume, p. 240, as preaching with the Bible in his hand, and who gladly took three hundred copies of the New Testament to distribute.

"Paris, 28th November, 1850.

"One piece of information will greatly rejoice you, which is, that M. Massieu, persevering in the way of truth, has not been able, according to his conscience, to remain any longer in the midst of the church of Rome; he has been obliged to state his disunion, and to separate entirely from the Pope, in order to be able freely and gratuitously to announce the glad tidings of salvation. I saw him some days after his separation; as soon as he perceived me, he threw himself on my neck, embracing me with visible heartfelt emotion, and exclaimed, 'God be praised, dear friend—the sacrifice is made—I am free, as far as man is concerned, to give myself entirely to the Lord.'

"Since that time he has opened a small chapel (or large room of his own) in Rue de l'Ouest, No. 36, where he performs two services in the week, one on Thursday, the other on Sunday. All that I can say is, that he loves the Lord, and that he works hard and steadily for His coming; spreading the knowledge of His name, as far as

* This kind fellow-labourer had requested that if any copies were left after the special distribution, he might be allowed to present them to the heads of families among the officers and soldiers of his company.

he can, around him. I have seen him at his own house, regarded with the deepest respect on the part of some persons who desire the triumph of the truth, and who have united themselves to him. Even his enemies speak of him with the greatest respect, because they find no means of attacking him personally. M. Massieu has commissioned me to recal him to your kind remembrance. He loves you with all those who love the Lord. He has spoken to me of many interesting things concerning the distribution he has made of your generous gift. Many persons have become very serious, and have not wished to part with their New Testaments, which they carry to the church with a show of attending to the mass. Others, indeed, have not been able to forbear from following the example of their pastor, and have withdrawn from a church where they have not found the truth.

"One result, especially worthy of remark, is this: the being assured a man cannot join with the Pope and with the Bible—that it must be necessarily *one* of these two things—the Bible without the Pope, or the Pope without the Bible. Such is the conclusion of several serious members of the church of the Abbaye au Bois, an ancient parish under the care of M. Massieu, and, as it may readily be supposed, it has been decided that it must be the Bible without the Pope.

"M. Massieu has charged me to express to you the pleasure he would experience in having some Bibles at his disposal, for which he is often asked. Even yesterday he came to request one for a young lady who is seriously concerned for the salvation of her soul.

"Mademoiselle de Chabaud,* whom I had the pleasure of seeing a few days since, told me also some delightful things respecting her distribution. She is looking constantly for the result of her proposition, to distribute in Paris the first Epistle of Peter. I rejoice much in this proposal, without, however, putting it in the place of the desire already expressed by M. Massieu—that of having a certain number of Bibles. If you and your friends would like to interest yourselves in this undertaking, and vote about one hundred Bibles, to be procured at M. de Pressensé's, you will do an excellent work.

"I will not speak to you of the surprising intelligence which reaches me every day, respecting my distribution among the National Guards; I will cite, however, two facts in conclusion, which will rejoice your heart and those of your friends. I was invited, some time since, to assist at the distribution of prizes at the communal schools, at the Batignolles. At the end of the distribution, the director of the school requested the pupils to be silent, and informed them that one of her friends, who is very fond of children and warmly interested in their well-being, had obtained, on their behalf, a large number of excellent books, which are here, she said, showing them the orange, blue, and yellow covers. Then a large distribution took place, but as the number of volumes was insufficient it was completed by some religious tracts.

"The brethren of the so-called Christian schools have in the same manner accepted some

gilt and bound New Testaments, as from you, to be distributed as rewards in the form of prizes at the general distribution. I have been much rejoiced to see these things, and I do not doubt that you also will rejoice in seeing the Word of God have free access where formerly it was forbidden, and even more than this, that they seek for it; for the same brethren came to procure from me some holy books, for which they have paid me, in order to make them known in their classes.

"I will finish with one more circumstance. A lady had a New Testament which I had sent her from you. One of her friends, who had arrived from Lisbon, came to reside here some weeks ago. This poor woman was ill with an affection of the chest, and at that time it was thought she had only a few days to live. The person who had received the New Testament carried it to her. As soon as the patient had read a portion of it, she begged her friend to leave it with her. The latter willingly consented with the hope that I would give her another. May the Lord guide the poor sick woman in the perusal of the volume, and enable her to find life.—Amen."

Another account is from a lady in Paris, who has devoted herself for years to the moral and religious elevation of her poorer neighbours. It is dated 16th November, 1850.

"It is full time for me to give some further account of the distribution of the copies of the sacred Scriptures so generously sent to me last year. Those that have passed out of my hands, I have endeavoured to give discriminately, seldom without an apparently earnest desire expressed by the receivers. I have also generally given them with my own hands, to persons with whom I have had to do personally. The only exception to this has been the distribution of twenty-four small Testaments to the young apprentices of the faubourg St. Marcel, of whom forty are carefully watched over, spiritually and temporally, by the excellent Pasteur Meyer, and a committee of ladies and gentlemen. Also, twelve De Sacy Testaments to the military hospital of the faubourg St. Honoré. The new chaplain, a Romish priest, applied to a Protestant lady living in the same house as himself, for books to form a library for sick soldiers: she offered him a Testament, which he took reluctantly, but a short time afterwards he asked for more, saying, 'he could not tell how it was, but all the men were wanting the book, and one was not enough.'

1. "An elderly and nearly blind woman in Beaujon was formerly a Romanist, but having been ill-treated by the priests, who took away her only son, whom no efforts have been able to discover since 1819, she became an unbeliever. One day, however, she went to one of the Protestant churches, and resolved, from what she heard, to inquire into the Reformed religion; she did so, and embraced it. Still, for years she remained in a formal state, until lately she attended our faubourg lectures and Taibout chapel. Now she evinces every mark of a changed character, and in nothing perhaps more than in her contented disposition, singing psalms with a merry

* A Protestant lady of rank, who devotes herself to the spread of the Gospel.

heart over her coarse work and scanty food, and in her strong desire and effort to conquer a bad habit of speaking ill of others. Of course, she strives to do good to souls around her, but for a long time she especially desired to see her brother and communicate the glad tidings to him. But he lived at Chantilly, and she had no Bible to take to him. However, these difficulties were not insuperable to a sister's love. I gave her one of the 8vo. Bibles, and off she went in great joy. Her brother received her with open arms after five years' separation. He thanked her for having sent him some tracts, but asked why she had not sent him her Bible, when he had written to request the loan of it. She told him she could not part with it, for it was her daily comfort. 'Well,' said he, 'I have read the little sheets, but now I shall never rest until I have got the book they all refer to.' After a little while he was called away by some one. His sister quietly drew the Bible from the basket and placed it on the chest of drawers. On his return he saw the book, started, and seized it with indescribable joy! His sister then conversed with him in strong and simple language on the necessity of studying it, and asking God's Holy Spirit to apply the words to his conscience; told him how all her bitter feelings had given place to contentment and happiness since she had read it aright; and then urged the necessity of a change of heart, for 'God is not satisfied' said she, 'with the world's honesty.' Her sister-in-law having asked her to call on a neighbour, she acceded, but her brother made some difficulty about accompanying them. When they returned, they found him deeply engaged with the Bible. 'O sister,' he exclaimed, looking up from his book, 'the tracts were good, but the Bible is beautiful. I cannot leave off reading! You never did a better thing in your life than when you turned Protestant.' An old woman, a neighbour, came in, and on seeing the book, cried, 'O! there is the Bible!' and entreated permission to come and read it sometimes; for once she had seen the book in a house where she had been a servant, and had ever since longed to possess one. They then engaged that she should come in during the winter evenings, and read it to them. The sister made a second journey to see her brother at the beginning of this month, and found him just as interested in his Bible as he was the first day. 'Ah! sister,' said he, 'I am not a Christian. I want to be one, but how difficult a work it is!' 'Not at all, brother,' she replied, 'don't look at yourself—look at Jesus, ready to receive you; cast yourself at the foot of the cross, confide in Christ, and you are saved.' She found he kneels down to prayer every morning and evening—a thing his wife had never seen him do before. In fact, since his childhood, he had never bowed before his Maker.

2. "A heavy shower of rain suddenly came on. I saw a woman in a cap, without an umbrella, near me, and of course I offered her the shelter of part of mine; she was very grateful, and as we walked along together, she told me she had been visiting a sick woman and spoke with horror of death. I said, 'If we thought more of death we should be more serious,' &c. She replied, 'Yes, but we could not bear it, it

would be so dreadful to dwell upon!' 'Not too dreadful,' I said, 'if it made us flee for safety to our Saviour's arms, then we should rejoice to go to him.' 'Who can do that? who can be sure of going to heaven?' 'All who rely upon Jesus,' I replied, and then explained the way of salvation. I found her a religious Romanist, of a rather inquiring mind; she said she often spoke of serious things with her husband, who was more religious than herself, and with her children.

"She, as usual with Roman Catholics, talked of 'meriting her own grace.' We conversed a long time, long after the shower had ceased, and when we separated near the Place de la Concorde, I offered her a new Testament, which she had never before read, and she promised eagerly to read it with her family, asking God's blessing to open their hearts to understand it, and this in a manner that convinced me she would do it.

3. "Another of the 8vo. Bibles is, I trust, being the gradual means of conversion to a revolutionary Socialist. I was requested to visit him in a temporal point of view; after an hour's conversation, during which no opening appeared for introducing religion, I asked him if he had any comfort in his long illness. 'A minister came once,' he said, roughly. 'But have you a Bible?' 'No, I have other books quite as good; I once changed it unintentionally for another book. I am reading the Gospel of Esquiroz' (a materialist and political reviewer of the Gospel), 'and like it—now I come to think of it, I should like to verify his quotations in the Bible.' 'That is right,' I exclaimed, 'you are a man of good sense; we ought never to receive an assertion without good, solid proofs, &c.' He looked at me, breathless, and then said, 'Go on, Madame, every word goes straight through here!' pointing through his tattered shirt. I did so, and then he said, 'You can understand my feelings, I have full confidence in you, I will tell you all!' He gave me a sketch of his life; a too faithful picture of those who live without God in the world, and concluded by saying, 'I do wish Christianity to be true, but I cannot believe without proofs, and every one has rejected and despised me as an unbeliever, telling me I must believe, but how can I? Oh! for an *if* between me and annihilation!' When I took my leave, he requested me to bring a Bible and read it with him. I did so. We have been through the prophetic proofs, aided by Keith; the miracles; the morality of the Gospels, &c. His mind has gradually received the truth, and his doubts are removed. 'I have the faith of the intellect,' he exclaimed at length, 'but, to be happy, I want the faith of the heart.' He is a red republican, and consequently, open and sincere, scorning anything like hypocrisy; arguing to the last gasp, when he does not agree, but when conquered, saying, candidly, 'Yes, you are right, the Bible is right, I must have the change wrought in me—a radical revolution, not a slight reform!' I cannot express the exceeding interest of every conversation. I frequently meet revolutionists in his room. One, a man named Robert, lately come from the dungeon of Belleisle, was conversing on politics. 'Robert, Robert,' exclaimed his friend, 'not till *that* books fills the empty throne of France can France be happy!' His

mind being convinced, he is now reading the Bible for his *own* case, and says, he wishes to 'allow it to enter and have its own action upon his heart?'

4. "Robert's history is this. He was intended for a pasteur, and commenced his studies at a Protestant school of theology; left his studies and enlisted; served his time, came back, found his money squandered by the pasteur in whose care he had left it; declared there could be no truth in religion, since its ministers were unfaithful to their trust; became a complete infidel, and threw himself into politics. His pamphlet caused his arrest and incarceration in the dungeons. He left his prison, of course, deeper in his *red* shade than when he entered it; served in the gendarmerie for a short time, and now sells books, and teaches workmen to read and write, &c. One day I took him a manuscript to copy; his room is surrounded with Socialist emblems and engravings. He showed me a fine Latin edition of the Bible, printed in the 17th century. I asked him if he could understand it. 'Very little,' was his reply, and I thought it was perhaps a hint that he would like a French one. On my offering one he accepted it eagerly. He comes now to our evening meetings, though not very regularly, and has brought us several people, his neighbours. These red republicans advance slowly, but in general every step is sure.

5. "My Socialist has also sent me to a young woman who longs to change her way of life, but cannot yet summon courage enough. To her I have given a Testament. She makes flowers, and has two little girls, and four apprentices, so that when I go to read the Bible, I have quite a little school. I have also found a pious young lady who has kindly undertaken to teach the two little girls, who go to her house twice a week.

6. "A woman whom I visited at the hospital during the cholera, and who seemed as hard as a rock, has come to me since, to request me to give a book, such as I had given her, to give to her brothers and to her mother in Bourgogne, saying that they wanted hers, but she could not give it up, for she loved to hear her husband read it! She took two Testaments with great joy. The distribution of the Bible is, indeed, the work of works, for it is the word of our God and not our

own. In Paris, the people—I mean the true republican part, that is, nine-tenths of the workmen—are inquiring. The revolution has turned their thoughts to serious and lofty subjects; the Bible has come within their range of vision, and as a proof of the demand, I may mention, as an extraordinary fact, that an illustrated edition of De Sacy is being issued in four sous numbers, *as a speculation*; it will cost eight francs when complete. The Bible Societies have nothing to do with this edition. May God cause his blessing to penetrate with these numbers into many a family which the Bible Society would never have reached, and bless a hundred fold every prayerfully given copy of the Society."

A reference may be observed, in one of the preceding letters, to the request of Mademoiselle de Chabaud. She suggested that no gift could be more appropriate to the wants of Paris than a large quantity of the first Epistle of St. Peter, prettily bound and very widely circulated. She believes that such a gift would be very acceptable to the citizens of Paris; and that, as a letter from the apostle honoured above all others by the Roman Catholic church, it would be read with extreme avidity by large numbers of that communion.

It was for assistance to carry out this excellent object that I before appealed to the friends of the Bible. A few pounds have already been received, and it may be mentioned that the cost of each Epistle will be about one penny. It is still hoped that further contributions to the same object may be made; and at a crisis when all England is ringing with an outcry against "Papal aggression," surely it is no light matter to be allowed free access to one of the strongholds of popery, and there to deposit the elements of religious truth, so mighty for the overthrow of the kingdom of darkness.

With earnest prayer, that it may please the Head of the Church to bless this effort to the salvation of souls and to his own glory; and that you, in your labours, may be sustained and helped by grace, I am, my dear friend,

Yours very faithfully,

Enstone, Oxon,

J. JORDAN.

Feb. 10, 1851.

DEDICATION OF A PROTESTANT CHURCH AT ANGERS.

(Communicated by the REV. FRANCIS TRENCH, Reading.)

A religious ceremony of the highest interest lately took place at Angers, department de Maine et Loire. The Reformed church of that town solemnly consecrated to the Lord the first temple that has existed there, since persecution stifled in blood the voice of her pastors, and scattered the stones of her sanctuary. Another of our ancient Zions has thus risen from its ruins.

The place of worship just opened was an ancient chapel, of a style of architecture at once elegant and severe, which has been repaired at considerable expense, and suitably appropriated to the service of the Reformed religion. Several families from a distance, from Tours, Laval, and La Vendée had eagerly repaired to the scene of this solemnity. The church was crowded at an early

hour; a large portion of the congregation were Catholics, and among them members of the Municipal Council, and several of the authorities of the town. At eleven o'clock, nine pastors, viz., Messrs. Adolphe Monod of Paris, Ph. Boucher, general agent of the Central Society of Evangelisation; Vaurigaud and Sohier of Nantes; Sery of Angers; Née of Marsanneux; Boissard of Josnes; Gautier of Fontenay, and Germain of Pouzanges, took their places in the choir on the right of the pulpit, while the lay members of the general and local consistories were placed on the left.

M. Alphonse Sery, pastor of the church, then ascended the pulpit, and commenced the service by giving out a portion of the eighty-fourth psalm.

Then followed the reading of the commandments, the confession of sin, according to the simple and impressive liturgy of the church of France, and that portion of Scripture contained in 2 Chron. vi. 14—42. During the singing of a hymn, M. Sery was succeeded in the pulpit by the pastor Vaurigaud, of Nantes, on whom, as president of the consistory, devolved the duty of offering up the dedicatory prayer; and most ably did he perform the office, expressing, in language flowing and fervent, in the name of the assembled church, the gratitude that filled every heart towards the God of mercy, for all the blessings he had bestowed, especially in that the prayers of his people were that day answered; and after years of difficulty and disappointment, and hope deferred, they were at length met together to worship the Lord their God in a house, which henceforward would be set apart for His service. He implored a continuance of His mercy, not only on those who were in future to enjoy the privilege of meeting together, Sabbath after Sabbath, for the service of the Most High, but on the whole city, its inhabitants, and its authorities, to whose favour, under God, the Protestants of Angers had been much indebted. The hymn of the Apocalypse (Rev. iv. 8, 11—v. 9, 10, 12, 13), the magnificent music adapted to which is well suited to the sublimity of the subject, was then sung by a full choir, (composed almost wholly of members of the church of Angers,) accompanied by the organ, and before its conclusion M. Monod had taken his place in the pulpit.

He selected, as the subject of discourse, the description given (Acts ii. 41—47) of the primitive church as it existed at Jerusalem, and considered it as a model set before Christian churches of all ages, countries, and denominations. He began by rendering thanks unto God for the restoration of His church in Angers—a church which in past times had borne, under severe persecution, good witness to the truth, and had shown even more by its sufferings than by its numbers. He showed that it could only attain to its former eminence by closely adhering to evangelical truth, and by striving to approach nearer and nearer to the model placed before us in the church of Jerusalem, and then proceeded to combat an erroneous interpretation of a portion of his subject, which had been greedily seized upon by the Socialists of modern times—“*and all that believed were together, and had all things in common*,” showing that while the community of goods which existed in this church affords a striking proof of the unfeigned charity and brotherly love that reigned among its members, and calls in the most emphatic manner on the rich of this world to impart unsparsingly of their abundance to their poorer brethren, remembering that they are but stewards of the talent confided to them; yet this particular mode of doing so is nowhere imposed as a law, nor does it appear to have been adopted by any other Christian community. It was altogether a voluntary act of the members of this church, thus to strip themselves of their possessions. Peter said to Ananias, “*was it not thine own? and after it was sold was it not in thine own power?*” Thus, no realisation of the dreams of the Socialists, who would annihilate all charity by making it

compulsory, is to be found in the holy society of the first Christians.

It is altogether impossible to describe the effect produced by the preacher in terminating this portion of his subject, or the force with which he at once repudiated all sympathy with the wild doctrines that now agitated the world, and all pandering to the selfish egotism of the favourites of fortune; and when, in conclusion, he exclaimed, with an accent and a gesture that testified his deep sense of his responsibility—“*Woe unto me if I deal falsely with the Word of my God!*” a thrill of emotion pervaded the crowded assembly that seemed to hang upon his words.

M. Monod next proceeded to develop the principal characteristics of this church, which is set forth as a model to all future ages.

1. An abundance of religious life: “*they continued steadfast in the apostles’ doctrine and fellowship, in the breaking of bread, and in prayers.*”

2. This life of God in the soul manifesting itself by an overflowing charity; “*and all that believed were together, and had all things in common.*”

3. By a missionary spirit, an ardent zeal for the propagation of the Gospel, the advancement of the kingdom of God, and the salvation of souls; they preached with boldness Christ crucified and risen again from the dead, “*praising God and having favour with all the people; and the Lord added unto the church daily such as should be saved.*”

Consequently, that which distinguished the apostolic church of Jerusalem from all other churches, even from those afterwards founded by the apostles, was spiritual life in all its plenitude, brotherly love in all its reality, the sincerest and most indefatigable ardour for spreading abroad the knowledge of Christ—characteristic and essential traits in every Christian church worthy the name.

M. Monod then went on to examine whether the churches of our day display these characteristics—whether they are to be found in the Reformed church of France; and though it is to be gratefully acknowledged that an awakening has taken place, that works of charity have been begun, and missionary institutions founded, these signs of life appeared to him as yet weak, insufficient, incomplete. Neither do they satisfactorily appear, either in the Anglican, the Lutheran, or the Independent churches—nowhere is to be found a sufficient degree of faith, charity, and Christian zeal, much progress is everywhere required, and each has need of a new reform. Lastly, disregarding the superannuated barrier and worn-out pretences, behind which the churches of Rome and Greece still seek refuge, he proceeded to cast on each a scrutinising glance, and in each he found little besides a narrow, sterile formalism, mortal to the souls of men. Here and there some few learned and sincere, striving to separate the good grain from the tares, the gold from the alloy, and to spread the knowledge and love of the Saviour; but the vast multitude remaining at least indifferent, if not in a state of declared infidelity, and almost the whole of the clergy labouring to bring back the institutions, the ignorance, the superstitions, and

even the legends of the middle ages. Here, above all, there was surely need of reform, and that of the most sweeping kind.

In an elegant peroration, M. Monod then conjured every true believer, every sincere disciple of Christ, all who recognised in him their Saviour and their God, to rally and unite, putting aside all spirit of sect and rivalry, and thus found the church of the future—a faithful, living, truly charitable and Christian church. “Give me,” said Wesley, in his strong and eccentric language, “ten true Methodists, and they will convert all England!” “And I say,” exclaimed M. Monod, “give me ten true Protestants—ten real Christians, and not only this town, but all France will be converted to the Gospel!”

The service was closed by prayer, the announcement of a second service at seven in the evening, and the singing of a portion of the hymn called “*Luther’s Te Deum*.”

In the evening the congregation was scarcely less numerous—the pulpit was occupied by M. Boucher, general agent of the Central Society of Evangelisation, a gentleman, whose name is now familiar to our Scottish brethren; whose talent and piety they have learned to value as highly as his fellow countrymen have long done, and whose presence, on more than one occasion at the general assembly of their church, has been hailed as a renewal of the close alliance and familiar intercourse that existed in past times between the Reformed churches of the two countries.

To captivate the attention of his hearers, after the deep emotion excited by the solemn service of the morning, seemed no easy task, yet M. Boucher accomplished it, giving, from Rom. xi. 22, “*Consider the goodness and the severity of God*,” a most excellent discourse, which caused more than one tear to flow. Willingly would I give some slight outline of it, but fear I have already trespassed too far on the attention of your readers.

At the conclusion of the evening service, the communion was administered by the two clergymen who had specially officiated, when all the pastors present, with most of the families from a distance, took their places along with the brethren of Angers around the table of the Lord, where His presence and His blessing were sensibly manifested. May God in His mercy grant that the solemn ceremony, together with all the impressive services of this day, which commenced a new era in the history of His church at Angers, may have been a powerful means in His hand of winning many souls unto Christ. A collection in favour of the Central Society, which had so opportunely aided the infant church at a time of extreme difficulty, was made, morning and evening, and the public worship of the day was concluded by singing the hymn of Simeon, “*Lord, now lettest thou thy servant depart in peace according to thy word, for mine eyes have seen thy salvation*.”

FELIX NEFF’S SCHOOLS IN THE DEPARTMENTS OF THE ISÈRE AND HIGHER ALPS.

Geneva, 7th February, 1851.

Dear and honoured Brethren, — You very kindly gave a place, in a former number of *Evangelical Christendom*, (January 1850, vol. iv., p. 12,) to a short statement respecting those schools in the Higher Alps and Isère, originally founded by Felix Neff, and carried on, in a spirit like his own, by the pastors of the consistory of Mens.

These details appear to have interested many British Christians, who have kindly testified their sympathy by transmitting to me, through Messrs. Partridge and Oakley, donations towards the support and furtherance of this work. The arrival of these gifts was most opportune. If it did not save our interesting schools from actual ruin, it was, at least, the means of preventing us from carrying out that plan of reduction upon which necessity had compelled us to resolve.

Allow me, then, through your excellent journal, to assure those Christians who so kindly aided us, of our heartfelt gratitude, and to implore earnestly the continuance of their benevolent assistance and of their prayers; for if that simplicity of manners which prevails in these Alpine solitudes enables us to do great things with small sums of money, it is, on the other hand, impossible to procure even such small sums in this country, because of its great poverty. It is for Christians placed, by God’s good providence, in a better situation,—in a milder climate, and in the midst of more abundant resources,—to take care that brethren in Christ,

bequeathed to them by persecution, and already hard pressed to procure the most pitiful subsistence, shall not know the still sorer privation of that bread which nourisheth to life eternal, and from which consolation and strength are to be derived.

We have before us a report, written by the Rev. L. S. Cadoret, on his return from a tour of inspection among the schools which occupy our attention. The naïve simplicity and truthful tone of this report have excited our liveliest interest; but we think that it would lose its charm by translation into a foreign tongue. The minute details given, and the use of familiar expressions peculiar to the locality, present difficulties to a translator, and lead us to prefer giving a brief summary, instead of transcribing the report as it stands.

The schools inspected by M. Cadoret are scattered over a wide extent of country. They are eighteen in number, and contain about 400 children. We are not without hopes of extending the benefit, during the present year, to many new localities, and of thus including a larger number of children.

The first part of the inspector’s duty relates to the toilet. It will be readily understood that the ambitious term can only be applied to these poor children in a very limited sense; clean and well-washed faces and hands,—neatly-combed hair,—well-mended clothes, made up of many pieces, but without holes; this is as much as is required of them. Here, the lessons of the inspector are

quite as useful to the parents as to the children; for it is on them that the chief responsibility rests.

After the children's toilet, their books and copy-books pass under review. Those who present copies defaced with ink-blots, or dogs'-eared books, are censured; while praise is bestowed on such children as have shown the value they set upon their little treasures, by the care they have taken to preserve them.

From these external matters, the inspector turns to their reading. The bad accent of the mountain pastors, a monotonous or a drawling tone of voice, provoke abundance of critical remarks; for few things escape his notice.

Then follows their writing. This is not taught according either to the English or the French method; but in a mixed and irregular manner. With some it is merely the imitation of printed characters. This may be accounted for by the scarcity of copies, and the frequent change of teachers; but they improve as they proceed; and if these children of the mountains do not become fine penmen, they at least learn what is necessary to enable them to manage their own affairs, and to send letters home when they are absent from it.

The next business is recitation. Passages from the Bible, psalms, and hymns are repeated; and then follow questions and explanatory remarks on what has been learned. In this exercise the inspector has a good opportunity of judging of the children's intellectual development. It is generally remarked, that the book which they understand the best, and which they read with least fatigue, is the Bible.

After the biblical lesson comes the hymn singing. This is the joyous part of the examination. All the children join in it with equal energy and noise. We cannot boast of the melodiousness of these little concerts; for each child's ambition is to sing louder than his neighbour. They all sing with all their might. This manner of singing was learned from blessed Neff, who accustomed himself to use his voice to the utmost, and who considered such a play of the lungs a sign of good health in children. Singing once begun, it is not easy to put a stop to it. They sing on till their weary throats can sing no more.

These exercises are closed by prayer. Then comes the time for recollection and seriousness. And here I must beg permission to quote the words of the report. "Many of our children pray in succession. There is much wandering and repetition in their prayers; but there is also much beauty and pathos. A little girl, three years old, said, 'Lord Jesus, I want to go to heaven with my little sister; a crown and a white robe. Amen.' Another simply stretched her little hand towards heaven, and asked God to give her His. A third exclaimed, 'I have neither father nor mother upon earth; Lord, be Thou my Father!' Her sobs prevented her from saying any more. Two little companions

arose, threw their arms around her, and covered her with kisses." All wept,—and the inspector wept too. "It is here," he adds, "that we receive our sweetest blessings: it is among these little ones that we go for the refreshment of our spirit, when we are depressed by witnessing the sorrows and distresses of the people."

A few words upon the Model School and we shall conclude. To the great grief of our brethren, this school, designed for the training of Protestant teachers, has been on the point of destruction. The new law respecting public instruction committed the care of these establishments to the various departments, and withheld the grants formerly made by Government. Now, in a poor country, where nine-tenths of the population are Roman Catholics, and where religious corporations are well able to furnish a sufficient number of instructors, without putting the State to any expense, such a law was a death-stroke to a Protestant Normal school; and we feared lest those young people, who have been, with much pains-taking, preserved in their father's faith, and in the church of Christ, should be induced to bow beneath the yoke of ignorance and superstition. Happily, for the present at least, this calamity is averted. But the assistance afforded by authority is not sufficient for the maintenance of our school; and it must put in a claim on the piety of British Christians. If they only knew how extensively beneficial £30 or £40 per annum would be—if they only knew how largely such a sum would conduce to the moral well-being and eternal salvation of thousands of their brethren, the feeble remains of a vast wreck, who have taken refuge in these mountains, where the hand of Christian charity alone can reach them,—doubtless, few servants of that good Master, whose "will is that not one of these little ones should perish," (Matt. xviii. 14,) would hesitate to contribute a grain of sand, if not a stone, towards strengthening the little building that is rising here to His glory. These grains of sand united would suffice.

Will you, my very dear brethren, give circulation to these expressions of gratitude for the past, and hope for the future, in behalf of Neff's former schools? I am sure that the Christian kindness of Messrs. Partridge and Oakey will induce them again, as previously, to receive any donations that may be forwarded to them for this unassuming, but important work.

Believe me to be your sincere and affectionate brother in "Christ, which is our hope,"

J. D'ESPINE,

President of the Swiss Section of the Evangelical Alliance.

* * Our publishers, or ourselves, will very willingly take charge of any contributions which may be sent in aid of these humble but interesting schools, which we again commend to the Christian sympathy and benevolent aid of our readers.—EDS.

BELGIUM.

PROGRESS OF RELIGION AND THE REFORMATION.—No. III.

LIÈGE—FERDINAND DESIRÉ GIROD—LABOURS AND CONTENDINGS—SUCCESS.

North Shields, Feb. 1851.

It was Saturday evening when, accompanied by my excellent friend, M. Urling, of Brussels, who had kindly agreed to join me, during the remainder of my tour, I reached Liège. As soon as we had breakfasted, next morning, we set out to call on M. Bartel, one of the elders of the congregation, who conducted us to their place of worship, which we found well filled with an attentive audience. This church having lately been deprived of their pastor by the hand of death, the service was conducted by M. Cacheux, minister of the neighbouring station of Lize. The serious demeanour of the people, all deeply interested in the faithful ministrations of this young preacher, was very pleasing to us, as spectators, especially when we remembered that only a few years had elapsed since almost every individual of the number belonged to the popish communion.

It was to M. Bartels that, under God, about fourteen years ago, the *Société Évangélique Belge* owed its origin. Himself a German Protestant, with a sincere love of the Gospel, he sought the assistance of friends in Brussels, to open a place of worship for evangelical Christians in Liège, where he had discovered no teaching, but under the two extremes of Romanism and Socinianism. These friends agreed to his proposal, and with a view of extending their operations, at once formed themselves into the Society, whose efforts we have already seen to be so greatly blessed in other parts of the country.

M. Girod, then labouring with little success, though with great talent and zeal, at Mons, accepted their invitation to labour in Liège, and was appointed their first ordained agent there, in 1838. This excellent man, who acquired for himself the title of the apostle of Liège, died last summer, in the midst of growing labours, and the most encouraging tokens of ministerial success; and, perhaps, the best way of giving a true idea of the history and condition of this station, may be by presenting a short sketch of his life and ministry.

Ferdinand Desiré Girod was born in the humble village of La Perrenna, on the western slope of Mount Jura, in 1803. His parents were Roman Catholics, and very poor. Scarcely was he three years old when his father died, leaving to his widow the charge of himself and a little sister, two years younger. The anxious mother took care to send her children early to school, and here the intellectual character of young Girod became immediately remarkable. He pushed forward into the classics, and when compelled to cease attendance at the village school, he prevailed on a neighbouring curé to continue his education. This clergyman was a Jansenist, and from him he received his first lesson of dislike to the jesuitism which he was afterwards called on so vigorously to combat. At an early age he obtained an appointment as schoolmaster of a

neighbouring commune, where he continued to improve himself, and where his mind became strongly imbued with sentiments of repugnance to popery. It was in the year 1828 that he wrote to M. Cheuvreux, one of the professors in Geneva, avowing himself a Protestant, and desiring admission into the Academy as a student of theology, and candidate for the Protestant ministry. Succeeding in this application, he soon found, what Malan, Bost, Merle d'Aubigné, Gausson, and others also discovered, that the theology of Geneva at that time was a very different thing from that of the Bible; and, like them, he withdrew himself from a system which he could not approve, and placed himself under the instructions of MM. Gausson and Galland, two of the brightest lights of evangelical protestantism. From Geneva he went to Strasbourg, where he graduated as B.D., and was ordained according to the order of the Protestant church of France. His doctrine as a preacher was from the first truly evangelical—indeed, more so than at all suited the taste of those who had the power to promote his views; so that, though twice called to the ministry by the voice of the people, the Consistory, or Court of Elders, who exercise a right of *veto* in the French congregations, refused to give effect to their invitations.

At length, after a variety of fortunes in his native land, he crossed into Belgium, and having laboured in Mons and its neighbourhood for about one year, came as we have seen to Liège.

It would be difficult to describe the feelings of Girod on approaching, by the heights of St. Laurent, for the first time, the scene of his future labours. Himself a mountaineer, he here found himself again in the midst of lofty hills and deep valleys, and within the sound of rapid streams, while the city of his destined ministry, presenting a confused mass of houses, of palaces and churches, reminded him of the nature of the arduous work he had undertaken; and he was heard to soliloquise, as he contemplated the spectacle—"The blessed Gospel is unknown among the thousands of that crowded city, but who can predict what the grace of God may in a short while effect?" Like David with his sling and stone, so he with his New Testament went forth, in the name of the Lord of Hosts, to combat the giant who defied the armies of the living God, and he did so, fearless of the issue.

His audience at first consisted of a single English family, in whose house he preached, joined by M. Bartel, his only additional hearer. But the sensation produced by his arrival, and, above all, the missionary zeal which he soon began to discover, obliged him, in the course of a few months, to "lengthen his cords." He hired a hall for public worship, and, at the close of the first year, he was able to use this language:—"The hand of the Lord is upon our church, which is already assuming an important aspect. We need now no sign over our doors, nor

announcement in the public journals. Our adversaries are our best advertisers. Their opposition fills our place of worship to overflowing. Both on Sundays and Thursdays crowds gather round the doors before they are opened, and no sooner is admittance granted than our hall is filled."

Every engine of priestly intolerance was set to work to check the progress of the truth. The priests and their agents,—the Romanist journals and a bigoted public,—poured on him a ceaseless flood of calumny and abuse. He replied only by new diligence in his high calling, and by a publication of singular ability and power, in answer to the jesuitical arguments of his opponents, which completely silenced them, and caused them to maintain, ever after, towards himself, a more respectful attitude.

In 1843, the town of Liège was moved through all its families by the popish ceremony of exposing to the adoration of the faithful the relics of the body of a female saint named Alenie. This afforded to Girod such an opportunity as he desired. He visited the church where this ridiculous ceremony was taking place, examined minutely the precious remains, and, weighed down with sad thoughts excited by the sight he had obtained of the superstition of the multitude and the priestcraft of their teachers, he employed his popular and powerful pen in exposing the delusions and follies of the season; demonstrating, 1st, That no authentic proof exists whether this Alenie was Pagan, Christian, or Jew, whether she was orthodox or heretic, whether she was a martyr, or even a subject of grace and of salvation; and 2nd, That whatever she may have been, she cannot hear or answer prayer, and that to offer to her adoration is profane and anti-scriptural. A Mous. Kersten, editor of a Romanist print, entered the lists in defence of the injured skeleton; but Girod replied to him with such good effect, that the chivalrous combatant had no desire to return to the charge. The time had now arrived for exposing more fully the prevailing errors, and demolishing the fabric of superstition which Rome was endeavouring to prop up in this dark place. The next publication of M. Girod attacked the popular belief relative to St. Hubert, the patron of Liège, and came in good time to be widely circulated during the fête or jubilee of that saint, which took place in 1846. Extraordinary preparations had been made for the occasion. All the Belgian bishops, and many popish dignitaries from other countries, attended to grace the services. The most popular preachers of France thundered from the pulpit—strangers in thousands crowded the streets—splendid processions attracted the eyes of the multitude—indulgences, on the easiest terms, were freely dispensed among the people, and tracts in honour of St. Hubert were circulated among all classes of society. In the midst of

this religious excitement, a brochure, under the startling title of "Rome's Errors regarding the Eucharist," fell like a thunderbolt upon the public, and produced an incredible excitement among the enemies of the Gospel.

While the cause of truth was thus vigorously proceeding in the town of Liège, Girod was gratified to find that openings of usefulness presented themselves in several neighbouring localities. Thus, at Nessonvaux, a romantic village, situate on the Vesdre, about three leagues on the Cologne railway from Liège, a movement which had been silently in progress among the people, began, in 1845, to assume importance, and in answer to an application forwarded to him from some of the inhabitants, he appeared among them and opened a place of worship. It would be difficult to describe the agitation excited by his first appearance in the village. The crowd of people, of both sexes, which gathered to hear him preach, was such, that the floor of the upper chamber where they met gave way, and would have sunk with them to the lower story, had not the precaution been taken to sustain it by props. On his return, the satellites of Rome gave him a reception entirely in keeping with their character. He was saluted with a perfect Babel of sounds. Cries and shouts were mingled with the loud clang of kettles and other kitchen utensils, and the bray of a thousand hideous clamours. But these means did not effect the end intended. Neither was the preacher discouraged, nor were his hearers terrified, while many strangers were thus led to inquire, who might otherwise have remained indifferent. "The news which I have to give you of Nessonvaux," he writes, on the 28th of April, 1846, "are most encouraging. On Easter Monday—an idle day with the Romanists—I preached to as many as the place of worship would contain, and I regret to say that as many more were obliged to retire, not finding admittance. I am happy to learn that the people here are acting in a most promising manner. Every Sabbath they meet for reading the Scriptures and for religious conversation."

Our visit to this locality, in November last, justified, in the amplest manner, the favourable opinion formed by M. Girod, four years and a half earlier. We found a flourishing church, worshipping in a sanctuary erected by their own exertions, aided by Christian friends, and presided over by M. Cornet-Anquier—the friend, the convert, and the biographer of Girod. I shall not soon forget the pride with which an honest couple showed me the Testament from which M. Girod gave out his first text at Nessonvaux, or the satisfaction with which an individual announced himself as the messenger who had conveyed the letter to Liège, inviting his visit. On this subject, more in my next.

GEO. H. DUNCAN.

. In our advertising columns will be found an appeal on behalf of the little Protestant church at Charleroi, of which our last number contained so full and interesting an account. The advertisement, we may mention, is sent by a clergyman of the church of England, who, like the writer of this series of papers, visited Charleroi, a short time since, and witnessed the Christian zeal of the pastor and his flock, and the testimony they are bearing to Protestant truth, amidst the Roman Catholic population surrounding them. Many of our readers will, we have no doubt, be disposed to sympathize with them in their difficulties, and render them the help they need. We shall willingly take charge of any sums that may be sent to us for them.—EDS.

VOL. V.—MARCH.]

PRUSSIA.

NEW CHURCH ORGANISATION.

On the 29th June, 1850, a remarkable document relating to ecclesiastical affairs was issued by the Government, entitled, A ROYAL DECREE RESPECTING A PAROCHIAL ORDINANCE FOR THE EVANGELICAL CHURCH COMMUNITIES OF THE EASTERN PROVINCES OF PRUSSIA, AND THE INTRODUCTION OF THE SUPREME COUNCIL OF THE EVANGELICAL CHURCH, AND THE PRINCIPAL REGULATIONS FOR THE GOVERNMENT OF THE EVANGELICAL CHURCH.

This document was mentioned, and some remarks were made upon it, in a communication from Professor Tholuck, which appeared in our number for November, last year (vol. iv., p. 344). We then stated, that the document itself was lying before us, and that we intended, at a convenient time, to present the substance of it to our readers. This promise we now redeem; interspersing such comments upon it as may seem to be called for, in order to its elucidation, or as may indicate our own views in relation to some particular portions of it, or to its character as a whole.

Before, however, saying a word on the subject to which these regulations refer, we must mention two features in the present condition of Prussia, which afford solid ground of hope for the future, and which compensate for innumerable errors on the part both of the Government and the people. The one is the measure introduced by Stein and Hartberg, which converted a population of serfs into peasant proprietors, and which, according to every testimony, has produced a degree of comfort, order, and attachment to the soil, which is not elsewhere to be witnessed among the labouring classes. The other institution, which was introduced at the same time,—the darkest in the history of Prussia, during the French domination, from 1807 to 1813,—was the great measure of public instruction. 28,000 schoolmasters, supported on moderate salaries, raised by local taxation, and the inhabitants of each district taking an active part in the erection and superintendence of the schools, present a spectacle of which Prussians may well boast. These teachers have all been reared in schools in which Latin and Greek are taught, till they are fifteen years of age, and then have been for three years at one or other of the twenty-four colleges for schoolmasters; have been found qualified, after repeated examinations, and are so devoted to their profession, that the instances are exceedingly rare, almost unknown, of their forsaking it for more lucrative employments. Of the schoolmasters, 17,000 are connected with Protestant churches, and their labours have changed the whole face of society among the labouring classes, within the last thirty-five years. Those who are under forty years of age being usually different, and superior in intelligence and manners to those above forty years of age, who had not enjoyed the same advantages of education. Both Government and people have yet much to learn, and it would be difficult to say which commits the more grievous errors. But where you have intelligence, industry, the love of

order and of improvement, experience will gradually correct those mistakes which are occasioned principally by having to enter on new and untrodden paths. With these remarks, which will serve to indicate our views respecting the future prospects of Northern Germany, we proceed to offer some explanations of the paper of which we have quoted the title.

The first expression which requires remark in this official document is the title, "Evangelical Church,"—a title imposed by the Government, some twenty-five years ago, without asking the opinion, much less the consent, of the people. The name of Protestant, which has so many historical associations, was suppressed by law, and is not allowed to be taken by any of those communities which once gloried so much in its very sound. Luther laid little stress on liturgies, and encouraged every district to form their own. There were no less than 120 different liturgies in the various provinces of Prussia. The Reformed or Calvinistic Churches were still less regular in their use of them. But the distinctive names of Lutheran and Reformed were then abolished: they were formed into one United Evangelical Church, which was the name it was henceforth to bear: a new liturgy, prepared at the command of the king, was enjoined for universal use. Imprisonment, fines, billeting of dragoons, exile, were the penalties incurred by recusants; and a liturgy in which no one believes, either among the clergy or people, furnishes a compulsory form of public worship which all the churches must observe. The effects of this State dictatorship have been most deplorable. Infidelity, neglect of public worship, a want of interest in all that relates to their church, even among the truly pious, have been the natural result. Among other things, the State compels all parents to bring their children for baptism. This species of coercion has, in some districts, created such disgust, that it was expressed by the ridiculous and even blasphemous names which parents gave to their children on these occasions, till the Government has been led to pass a law, that no child should receive a name in baptism which is not to be found in the calendar of the saints. A case has been recently mentioned in the correspondence of the *Times*, of a mother being condemned to two months' imprisonment for having proposed to name her child Jacobi Walden, two names harmless enough—one of an eminent physician, and the other of a Berlin judge; and for having endeavoured to carry away her child to another part of the country, when the clergyman insisted that it should be baptised by another name. Such despotism, we cannot think, will very long survive.

But, to return to our title—another expression requires explanation. The "Eastern provinces of Prussia," that is the softer name for those provinces which were conquered by Frederick the Great, from Sweden, Poland, and Austria, and includes Pomerania, Posen, and Silesia. There, all power in Church and State has been placed in the hands of Govern-

ment officials. The Minister of Religious Affairs has done everything for the people, and has treated them as children, wards, and minors, and has allowed them to do nothing for themselves. In the Rheno-Westphalian provinces, where the Protestants are not so numerous as the Roman Catholics, there has been more freedom of action; the wishes of the people have been consulted in the appointment of pastors; they possess a veto upon any candidate proposed either by the Crown, or by the landed proprietor, or by the session: they have the power of electing elders, one-half of whom go out every two years, and deacons, who are changed every year; and there are several matters left entirely to the control of the ministers and elders, when they assemble in their district synods. But, even in the Rhenish provinces, the complaints are loud of the manner in which all free action is cramped and hampered; and of the much larger measure of independency and of State support which their opponents the Roman Catholics enjoy. In the Eastern provinces, the Church has been completely placed under the dictatorship of the State; and it is to remedy some of the mischiefs with which this state of things has been rife, that the following arrangements have been promulgated:—

The Supreme Council of the Evangelical Church comes into the place of the Minister of Religious Affairs, on the following matters:—

1. The calling of synods.
2. The superintendence of Divine worship, in its doctrines and liturgies; the superintendence of religious instruction, according to the rules laid down in the constitution of 31st January, 1850; the appointment of church festivals; the dedication of churches; and the granting of churches to other purposes than those for which they were founded.
3. The superintendence over the clerical examinations, and the preparation for the ministry, particularly the superintendence of the theological seminary at Wittenberg.
4. Complaints respecting the induction of pastors, and the occupation of the inferior church offices, as well as the disputes respecting the rights of presentation and election. In the case of landowners' patronage, there remains to the king's minister the right of decision, till the completion of an independent constitution for the church.
5. Superintendence of the ordination, induction, and swearing in of the clergy, and of their discipline.
6. The matters of a retiring pension; the decision on a quarter's salary after death, and a pension to the widow, so far as State pay is not taken in aid, as well as the vicarious administration of vacant offices.
7. The complaints on the usurpation or refusal of pastoral duties on the part of the ministers.
8. The disputes about the parochial rights.
9. The ratification of the inferior church offices which have no reference to the administration of funds, especially of the elder and of the representative of the congregation, where it is necessary.

10. The settling of church arrangements.
11. The maintenance of church discipline within the limits of the law of the land.
12. The visitation of the churches, and the oversight of the pastor's and superintendent's archives.

In all the foregoing cases, the Supreme Council of the Evangelical Church exercises the right of a Supreme Court of Appeal, and of general control, according to existing laws and regulations. But that this court is kept in strict subordination to the civil power, is evident from the following arrangement—that it stands in direct communication with the other courts, and reports immediately to the King's Majesty; and before any of their despatches can be carried out, they must be laid before the Minister for Religious Affairs, and receive his signature, by way of acknowledgment. All despatches to go under the form, "The Supreme Council of the Evangelical Church;" and to be carried into effect by the President alone.

To the Minister of Religious Affairs, until the completion of an independent constitution, belong the following matters:—

1. The regulation of the interim stipend in disputed appointments of churches, pastors, and sextons.
2. The care of the church books, of the erection and keeping up of the edifice.
3. Oversight of the funds of the churches not subject to the patronage of the landowners, ecclesiastical foundations and institutions, as well as the exercise of the landowners' rights of superintendence and administration of the funds belonging to churches under their patronage, and to the foundations and institutions belonging to them.
4. The appointment or confirmation of the secular church functionaries, appointed for the administration of the ecclesiastical funds, as well as the superintendence of their official and moral conduct, and of the disciplinary powers granted them by the constitution; and the Supreme Council and King's Minister mutually to consult and assist each other.

The cases of concurrent jurisdiction are then mentioned, as—

- 1st. The want of pecuniary aid; doubts about the extent of the circuit; the expenditure of funds; ecclesiastical foundations and institutions.
 - 2nd. Changes in existing, or introduction of new rates and taxes; changes in existing, or formation of new parochial limits.
 - 3rd. The introduction and management of the commissary's business in the consistories; the filling up of vacant superintendentships; as well as the appointment of the directors and professors at the theological hall of Wittenberg.
- On the occasion of bestowing orders and distinctions on candidates for the ministry.
- On the occasion of the landowners' patronage.
- The granting of support to the clergy out of the fund appropriated to that purpose. In all these cases, the decisions go forth in the name of the Minister, according to the preceding clear

understanding with the Supreme Council of the Evangelical Church.

Let us now, however, turn to the part which the people themselves are invited to take in their own religious affairs.

1. Every evangelical community has the task of forming itself for the cultivation of the Christian spirit and the Christian life, under the guidance and direction of the Christian ministry; and must acknowledge the doctrine which is founded on God's pure and clear Word, the prophetic and apostolic writings of the Old and New Testament, and which is witnessed in the three chief creeds and the confessions of the Reformation; and must submit to the general laws and ordinances of the church.

2. The church binds its members to endeavour to maintain a Christian conversation; by giving the requisite contribution, to give their help to the maintenance of the church establishment in the community; and by the participation of word and ordinances, to acknowledge themselves as members of the church.

3. The members have thence their appointed share in the means of grace, in the regulations and arrangements of the church community.

4. The communal membership, according to the general legal definition, is determined by the fixed residence within the limits of the parish: persons coming from a distance, before they enter the community, must bring credible testimony, either in writing or oral, that they belong to the Evangelical Church, before they participate in the rights of members.

5. Those who have the right of voting in the community, are the heads of families, and fathers who have reached their twenty-fourth year, and are in full possession of their civil rights and privileges. If persons are found among the church members, who, by their vicious conduct, or by their actively manifested contempt of religion, have given public offence to the church, and whose right of voting may, on that account, be disputed, the kirk session shall determine; but the accused shall have the right, as well as the authors of the complaint, of appealing to the higher court, the synod of the district.

6. In the commune, there shall be a kirk session, or parish church council formed, for the ecclesiastical affairs of the commune; to consist of the clergyman, and, at least, four lay members, who are called to that office by the choice of the community, according to the following regulations. If several ministers are employed by the commune, in constant duty, each has a seat and voice in the kirk session. The assistant preachers have only a consultative voice. The churchwarden named by the patron belongs to the session.

7. The election to the kirk session is made by all members of the commune who have the right of voting; the kirk session proposes at least double the number of names that is wanted, out of which the selection must be made. For the first time, the proposal is made by the minister, the patron, and the churchwarden, in common, under the guidance of the superintendent. Along with the patrons, the consistories will

take a part in the designation of the selected individuals.

8. The members of session must be fathers or heads of families, thirty years of age, and in full possession of their civil rights and privileges. The proposers should direct their attention to seek such persons as attend on religious ordinances, and by their good moral conduct will maintain the respectability of the office in the eyes of the people. For the fulfilment of this duty, the people themselves and the church are accountable, and any complaint on that head is permitted to the superior church court.

9. The election of members for the kirk session is to be published from the pulpit on three successive Sundays, according to the legal rules for the convocation of the community; eight days before the election takes place, the list of the persons proposed by the session must be published at the church door. Where local circumstances render it expedient, the election may follow by taking a part of the nominees on different days.

10. The minister, or, if there be two, the oldest, shall preside at the election, which shall be held in the church, opened by an address from the altar, in which the members of the community shall be exhorted to be mindful of their duty, and to unite in intercessory prayer. After the last prayer, the election is made by voting for the names aloud, and the votes are entered on the minutes.

11. The choice is decided by the absolute majority of votes. The result is published from the pulpit either immediately, or at furthest, on the next Sunday; and the members elect are, in presence of the congregation, on the following Sunday's services, solemnly set apart by the giving of hands to the faithful performance of their official duties.

12. These duties are the following:—1. The fostering of the Christian spirit and practice among the people, by exhortation, warning, and example. 2. Care for the maintenance of public worship, the sanctification of the Sunday, co-operation with the local liturgical arrangements. 3. The superintendence and administration of the church funds, and the representation of the people's rights, in the matters thereunto belonging. But, if larger powers have not been granted them by the people, they must take the sense of the parish, in all cases required by the law; also in the proceedings respecting patronage, which will follow the course prescribed by the law of the constitutional charter, the parish, till final arrangements are made, will be represented by the church council. 4. The keeping a list of the church members. 5. The giving notice of the vacancies in the ministry which may occur, and the making of the provisional arrangements which may be necessary. 6. The co-operation in the settlement of the minister, according to the regulations in that matter, as well as the right of proposing names for filling up the kirk session. 7. The appointment of the inferior church officers, where well-established rights are not thereby contravened. 8. The representation of the congregation in reference to schools. 9. The church arrangements for attending to the poor and the sick. 10. The representation of

the cirenit (synod), which nearly corresponds to the Scottish presbytery, and the consistory to the Scottish synod.

13. The president of the kirk session is the clergyman; where there are several, the first; where there are colleagues, the oldest.

14. It is left to the kirk session to divide the administration of parish affairs among the members, so as to suit their own convenience.

15. The ordinance, adopted according to the foregoing fundamental principles, and the ecclesiastical powers conferred on the community in conformity with them, shall remain in force, until the church, by its representatives, shall have established a general parochial law.

These regulations will, in a good measure, speak for themselves. They will remind some of our readers of the well-known arrangements which have, since the time of the Reformation, been maintained in the Presbyterian churches of Holland and Scotland, and which have been transferred to the Presbyterian church of America. There is in Prussia this important difference: that all the arrangements are fixed and determined by royal authority; are imposed solely by the king's decree; and whatever powers are conferred, either on people or ministers, can be withheld or withdrawn, as royal caprice may dictate. The rights of all classes are left without the least security; and finally, though the constitutional charter abolishes patronage, and promises many rights to the people, there are no means by which these rights can be vindicated; the old forms of despotism remain, and the old methods of procedure are therefore still adopted. The people are everywhere treated as children; they are not allowed to do anything for themselves; and still further, these regulations bear on their face the character of transition; they do not pretend to be final; and everything, therefore, is, in the meantime, in a state of uncertainty and confusion. We do not trouble our readers with the reasons, which are given at some length, for the regulations which we have quoted. We are glad to see that there is no tendency to make the

clergy the church, or to convert them into an order of priests; that the universal priesthood of Christians is fully acknowledged; that ministers and people stand in the same relation to the great High Priest of our profession, Christ Jesus; that there is some prospect of the people being gradually admitted to their rights, as they are fitted for their exercise, and as they learn to prize and to claim them.

What is chiefly required in Northern Germany, is greater liberty for the congregations to revert to their accustomed freedom in the forms of public worship; and especially, where they are aggrieved by the Government regulations, to adopt those forms which are more consonant with their religious convictions—always, in these cases, being expected to bear, themselves, the expense. It is not for us to foment discord, or to suggest dissensions; nor is this our intention in what we are about to say. Separations, which in some cases are blameworthy, are, in others, to be commended. A second reformation is, in truth, needed, in many of the Continental Churches; and we are convinced that a vigorous dissent, founded on the great principles on which Luther and his associates appealed so powerfully to their contemporaries, would do more for the revival of pure Christianity, and for the improvement of morals in the northern kingdoms of Europe, than almost any other cause. The compulsory suppression of all manifestation of religious conviction in Sweden, Denmark, and all the States of Germany, we believe to be one of the main causes of that grievous decline, which for the last two centuries has marked all those churches in which the light of the Gospel at first so gloriously shone. The mightiest revolution which ever took place in the history of a nation, and a revolution in many respects for the better, has been thwarted, stifled, and frittered away, by the vexatious and everlasting intermeddling of those who might have proved its truest friends, by leaving it to its own native energies, but who have crippled and nearly destroyed it, by the heavy manacles which they have laid on every joint and limb of its body.

GRAND DUCHY OF POSEN.

ACKNOWLEDGMENT OF REMITTANCE—VISITATION OF THE CHURCHES—WANT OF BIBLES—AND PASTORS—MAINTENANCE OF DISCIPLINE—CONSEQUENT PURITY OF MORALS—SOIL PREPARED FOR THE SEED—THANKS FOR BRITISH HELP.

(Addressed to our German Correspondent, T. B. K.)

Posen, January 10th, 1851.

Your friendly lines of the 14th December, together with the enclosed bill on Messrs. Petschow and Sons, Berlin, for 88 th. 22s. g., reached me safely, and proved a highly acceptable Christmas gift; although I cannot but regret that circumstances I was unable to control, have prevented me sending you, ere now, an acknowledgment of the due receipt of, no less than my warmest thanks for, the truly timely bounty.

The numerous festival days have necessarily occupied much of my time; besides which, I had promised to make, before Christmas, a visitation tour of the churches belonging to our communion in this province, from which I only returned

yesterday, and in the execution of which design, a large proportion of the sum received through you was gladly expended.

I visited fifteen congregations, and am rejoiced to bear testimony to their spiritual prosperity, which warrants the most hope-fraught anticipations for the future. Not that any important numerical increase can be notified, but, what is still better, vital Christianity has undeniably progressed among them, and that amid the not inconsiderable amount of difficulties and oppression with which they have to contend.

I found everywhere a sincere and earnest desire after the pure word of God, (from which those hungry souls were so long debarred, while

under the Romish yoke,) and had I but possessed a sufficient supply of Bibles, I should have found ample opportunity to distribute them. But, unhappily, my whole stock was thirty! "and what were these among so many?"

Another sad injury to our scattered congregations is their destitution in respect of stated pastors, which occasions that very many of them have seldom more than twice or thrice a year the benefit of a preached Gospel. Such a sad paucity of the means of grace falls peculiarly heavy on those, who, in their attempt to follow a purer ritual, have to contend against not only surrounding popery, but the repressive influence of a hierarchically disposed Government. Yet they conscientiously persevere in assembling together, at least twice a week, for the purpose of Divine worship, and the members cherish and exercise much brotherly love in their intercourse with each other. But still, the absence of the preached Word, the living voice, operates as a discouragement and hindrance, which it were devoutly to be wished there was any near prospect of seeing removed, by the increase of labourers in this portion of God's vineyard.

It was, on the other hand, matter of joy to me, to find our congregations universally characterised by the most exemplary morality; and to learn, that every deviation from it was followed by the exercise of scriptural discipline, and hardened sin punished by exclusion; so that even the police courts bear testimony to the good conduct of the Christian Catholics, acknowledging that, as yet, no member of their churches has been brought before their tribunal.

This solicitous attention to moral purity is the more deserving of notice, as the population, generally, has long been deeply imbued with the popish notion that a punctilious observance of ecclesiastical ceremonies makes amends for all moral delinquencies. The consequence is, that licentiousness of every sort prevails to an almost unheard-of extent among the Poles, with whom theft, robbery, and murder, are matters of such daily occurrence as to excite little attention. We live, indeed, here in a state of complete heathenism, for nowhere has popery done its

work of demoralisation more effectively than in our province, which has become so entirely "a den of thieves," that even "the power of the sword" is unable to secure either person or property from lawless violence.

In this respect, therefore, our congregations are really as a light placed on a candlestick, in order to diffuse illuminating and warming rays all around; and while their task is great and glorious, their responsibility is great likewise.

I am further persuaded that few soils can be found more ready to receive "the seed of the word," could it be but scattered abroad, where, in short, preaching efforts would be met by more successful results than among us, where thousands secretly sigh and groan under a *felt darkness*, without knowing where to seek for light. The harvest is, indeed, incalculably large; but, alas, the labourers are deplorably few! Nor do we ourselves possess the means by which we can even try to lure labourers to it; or, while stated pastors are wanting, to supply their lack by regular or extensive missionary tours.

From all this, you will be able to form some estimate of the value to us of those Christian benefactions of which you have repeatedly been made the medium; nor, perhaps, will it seem strange that, having been often indebted to British sympathy for help in our deep necessities, we should almost regard it as a source of providential supply; for although we have, in our own land, many a sympathising heart, the *helping hands* are few indeed.

We entreat you to show us the additional kindness of translating and conveying to your generous countrymen the expression of our gratitude for this new proof of their Christian love towards us; and, at the same time, to entreat them to remember us before the throne of grace, seeking for us a double portion of the Divine Spirit, to strengthen and stimulate us in our peculiarly difficult warfare.

Imploring the blessing of the Most High on all our British benefactors, and on yourself, as the channel of their bounty, I subscribe myself,

Your grateful brother in Christ Jesus,

A. J. Post.

LOMBARDY.

ROMANISM IN MILAN—CHANGE IN PUBLIC OPINION SINCE THE REVOLUTION—PROTESTANT CHAPEL TOLERATED, BUT NOT LEGALISED—NUMBER OF PROTESTANTS—EFFORTS MADE BY THEM TO OBTAIN DIVINE SERVICE—SUFFERED TO HOLD PRIVATE MEETINGS FOR WORSHIP, BUT NOT TO ASSEMBLE PUBLICLY.

Milan, 4th February, 1851.

My dear Sir,—According to my promise, I hasten to give you some details of the newly-established Evangelical church at Milan, though, being yet but a short time in this town, I must confine myself to mere outward matter.

Your readers are, perhaps, aware that the population of Milan are very decided in their Roman Catholic sentiments, and boastful of the two celebrated bishops of this town, Ambrasio and Carlo Borromeo. The festivals of those Roman saints are still most solemnly celebrated, and their names are, in the feelings of every true Milanese, connected with the glory and welfare

of their beloved city. Their history is so interwoven with the glorious days of Milan, and everything praiseworthy is so linked to their names, that they are almost looked at as the special gods of the place; and any religion that is not prepared to give these popular gods due honour, is rejected by the Milanese. For this reason, there has been, perhaps, in no other Italian town, so much of the appearance of religion as at Milan. Its numerous churches, and, above all, that majestic building, the cathedral, were crowded on solemn days with devout people; and I am told, that with almost no exception, every Milanese would attend on a Sunday at

least one service in his church. The priests were welcome to all circles and families, and they had gained a predominant influence over the mind of the people, from the proudest "duca" down to the humblest labourer. About the Evangelical churches the most absurd notions were propagated; so much so, that Protestants were placed, in their opinion, on the same line with heathens; and a Jew was thought to be nearer to the true religion than a Protestant, because he believed at least in God. It was sufficient to know you as a Protestant, that most families would refuse you any employment, and dismiss those from their service, whose religious character was not asked for at their engagement, when discovered to be Protestants.

Since the last political revolution, a very remarkable revolution, also, in the religious ideas has taken place. When the agitation against the Austrian dominion began to spread, the clerical body was with reason regarded as the most active and influential agents for Italian liberty and unity, and I am told that the lower ranks of this body are still very decided for Italian unity. You know that the appointment of an Italian priest to the archbishopric of Milan, gave the signal to those tumultuous riots that preceded the revolution. The Austrian Government is, therefore, not very favourable to the clergy, and, lately, the governors of Venice and Milan have addressed circulars to the bishops, to be communicated to all the priests, in which a very severe censure of the political behaviour of the clergy was pronounced. At the same time, while censured by the Government, they are now deserted by the people, who no longer put faith in them, as they see them anxiously court the favour of the Austrians. Thus they are now really in an embarrassing situation. Even among the priests the old Roman system is beginning to lose adherents. I have heard of some, who, in private conversation, fully declare their disbelief in the Roman tenets, and their adhesion to Protestant principles; but they lack courage, or think the present not yet favourable to make an open confession. I believe, however, that these are still rare exceptions, though it is a fact that the Holy Scriptures have been much circulated among the clergy. The moment, indeed, is not yet favourable, as every priest renouncing Romanism would be obliged to leave the country, else he would be imprisoned. Under these circumstances, the Protestants at Milan had much to fear and much to hope for. They had to fear that the priests, perceiving the ascendancy of Protestant principles among the people, would exert all their power to prevent the opening of a Protestant chapel; on the other side, they would hope, that the Government as well as the people would be, if not decidedly favourable, at least not inclined to disturb them. It seems that this hope was better founded than the fear; for, generally speaking, we may say, that as far as it has become known among the population, the opening of the Protestant chapel is rather favourably regarded by the higher classes; so much so, that even now the German and French sermons are attended by some Catholics, and they assure me that numbers would gather to listen to Italian sermons. How far this favour is extending

among the mass of the population, I cannot tell; but the fact is that, till now, we have not been in the least troubled by any popular demonstration. And even the incumbent clergy, who formerly regarded the few Protestant residents as belonging to their flocks, do not refuse to acknowledge our position as a Protestant congregation, *though we have not yet a legal existence*. It seems that it has been intimated by the authorities to the clergy, that they are to let us proceed in peace. I know, from the best authority, that the archbishop, having been acquainted with our intention to have a regular Protestant service, declared that he would offer no opposition; and in a private conversation he is said to have expressed satisfaction with our proceedings, as there being now, when the Protestants begin to care for their souls, more hope of converting them to the true church than before.

The Protestant chapel was opened on the 8th of December, 1850, in Casa Arionati, Contrada di Brisa, the residence of Field-marshal Radetzky before the revolution. It is a pretty large room, with accommodation for above 200 people. The ordinary attendance is between 120 in the French service, to 160 in the German. It is not yet possible to ascertain the exact number of the Protestants in this town. I know of upwards of sixty families; but, besides those, there are, I am sure, a great many others among the labouring classes, and a still greater number of single people, without fixed residence; clerks in commercial houses, servants, &c. By far the greater part are Germans, especially from German Switzerland, established in the silk trade. The French Swiss are less in number. A few English families residing here attend also the French service; Lutherans and Reformed Christians unite together; the Lord's Supper, however, is administered in both rites. How far a real humble sentiment of the want of Divine service has co-operated in the establishment of this chapel, it is not for me to judge.

It is a long time ago that the Protestants residing at Milan made the first steps towards obtaining leave to establish Divine service. They addressed themselves to the Emperor Francis I., when at Milan, in 1827, who, however, according to the report of some, harshly answered, that the petitioners being strangers, and not Austrian subjects, he was under no obligation to them; that, according to the existing laws, no Protestant service could be allowed in this town; and that, besides, the edict of toleration of the Emperor Joseph never extended to Lombardy. This edict authorised any Protestant community, numbering 100 families, to establish Divine service. Now, there were, perhaps, not 100 Protestant families, but to be sure above 500 individuals here—but that would not do; and once, on another occasion, on presenting a list of the Protestant inhabitants of Milan to Prince Metternich, he, scarcely looking at it, asked, "Are they all Lutherans?" "No," they answered, "there are also Reformed; but we are united, and call ourselves Evangelical Christians." "I never heard of this denomination, and it is certainly not comprised in the Edict of Toleration. The law speaks of 100 families of one denomination, either Lutheran or Calvinistic." Thus the petitioners

were dismissed. According to another less probable account, the emperor had already granted an old chapel to the Protestant petitioners, when afterwards, the secretary of state for ecclesiastical affairs declared to them, that though the emperor had given leave, it could not be done, as, according to a statute of St. Ambrose, no other public Divine service could take place at Milan than the Roman. I could never exactly ascertain how it was connected with the Ambrosian rite used at Milan, that no Protestant service should be suffered here. But you may hear some priests openly declare, that as long as the Ambrosian rite is in vigour, no other public Divine service could be allowed to take place, even if the constitution should proclaim the principle of religious liberty. As far as I can understand, this statute is connected with the Arian dissensions, and was intended to prevent the entrance of Arian communities into Milan. However this may be, the fact is, that the late Austrian Government would never consent to the opening of a Protestant chapel at Milan.

Since the revolution, it was thought that, on the part of the Government, there would no longer be any opposition against the assembling of Protestants to celebrate Divine service. But on application to the authorities, the answer was given, that the constitution not yet being proclaimed, the old laws still existed in Lombardy; that, therefore, public Protestant service could

not be allowed. That they, however, would have no objection to the Protestants privately assembling to pray to God after their manner, and that they would take care that our service should not be disturbed, provided we make no public ostentation. Thus we are suffered to assemble together to pray, and to read the Word of God, but entirely dependent, under God, on the favour of the authorities. It may happen, any day, that the rigour of the old laws will be applied against us, and our service be prohibited. We trust, however, in Almighty God, that he will protect us, as we assemble according to his word. Our hope that the constitution will set us at more liberty, is not strong. Many believe that it will never be proclaimed in this country; but in this, I think, they are wrong. But then, it is so easy to proclaim a constitution, and to evade its principles in the application—a fact, to which France, under her late king, may bear testimony. Therefore, we place our hope, not in men and their good-will, but in God and in His grace and strength. We solicit also, on our behalf, the earnest prayer of British Christians, that it may please the Lord not only to protect us against the enemies of His Gospel, but especially to bless His word among us, that we may become a shining light in the midst of darkness.

I remain, my dear Sir, &c.

PAUL G. KIND.

PORTUGAL.

CHRISTIAN SALUTATION—APPROVAL OF THE EVANGELICAL ALLIANCE—HINDRANCES TO THE PROFESSION OF THE PROTESTANT FAITH IN ROMAN CATHOLIC COUNTRIES—RECENT RESTRICTIVE MEASURES IN PORTUGAL.

(Translation of a Letter from the Rev. Dr. Gomez, of Lisbon, to the British Organisation of the Evangelical Alliance.)

To the highly respected Brethren, who, through one of God's great acts of grace, form, in the present day, the Christian Society designated the Evangelical Alliance:—May salvation and brotherly union be unto you, in the pure faith and love of God the Father, God the Son, and God the Holy Ghost: Amen.

I have the honour of manifesting to you, by means of this letter, my very sincere gratitude for the high privilege, which, through the representation of my good friend and esteemed brother, the Rev. Dr. Thomson, you have had the goodness to confer upon me, in admitting me as a member of your Christian and truly pious Society; in praise of which, and of its just and Christian principles, means, and ends, sanctioned by you, and embodied in the Statutes, which you have published in the Latin language, and done me the favour to remit me a copy,—I cannot and need not say more, with justice and plainness, than solemnly to declare, as I now do, by means of this letter, before you, and before the entire Christian church, that they are not only most worthy of my very humble approbation and acceptance, in all their parts, but also of the most sincere approbation and acceptance of all who bear the sacred name of Christ, and even of those, too, who, unhappily, as yet, know not God. For, where

is the man, and, in particular, the true Christian (or he who desires to be recognised as such, and to be saved through the Divine name, and the most holy faith of Him whose name he has taken), who can live happy in this world, or hope for the inexpressible joy which is promised to us for evermore;—where is he who thus believes and hopes, who could wish to remain separated, for one moment longer, from those who, by nature, are of his own flesh and blood, by the Spirit are sons and similitudes of the same God and Father, and by the grace and mercy of Christ are members one of another, brothers through adoption, and fellow-heirs of glory? He who could thus wish, and in his vain thoughts desire to remain separate, it may be said of him, and with all justness, that his mind is in a very discordant state. For, in truth, such a separation is as absurd, and out of all place, as to suppose that any terrestrial body could subsist, unconnected with the earth, which is its centre. It is unreasonable for a Christian to live disunited from the rest of his brethren, and who probably are the most lively members of the Divine Saviour, and that, not on account of a difference in essential points affecting salvation, but solely because of accidental views and of mere discipline, and in nothing hindering salvation: and this, too,

is more strange and more blameable, when we consider how charity ought to dwell in the Christian, who should show forth forbearance and brotherhood, and whose prudence and humility should make him overlook these discrepancies, and cover them in the love of Christ, and for the sake of Christian peace and concord. Where there is the spirit of contention there is wrath, pride, but little fear of God, and little or no charity; and where persons are found acting thus, and particularly where these detestable vices abound, we cannot suppose them to have the true knowledge of God, nor that peace of the Holy Ghost, without which there is not, nor can be, the hope of salvation.

But, whilst I have thus, dear brethren, the honour of expressing to you my sincere satisfaction for the favour which you have done me, by inscribing my humble name amongst yours, and of declaring me a brother and fellow-labourer in the holy and sublime work of Christian union, through the grace of God and of his blessed Son Jesus; and whilst I declare to you, as I now do, that I not only approve of the formation and installation of your respected and fraternal Society, and of all you have, up to this time, accorded and established, as being truly just and pious,—I have, at the same time, the grief to be under the necessity of announcing to you, in thus giving you, at the commencement, my humble opinions respecting your work at present and in future,—that it is not possible, in my opinion, to bring the Roman Catholic and the popish priest to the brotherly unity of the Evangelical Alliance, as you desire, and I also, as much as you, unless you adopt plans, and use strenuous means, for removing the following obstacles, which have for many years hindered the incorporation of thousands of ecclesiastics and secular persons, of the Romish religion, into the body and the faith of the Reformed church.

These obstacles are as follows:—First, and chiefly, the not being able to count on personal security, to be guaranteed to them by the British Government, which might free them and protect them from those persecutions of death or banishment, fulminated against them by the papal Governments of their native countries respectively. It seems befitting that the Evangelical Alliance should present an energetic petition to the British Government, or the two Houses of Parliament, in its own name, and also collectively with all the various religious societies for promulgating the cause of protestantism, accompanied by the representations of the greatest number possible of ministers of the Established church, and of all the various denominations of Protestants, begging that a law may be established for naturalising all priests and other ecclesiastics, and also secular persons among Roman Catholics of any nation, who should embrace the Protestant faith, in any of its different forms, and wish to live under the protection of Britain, in the same manner as the Roman Catholic Governments do, as respects Moors, Jews, and infidels, who may wish to embrace Romanism.

Second obstacle.—The not being able to emigrate to those nations where the Reformed religion

is professed, owing to the Romanist ecclesiastics not having any means of subsistence besides their income from their ecclesiastical office. These, of necessity, they would have to give up, on embracing the Reform doctrines, as they would be immediately confiscated by their respective Governments; and few of them have means to defray the expenses of a journey or voyage to such free nations. To meet this case, it is a matter of the greatest necessity, that the Evangelical Alliance Society should destine a portion of its funds to the pious and charitable purpose of affording some means in favour of Roman Catholic ecclesiastics, who should desire to unite themselves to us, and who could not do it from want of the means necessary for removing to those free countries, where they might verify their solemn incorporation into some one of the Protestant congregations, which might be the most conformable to their conscience; and to support them there, until they might be employed in some Protestant mission or school, or in some secular occupation.

The third obstacle is,—That Roman Catholic ecclesiastics who embrace the Reformed faith, are not allowed to live in communion or to meet in worship with the foreign Protestant congregations which exist in their own countries, through the intolerance of their Governments. Death or perpetual banishment would probably be awarded to those who should apostatise from Romanism.

In reference to these things, it would be of the greatest importance that the Evangelical Alliance should use all its influence with her Majesty's Government, as also with other Governments, in order that they might protect, directly and indirectly, those liberal parties who are favourably disposed to the Reformed religion, in order that they may establish in their respective countries tolerant governments, which are so much desired by the people, and so much demanded by the light of the present age, and which would so much influence for the speedy attainment of the desired union of all the different religious bodies, through means of the free exercise of religious worship, and of the publication of the pure word of God. In truth, without civil and religious liberty being enjoyed by the people among whom we wish to labour, and where it is so much required by Christian charity that we should labour, how are schisms to be extirpated?—and how shall we realise our holy enterprise of uniting all of us together into one body, under the sole headship of the only High Priest, Jesus Christ, the Just One? Without this liberty, how can we labour in the reformation of this mystical body, so greatly fallen into ruin, and so much torn in itself by cancerous and mortal wounds? What, without this same freedom, can be done by us, who in our weakness have taken upon us the vast work of restoring to its due state the body of Christ? Can ends be attained without means? Can we freely speak of the faith of the Lord Jesus where civil and religious despotism reign, and rank inquisitorial tyranny? The faith which, according to the divine precept, ought to be made known, and to be received by the ear, can it be promulgated, or can it have effect, by any minister, where speaking and writing are prohibited, as unhappily is the case in this unfortunate country,

or in any of those countries which are ruled over by Antichrist and his associated kings? What evangelical light can be declared and extended in those countries, without previous endeavours being used to remove from them the gross despotism, civil and papal, which for so many ages has held them in slavery and blindness? This state of things will be seen by the accompanying official journals which I remit to you. The present Governments of those countries are, in these our very days, re-establishing among them, as has just been done here, this odious despotism, that it may have its imperious sway, in the most scandalous manner.

It is indeed so, my Christian brethren, as you will see by the journals remitted; and not without horror can we behold the grave position in which those who publish the truth of Christ are placed at the present moment in this country, and the great and imminent danger which threatens us, unless you, and all the other good Christians, raise your voices high with the British Government on our behalf, and against the denial of the right of speaking and writing among this people, who are worthy of better treatment. Let the Evangelical Alliance see how difficult or impossible it is for us, under the new laws of the press just published, and which I send you, to place ourselves in the field, and speak in favour of the truths of the holy Gospel, and against the abuses and monstrous errors of Rome, as it is now declared to be heresy, and subjects to pains and penalties the parties who speak in public, or even in a voice that may at all be heard, against the Pope, or against anything done or sanctioned by his supporters.

Much could I say to you on this subject, dear brethren, and concerning all I have alluded to, but I fear to tire you, and therefore I limit myself to the sending you the accompanying newspapers, that you may see and consider maturely the pastoral letter contained in the paper, No. 171, p. 905, col. 3, against Dr. Kalley and the Bible Societies, in the year 1843, and reprinted on the 23rd of last July, with the sinister purpose of attacking my mission and person, for there can be no other object in this repetition. See also the repressive law of the press, in No. 187, p. 1, col. 1. These two decrees have obliged us to suspend for the present our numerous meetings and services in our chapel, and to limit ourselves to the preaching of the Word in the houses of the faithful, and to the reading and explaining to them the Holy Scriptures. We have also suspended the public distribution of tracts and portions of the Scriptures. These limitations we have adopted until God shall be pleased to grant us relief, through the Society obtaining an enactment from the British Government for the naturalisation of myself and my Roman Catholic ecclesiastical friends.

This, it is hoped, will not be refused on the part of the Government of her Britannic Ma-

esty, for if a Government recognises in itself as having power to destroy the civil liberty of this and other countries (as is notorious to all the world that it has done here), it will also have strength to restore this liberty to them, and to sustain them in liberty against all the power opposed to them; and much more is this now due, as it has been stated, in the face of the hearing and judging world, by the Government of her Britannic Majesty, that it holds itself in readiness to declare war, if necessary, against even the greatest powers.

It is now, therefore, of special consequence to know whether this war will be in favour of or against light and liberty, in order that we may understand, as the case may be, what we ought to do, as Societies, as Protestants, and as Promulgators of the Truth, or as the individual agents who, in the name of these bodies, are publishing the pure Gospel of our Divine Redeemer; that is, if we are to give up being Cossacks and Papists, or if we are to raise a valorous cry for the faith, and in favour of the truth of Jesus, which is professed by the Reformed church, for it would appear that the Catholic sovereigns have formally conspired against it.

Pardon me, my dear brethren, for having thus addressed to you, in the commencement of our correspondence, a discourse of such extent and strength. But, in truth, the distress in which I find myself, in being already under persecution, and in having been exposed to great risks of my life for more than twenty-four years, whilst labouring in the love of the truth, to promote the doctrines of the Reformation and the true liberties of the Christian church,—these things make me speak thus freely and strongly to my brethren, although much to my regret.

But our Saviour has said, if we should hold our tongue, and not cry out for righteousness, the very stones would speak out for us. We, therefore, who are chosen of God, as guardians of the church and custodiers of his flock, ought not to neglect our duty, and bring the wrath of God upon ourselves through this neglect.

Pray, my beloved brethren, pray for me, and for the precious flock of the Lord in this place, that the craft and zeal of the enemy, in his endeavours to disunite and paralyse our movements, may prove ineffectual. Show fully, before God and man, your labours in the love of the Divine Spirit, through which you have been united together into one body, in order that you might establish, (and I gladly with you,) the true kingdom of Christ, which is a living faith, peace and perfect charity among all men, and love incessant for eternal life.

I salute you with the warmest affection, and subscribe myself your most humble and thankful brother in the Lord,

VICENTE GOMEZ Y TOJAR.

Home and Miscellaneous Intelligence.

EVANGELICAL ALLIANCE—BRITISH ORGANISATION.

ADDRESS TO THE QUEEN—DECEASED BRETHREN—BRITISH AND FOREIGN BIBLE SOCIETY—
REPORT OF EDINBURGH COMMITTEE—RESOLUTIONS OF SOUTH LONDON COMMITTEE—
EVANGELICAL PROTESTANTISM AND THE ENCROACHMENTS OF POPERY—GREENLAW.

ADDRESS TO THE QUEEN.—A communication has been received from the Home Office, announcing that the Right Hon. Sir George Grey has presented to her Majesty the Address of the Council of the British Organisation.

DECEASED BRETHREN—BRITISH AND FOREIGN BIBLE SOCIETY.—At a recent meeting of the Committee of Council, the following resolution, moved by the Rev. George Scott, and seconded by the Rev. R. H. Herschell, was unanimously adopted, viz. :—

“That this Committee record, with sincere and deep sorrow, the decease of two more of their beloved and honoured brethren, prominently associated with them at the commencement of the important undertaking in which they are embarked—the Rev. Thomas Mortimer and the Rev. Algernon Wells—the one, for upwards of thirty years, a laborious and faithful minister of the Established church in this metropolis—the other, the devoted and invaluable secretary of the Congregational Union of England and Wales; and they desire by these solemn bereavements to be admonished that ‘the time is short,’ and to be made to feel increasingly the importance of ‘working while it is called to-day.’ Nor can they omit to notice, on this occasion, the heavy trial which has recently befallen the British and Foreign Bible Society, in the removal by death of the Rev. Andrew Brandram, one of the secretaries of that noble institution, whose broad and comprehensive Christian catholicity must ever cause them to take a special interest in whatever events, whether propitious or afflictive, mark its history; and it is their earnest prayer that Divine direction may be eminently vouchsafed to those entrusted with the management of its affairs in the choice of a successor; at the same time they would express the satisfaction and thankfulness with which they have observed the new and increased exertions now being made by the Bible Society in reference to the present crisis, and earnestly commend its efforts, and the efforts of all kindred institutions, to provide an adequate supply of the Word of Life for the many thousands of our own countrymen, and more especially of the foreigners about to visit our shores, still destitute of it, to the liberal and prayerful consideration of the entire constituency of the Evangelical Alliance, both at home and abroad.”

REPORT OF EDINBURGH COMMITTEE RELATING TO THE NEXT ANNUAL CONFERENCE.—At the same meeting was also presented a report, containing valuable suggestions, and full of encouragement in reference to the Conference appointed to be held (D.V.) in August next. It suggests that, in addition to the subjects for discussion already determined upon, “the religious

instruction of the young, by means of Sabbath-schools and Bible-classes, might be profitably introduced, and in connexion with this important subject, the best mode of reaching the children of the upper classes—a problem still unsolved. Ragged schools, and their methods of reformation in this country, perhaps, might also form suitable topics of conversation.” It further recommends that “the whole expense of clergymen attending the Conference be defrayed by the Sub-divisions by which they are sent. This appears to us the most likely method of securing the object in view; and if any other ministers or lay members, besides those selected by the Sub-divisions, wish to attend, their expenses might be provided for by the congregations with which they stand connected. It is to be hoped, that by the Christian hospitality of friends in London, and the reduced fares of the railways on this occasion, the expense of attending the Conference will not be large.” In conclusion, the Committee say, “We cannot close this report without expressing our congratulations on the glorious prospects of the ensuing Conference—the greatest, and, we trust, the best that has yet been held—a vast multitude of the people of God, gathered from all quarters of the globe, from the east and the west, the south and the north, in one general assembly, offering up, with one heart, their united supplications at the throne of grace, celebrating with one voice the praises of their adorable Lord and Master, and holding sweet converse together, as to the best means of promoting his glory, and diffusing a spirit of Christian love and union among his faithful followers.

RESOLUTIONS OF SOUTH LONDON COMMITTEE.—At a meeting of the Committee of the South London Sub-division, held at Camberwell on the 14th ult., an abstract of the proceedings of the Council, in relation to the next Annual Conference, and the great gathering of Christians then sought to be brought together, and the circular on the same subject addressed to foreign brethren, having been duly considered, it was resolved :—

“That this Committee have heard with pleasure of the intentions of the Council in regard to the gathering of Christians before mentioned, and will be happy to render any assistance in their power in furtherance of their views.”

The following important resolution was also adopted, and is earnestly recommended to the consideration of all sub-divisional committees, viz. :—

“That on the future admission of members to this Sub-division, it be recommended to each of the brethren to take in *Evangelical Christendom*, published monthly by Messrs. Partridge and

Oakey of Paternoster Row,—that periodical being the organ, through which the proceedings of the Evangelical Alliance are notified."

EVANGELICAL PROTESTANTISM AND THE ENCROACHMENTS OF POPERY.—There are certain particulars connected with the recent papal aggression, in reference to which, differences of opinion may exist among Evangelical Protestants; but there is no difference of opinion among them, as to the unscriptural and pernicious character of the system which it is the object of that aggression to uphold and advance; and neither is there any essential difference among them as to the fundamental doctrines of Christianity, with which many of the principles held and promulgated by the Romish Church are so flagrantly and fearfully at variance.

Is not the present, then, it may very properly be asked, a time when Ministers and Members of every Evangelical Communion should gather round a common standard, and, *quite apart from political considerations*, unitedly avow and maintain vital truths of equal moment to them all, and unitedly repudiate and withstand the anti-christian dogmas by which they are impugned—too plainly to be misunderstood declaring them to be truths, in the faith of which they are of one heart and of one mind? Were no other interest threatened, would not these truths still be imperiled? And, while new and unprecedented attempts are being made to Romanise our country, ought not corresponding efforts to be put forth to exhibit and consolidate its protestantism?—a protestantism which, as required by the word of God, and derived from its divine teaching, belongs not to any one Ecclesiastical Body, but is the invaluable treasure of Christians of every Evangelical Denomination, and which, in proportion as it is understood and realised, will prepare us at once to appreciate and respect common rights, make us alive to common dangers, and render us earnest and persevering in the discharge of duties alike binding and imperative throughout the entire household of faith.

The meetings already held in regard to Papal encroachments have, for the most part, presented, and necessarily so, very much of a political aspect—eliciting outbursts of the nation's loyalty and purpose to be free, rarely, if ever, surpassed. But there seemed to be still required a calm, distinct, and combined demonstration of inflexible adherence to the oracles of God and the pure Gospel of Christ as thereby revealed, and of the deep sense entertained of the dishonour with which these have been menaced, the incalculable detriment thus sought to be inflicted on the souls of men, and the reasons hence arising to justify and demand, in the use of spiritual weapons, uncompromising and determined resistance.

Influenced by these considerations, the Committee of Council, in concert with the London General Committee, resolved to convene a public meeting of Evangelical Christians, at which the errors and assumptions of Popery might be

brought prominently forward in their antagonism to the leading doctrines of the Protestant Reformation, and the contrast exhibited between the *true* unity of the Church and the alleged unity of Rome.

While, however, the Committees just named felt it incumbent upon them to originate and arrange for such a meeting, and were, perhaps, the only parties who could with propriety have taken the initiative in reference to it, they wished it to be considered as open to all brethren in the common faith, with the distinct understanding that those who attended it, not themselves Members of the Alliance, whether they did so merely as hearers, or to take part in its engagements, should not, in any way whatever, be committed to approbation of the constitution of the Alliance, or of any of its general plans and operations. They were anxious that it may be rendered an expression of the Protestant sentiments in which all the members of the true spiritual Church of the Lord Jesus Christ are agreed.

The meeting thus determined upon, will only have been held a day or two previously to the publication of the present number of this journal, and therefore we are compelled to defer a report of its proceedings until next month. It has been, however, most cheering to perceive the cordiality with which Christians of all parties have responded to the proposal to hold such a meeting, and especially to observe the readiness of many ministers, both in and out of the establishment, not identified with the Alliance, to countenance and promote it. Earnestly do we hope that it may prove to have been a movement in the right direction. Would that out of it there might arise a great Protestant confederation, such as Christendom has never yet presented.

GREENLAW.—A meeting of the South-Eastern Sub-division of the Evangelical Alliance was held at Greenlaw, on the evening of Friday, the 17th ult., in the parish church there. The Rev. Mr. Walker, the parish minister, and a member of the Alliance, took the chair, and opened the meeting with a short statement of the origin and main object of the Alliance. He was followed by the Rev. Mr. McClyment of the Free church, Denholm, who gave an address on the subject of Christian union. The Rev. Mr. Campbell, of the Free church, Melrose, next conducted the devotional services; after which, the Rev. Mr. Williamson, of the United Presbyterian church, Melrose, gave an address on the subject of Popery. The Rev. Mr. Fairbairn, of the Free church, Greenlaw, and the Rev. Mr. Menteith, of the United Presbyterian church there—though not members of the Alliance—were present, and the former gave a few closing sentences, and the latter pronounced the benediction. Though the weather was unfavourable, the attendance on the public meeting was good. It was resolved to hold the next meeting at Melrose or at Jedburgh, three or four months hence, at which the subject of the gathering in London of Christian friends, in August next, will be specially considered.

THE GREAT EXHIBITION.

PRUSSIA—GENEVA—PARIS—FOREIGN CONFERENCE AND EVANGELISATION COMMITTEE—
DR. EMERTON'S PRIZE.

Various preparations are in course of being made, to turn the great influx of foreigners and others to the metropolis, during the approaching summer, to purposes of Christian usefulness. Our readers have already been apprised of the steps taken by the British Organisation of the Evangelical Alliance; and of the origination of another Committee, acting in harmony with it, but taking another line of proceedings. Other parties, also, with more or less of systematic and combined action, are, as we have reason to know, busily employing their thoughts and their efforts, with a similar object in view. There is room for all to proceed after their own methods, without interfering with, still more without impeding each other. In a country so practical as England, and habituated, as the Christian philanthropists of London are, to independent, and yet harmonious and co-operative labour in the field of benevolence, there is little, if any, danger of collision. We have no doubt of the various Committees and individuals falling into their proper spheres, and that each will contribute, concurrently with the rest, to the attainment of the end at which all are aiming. For our parts, we shall look complacently on every effort of an evangelical character, and do what we may be able to aid them all.

We now proceed to lay before our readers information from Prussia, from Switzerland, and from France, showing how the invitation to a great Conference of Christians is regarded in those countries; together with other matters relating to the general subject. We may mention, that other Swiss brethren, besides those of Geneva, are about to deliberate on the invitation which has been sent to them; and, indeed, that a meeting of the Alliance for the whole of French Switzerland (*La Suisse Romande*) will shortly be held, whose sentiments, we have no doubt; will correspond with those expressed below.

PRUSSIA.

*Extract of a Letter from VON BETHMAN
HOLLWEG, President of the German Evangelical Alliance.*

I have laid before the committee of our German Evangelical Alliance, and also before the committee of our Home Mission, the circular respecting the proposed meeting in August next, at the time of the Industrial Exhibition. We are not well able to give an opinion on the plan, because we are not sufficiently acquainted with the habits and customs of your country, upon which a great deal depends. As to the participation of German brethren in the meeting, I am desirous to tell you that our committee heartily wish to be able to send a deputation to visit and unite with our brethren in England on this occasion. They hope to succeed in finding some members ready to undertake the journey. But I shall hope to send you more ample details before the month of August. We shall distribute your circular with pleasure among our friends, and shall be glad to insert the announcement of the meetings in some of our ecclesiastical periodicals.

... We shall most willingly do whatever more we can, towards the furthering of your interesting plan; and we ask the Lord, who has solemnly commanded the union of all his disciples on earth, that this assembly may be greatly blessed in promoting it.

SWITZERLAND—GENEVA.

Extract of Letter accompanying the following Resolutions.

"The meeting was held at the house of Syndic Vernet, the father of Madame de Staël. He was a venerable old man, and the last of the magis-

trates who, in 1813, proclaimed the independence of Geneva in opposition to Napoleon, and restored our ancient republic, at that time merged in the empire of France. It had been his habit to gather round him, on the last Tuesday of every month, evangelical Christians of all denominations, for social intercourse and prayer; but, about two months ago, the Lord called him. His family, however, offered his house for the meeting of the Alliance. The attendance was good, and consisted chiefly of brethren of the Evangelical Free church, and of the United church founded in 1847. Besides Dr. Gausson, who presided, there were present the Revs. C. Barde, S. Pilet, E. Coulin, C. Cordes, M. Vernet, Professor La Harpe, Dr. Merle D'Aubigné, and other ministers. Dr. Malan and the Rev. M. Duby, moderator of the company of pastors, excused themselves; the former having to attend a religious service, and the latter to preside at a committee. A considerable number of brethren of the laity were also with us, as Count St. George, Col. Tronchin, Dr. Panchaud, M. M. E. Lombard, C. Vernet, Brocher, and others; and, besides these, several friends who are not members of the Alliance, and in particular M. Eynard, who has, for two or three years, paid to England the debt of Greece."

Resolutions adopted by the Committee of the Evangelical Alliance at GENEVA, on the 28th of January last. THE REV. S. R. L. GAUSSON, D.D., in the chair.

A letter having been read from the British Organisation of the Evangelical Alliance, dated London, December 23, 1850, announcing a General Conference, intended to be held during the Great Exhibition, from the 20th to the 28th of August,

RESOLVED—I. That this committee, earnestly hoping that the distractions inseparable from such an occasion will not prevent the collectedness necessary to Christian union, and unable positively to say that any brother from Geneva will find it in his power to overcome the difficulties which lie in the way of attending the Conference, express to the members of the Evangelical Alliance in Great Britain the sincere Christian interest with which they learn their intention to assemble in Conference, not only the members of the Alliance, but "*all the members of the Christian family, evangelical in doctrine, and of Christian character.*" The committee rejoice to see the English brethren thus reminding themselves, under all circumstances, that the kingdom of God, and its necessities, ought to occupy, above every thing else, the attention of Christians; and preparing themselves to confess, before the representatives of Europe and of the world, who will be gathered together in London, that the Gospel of Christ is the power of God unto salvation to all that believe; and that there is but one body, one Spirit, one Lord, and one Father of all. (Eph. iv. 4—6.)

II. That this committee, desiring to co-operate with the brethren of Great Britain, in the object they propose, express their hope that the different Organisations of the Evangelical Alliance throughout the world will unite in their respective localities at the same time, the 20th of August, in offering up their prayers to God, that he may be pleased to pour out an abundant measure of His Spirit upon the brethren assembled in London, to the end that not only the distractions incident to such an occasion may be effectually surmounted, but also that many, both within the Alliance, and without the pale of its membership, may be baptised with the Holy Ghost.

III. That this committee, considering the difficult religious circumstances in which England is at this time placed, persuaded that the cause of protestantism in that kingdom is the cause also of the whole of Evangelical Christendom, and that the brethren in England are called, by the help of God, to hold with a steadfast grasp the pure light of God's word, offer up at this moment their prayers for the true church of God, that it may be impregably fortified in Great Britain, by the strength of the Lord, to resist the present assaults of the adversary, to "raise up the foundations of many generations," (Is. lviii. 12,) and to manifest to all around her, the living knowledge of the Son of God, the only Priest and Head of the church.

IV. That the general committee will meet at the time fixed, the Lord permitting, and that they request the London committee to call upon all the sections of the Alliance to hold meetings also, at the same time, in every part of the Christian world.

PARIS.

The Committee of the French Section of the Evangelical Alliance met at Paris on the 15th, and again by adjournment on the 21st ult., especially to consider the invitation to the proposed Conference of the British Organisation, next August.

The Rev. Adolphe Monod, writing immediately

at the close of the meeting on the 21st, says, "You have especially called our attention to the subject of collecting materials for the religious statistics of Christendom. This is a happy and prolific thought, and we shall gladly act upon it, so far as concerns France. As to the other parts of the Continent, you know, as well as we do, to whom to apply."

"You request that some brethren from France may prepare and bring to the Conference reports on the following subjects:—1. On the state of the Evangelical Alliance in France. 2. On the state of Roman catholicism. 3. On the means employed for the evangelisation of the country, and the obstacles they have to encounter. 4. On the prospects of religious liberty; and, 5. Some general data on religious statistics."

"With regard to the first three, we have found friends well qualified to treat of them, and who intend, if the Lord will, to visit you in the course of the summer. As to the other two, it will be more difficult to find brethren to undertake the preparation of documents, who will be able to present them personally to the Conference; but reports upon them we shall still hope to send you."

"We cannot finish these few lines without expressing our thankfulness to our English brethren, and our Christian sympathy with them, under the present anxious and eventful times. We earnestly pray that the blessing of God in Jesus Christ our common Saviour may abundantly rest upon you and upon your efforts."

FOREIGN CONFERENCE AND EVANGELISATION COMMITTEE FOR 1861.

Dear Dr. Steane,—As I persuade myself that the readers of *Evangelical Christendom*, both in our own country and abroad, will be gratified to learn what preparation we are making for the approaching Exhibition, I trust to your kindness to allow me a little space to give them the necessary information.

The Russian and the Roman, the Swede and the Spaniard, the German and the Gaul, will all be here. Judaism and Infidelity, Heathenism, Rationalism, Mahomedanism, and Atheism, will all be here. The Greek and Roman Churches, with the Mosque, will all be here. The evil attendant on this Exhibition will bear its sad proportion to the extent of it; our duty, then, is as plain as though it were written with a sunbeam. Let us counteract, by God's grace, that evil as far as may be. The "Foreign Conference and Evangelisation Committee" has been formed for this purpose, and God has appeared signally to own its operations. Friends have responded to the appeal liberally hitherto. Upwards of £1,000 have been subscribed; £2,000 more, at least, will be required. The towns in the provinces are now being canvassed, as many will, no doubt, largely benefit by a flying visit from these strangers. Appeals have already been made to congregations, and in one instance, at Bath, £70 was contributed for the purchase of foreign Bibles, to be placed at our disposal.

Old established evangelical Societies have held out to us the right hand of fellowship. The Tract Society, the Bible Society, &c. &c. The City Mission have most liberally placed their

foreign agents at our disposal. The services of several ministers and agents of the Church Missionary Society will no doubt also be available, besides the agents of the other large kindred Societies, who are in England at the present moment.

The committee have secured the Lower Hall at Exeter Hall, for one or more foreign services each Sabbath throughout the season. Several chapels and places of worship have been most liberally offered for the accommodation of foreign congregations, whilst no means will be left untried for inducing the Roman Catholic and the Infidel to come within the sound of that Word which is "quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit."

Tents and open-air preaching are also contemplated when practicable.

Notices will be distributed in the various hotels and lodging houses, and large placards announcing where, when, and in what language the service will be conducted.

Who can tell when this Pentecostal sound will die away? Who can say this will not be as the bursting forth of eternal springs of grace, which shall carry the truth in rich streams to fertilise the arid land in distant climes?

Arrangements are at this moment in progress for securing the valuable assistance of some of the most eminent preachers from the Continent, whose judgment and sound doctrinal teaching can be relied on. The Rev. Ridley Herschell is at present in Paris, where he will meet our French brethren, and complete what has hitherto been lacking with them. A meeting has also been called at Berlin for the same purpose, and a deputation is prepared to leave England for any part of the Continent, should it be found necessary.

Reading rooms, for all evangelical brethren introduced by the committee, will be supplied with English and foreign periodicals, and it is also intended to hold frequent conferences, in order to make each other thoroughly acquainted with the state of the Gospel and its prospects in our respective countries.

Another interesting feature will be the dedi-

cation of a certain portion of time, by a band of pious young men, to the Christian foreigners in connexion with this committee, who will act as guides and interpreters, conducting them about the town, and leading them to their several spheres of labour.

Such is a hasty sketch of the operations undertaken by the Foreign Conference Committee. Surely no man who feels the importance of this passing opportunity for manifesting the unity of Christ's true church, and its pure and self-denying love for the souls of strangers, will withhold his help.

Messrs. Ransom and Co., No. 1, Pall Mall East, have kindly opened an account for the Conference Fund for 1851. I will gladly, myself, also receive contributions for the object; and I am sure you will allow me to add, that they may also be sent to you, or to the publishers of your excellent journal.

I am, dear Dr. Steane, &c.,
WILBRAHAM TAYLOR, Hon. Sec.

Hadley Hurst, Barnet.

DR. EMERTON'S PRIZE.

A prize of one hundred guineas has been offered by the Rev. Dr. Emerton, of Magdalen Hall, Oxford, and of Hanwell College, Middlesex, for the best essay on the following subject:—"In what respect is the union of all nations at the Great Exhibition calculated to further the moral and religious welfare of mankind, and thus conduce to the glory of God? And in what respect may we, as a nation and as individuals, most effectually promote this object?"

The following gentlemen have been appointed adjudicators:—The Rev. Richard Mitchell, B.D., Vice-Principal of Magdalen Hall, and Public Orator of the University of Oxford, and the Rev. Robert Walker, M.A., F.R.S., Reader in Experimental Philosophy in the University of Oxford.

The compositions are to be sent, postage free, to the umpire, the Rev. Dr. Emerton, Hanwell College, Middlesex, on or before the 31st of March, and none can be received after the 1st of May.

Brief Notices of Books.

Notes, Critical, Explanatory, and Practical, on the Book of the Prophet Isaiah, with a new Translation and Introductory Dissertation. By Rev. ALBERT BARNES. Reprinted verbatim from the Author's revised Edition. Edited and carefully corrected by Rev. INGRAM COBBIN, M.A. 2 vols. London: Partridge and Oakley.

The merits of Barnes as a commentator are now pretty well ascertained and understood. If we do not place him in the first rank, we nevertheless ascribe to him great praise. Not profound in exegesis, not deeply learned in criticism, he has judgment, discrimination, and earnest piety. His theological views are generally sound, and his practical applications of Scripture to every-day life are pertinent and convincing. His style is clear and forcible, his explanations of difficult passages for the most part

judicious, and his expositions are well adapted for popular use. These volumes will sustain his reputation, and, we hope, extend his usefulness.

Dealings with the Inquisition; or, Papal Rome, her Priests, and her Jesuits, with important Disclosures. By the Rev. GIACINTO ACHILLI, D.D. London: A. Hall and Co. 8vo. Pp. 490.

This, as might be expected, considering the author, and what the public know of him, is an extraordinary book. Some parts of it read more like a romance than the sober realities of truth and fact; and yet we confess our belief in the trustworthiness of the writer. Much has been done to injure his reputation, and shake the public confidence in his character and representations; his Romish enemies have not hesitated to allege the gravest accusations against him, and from

other quarters damaging insinuations have been propagated; but we have yet seen no proof of any deflection from truth or virtue, while, on the contrary, we have seen some of the slanders conclusively refuted; and we know that active inquiries are in process of being made, which encourage the persuasion that he will come forth from the ordeal a thoroughly vindicated man. In the meantime, we trust this volume will have a wide circulation, and be diligently read. It will unfold, to those who give their attention to it, statements and revelations regarding the position of affairs in Italy, and the working of the Romish system, which will fill them at once with indignation and hope—indignation, at the abominations of the Confessional, the cunning of the Jesuits, and the cruelties of the Inquisition—and hope, that the day cannot be far distant when this accursed system shall meet its doom.

Remains of the Rev. Robert Shirra, Linktown, Kirkcaldy. With a Memoir. By the Rev. J. B. JOHNSTON, Kirkcaldy. Edinburgh: Oliphant. 12mo. Pp. 197.

The subject of this memoir was a man well known, and of considerable influence in his day—a day fast passing away, if it be not already past. He was born more than a century ago, in 1724, and died in the spring of 1803. His parents were members of Ebenezer Erskine's congregation, before he seceded from the Established church of Scotland. They followed their pastor in his dissent, and their son became an eminent minister among that body of Christians which took its origin in that event. In the controversy which afterwards divided the body into New and Old Lights, he ranked with the latter. He was distinguished by many eccentricities; but, at the same time, by striking worth and eminent piety. Many characteristic anecdotes are related of him in this memoir, and some of his dying sayings are full of holy joy in the Lord. The Remains consist of "A Death-bed Dialogue," "Four Sermons," and various "Extracts from Sermons;" and cannot be thoughtfully read without spiritual profit.

Church Reform. A Letter to E. T. Caulfield, Esq. By W. T. BLAIR, Esq. London: Partridge and Oakley.

A temperate and calmly written pamphlet on a subject of great moment, and which is daily growing more urgent. The author's hope lies in the lay members of the church; and to them he recommends to "demand at once a revision of their own Prayer Book. It is designed," he says, "for their use, and if they think it is not in all respects according to the word of God, let them see to it that it be made so." Mr. Blair would concentrate attention on this one point; he deems that, from purified formularies, a purified ministry would result, and a return to the bosom of the church of England, on the part of thousands of excellent men, who have separated from her communion, on account of the blemishes which are at present found in them.

Memoirs of Sir Andrew Agnew, of Lochnaw, Bart. By THOMAS MCCRE, D.D., LL.D. London: Johnstone and Co. 8vo. Pp. 442.

The removal of this excellent man was a great loss to the cause of truth and righteousness. He lived to glorify God and promote the best interests of his fellow-men. His labours to advance the sanctification

of the Sabbath day are well known, since he stood foremost amongst British statesmen in his efforts to secure the universal observance of the season of hallowed rest. If there are those who think that his zeal was not always judicious, there are none, we imagine, who would not do justice to the sincerity of his motives, and respect his earnest and exalted piety. Scotland admired his character as a citizen, a man of rank, and a member of the legislature, but, above all, as a Christian; and reveres his memory, now that his toils are ended, and he is withdrawn to scenes of honourable and everlasting repose. The editor has discharged his office with his accustomed ability, and presented to the public a valuable and interesting record of his departed friend.

Rationalism and Popery Refuted; Three Discourses on the Authority of the Scriptures. By J. H. MERLE D'AUBIGNE, D.D. Translated from the French, with a Preface, by the Rev. W. K. TWEEDIE. Edinburgh: Johnstone and Hunter. 12mo. Pp. 134.

These discourses were occasioned by a very trying and painful circumstance, of which we have already given an account to our readers (vol. iv., p. 82)—the resignation of his professorship by Dr. Scherer, one of Dr. Merle's colleagues in the Theological Seminary of Geneva, on the ground of his no longer holding the authenticity, inspiration, and canonical character of the Bible. We read them in the original, and we are glad to receive this able translation of them from our excellent and accomplished friend, Mr. Tweedie. We fully concur with him, when he says of them, that "they furnish a brief manual for the controversy against popery, or against spurious catholicism on the one hand, and spurious spiritualism on the other. In brief, we think that these discourses may be read for edification by the devout, for instruction by the student of history, and for arguments by those who would defend the truth against its assailants, whether they are found among Romanists or Neologians." They possess a great value, as a testimony to the veneration and enlightened homage which it becomes us to pay to the Sacred Writings, at a time when their authority is impugned by infidelity, and undermined by popery.

Du Bourg; or, the Mercuriale. A Sketch of the Secret Church of Paris in the middle of the sixteenth century; being an Episode in History, on the points at issue between the Reformation and the Papacy. By M. A. S. BARBER. London: Nisbet. Foolscap 8vo. Pp. 186.

An instructive and interesting story of one of the martyrs of the Reformation in France. Du Bourg was a man of rank and of learning, and held a high office in the State; but he became, while yet a young man, a member of the secret Protestant church of Paris. This was suspected before it was known, and from that moment his doom was sealed. The narrative describes the proceedings taken against him, and the fluctuations of his own mind and conduct, till he was brought by the Romanists to an ignominious death. Besides the matters personal to Du Bourg, the publication possesses a value, especially at the present time, as showing the struggles of the French parliament against the encroachments of the papacy, and its claim of jurisdiction in the face of the laws of the kingdom.

Original Papers.

THE PROSPECTS OF CHRISTIANITY VIEWED IN CONNEXION WITH THE PROGRESS OF CIVILISATION.

BY THE REV. PETER LORIMER,

Professor of Theology and Biblical Literature in the English Presbyterian College, London.

The half century of the race's life, which has this year begun its course, has been ushered upon the stage of the world's history amidst some of the most remarkable portents of coming change that men have ever seen. Not to speak of the recent political revolutions which convulsed the whole continent of Europe—and which, it is painfully evident, have by no means as yet exhausted their explosive force—how new and startling are the phenomena of religion which we see, especially in the churches of England and of Rome! How wonderful, also, are the new appearances which arrest our eyes in science, in art, in commerce, in colonisation, in the intercommunication of nations,—in a word, in all the powers and elements of civilisation and social progress! Mighty, indeed, are the energies of the new and unexhausted powers which are now entering upon the career of their world-moulding activity. The half century which has recently closed upon us, may be justly regarded as a time of vast and busy preparation for the half century now begun. It has been not so much a time of reaping as of sowing—not so much of expenditure of power as of accumulation of power—not so much a time of emptying out the mighty reservoirs of human energy and resources, as a time of filling in, of filling up, of filling full to overflowing. And now, to all appearance, has come the moment to open wide and full the sluices of these immense reservoirs, and to pour forth their waters over the face of the world, either to fertilise or to destroy.

It would be easy to show that the last generation has been such a time of accumulation and preparation, with reference to all the most potent elements of human civilisation. It has clearly been so in regard to religion—that most mighty element of all—with true religion to a great extent, and with false religion to an extent, we fear, still greater, particularly with the papal and the semi-papal systems, both in this country and in America. The same has been as evidently the case with science and the useful arts. Vast accumulations of natural knowledge have been amassed; old sciences have been revolutionised; new sciences have been created; and innumerable applications of scientific truth to practical purposes have been sug-

gested, and many of the most marvellous of them actually carried out. All the old elements, so called, of fire, air, earth, and water, have been compelled to serve mankind in ways and at rates of rapidity and productiveness never before conceived of. Commerce, too, has been mightily enhancing her resources, and girding herself with new strength for new conquests. It is but yesterday that the commerce of England achieved for itself freedom of trade; and, with a generous confidence in itself, conceded at the same moment to the rival commerce of the world, freedom of navigation in all the waters of the British empire. Colonisation, likewise, the daughter of commerce, has been laying, in the most distant regions of the earth, the foundations of new kingdoms and of the world's future empires. We have seen the most distant shores of the western continent and the vast islands of the southern hemisphere taken possession of by eager and enterprising myriads, and the old world of history emptying itself upon new worlds, whose history is just beginning.

Such are some of the vast preparations and accumulations of the powers and elements of change which the recent past has bequeathed to the use of the present; and who can estimate—who can prefigure to himself the effects of all these mighty agencies—religious, intellectual, and material—upon the destinies of the future? Who can doubt that this nineteenth century of our era, which has already brought forth so many marvellous births, conceals in its womb at this moment the embryos of births more portentous and amazing still?

How, then, does the Gospel stand in reference to all this? What are we to think of the prospects of Christianity in that wonderful future which is advancing to meet us? Will it still be able to keep its footing in the world? Is there no danger of these great changes, and others which the future will no doubt evolve, proving fatal to its moral influence and power? Will it be as able to prevail and conquer, in the coming new and strange world, as it has been able to do in the old familiar world of the past?

These are deeply interesting questions; and, happily, we are at no loss for a satisfactory reply to them. The Gospel is its own wit-

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ness. It carries in its own bosom the best of all vouchers, not only for its historic truth, but for its time-long perpetuity. We need no other guarantees for its prosperous and triumphant progress in the future, however new and strange that future may be, than those which it gives us in its own inherent characteristics. These are such as to show not only whence it cometh, but also whither it goeth. The Gospel not only writes its own Divine history, but prefigures its own prophetic destiny. Its own inward attributes predestinate its future as well as authenticate its past.

We are not now referring to that "sure word of prophecy," which in so many places and in so manifold forms assures us that the Word of our God shall stand for ever,—and "whereunto it is well that we take heed, as unto a light shining in a dark place until the day dawn," the day of the Gospel's final universal triumph. We allude to the *virtual prophecies* of that triumph which are contained in its interior qualities as a religion. It did not need to assure us in *express* terms of its own incorruptibility, as the seed of religious and moral life; we have only to consider what its other attributes are, as the seed of spiritual life, in order to feel persuaded that this additional quality is not wanting; and that to the human race in all its generations, as well as to the individual man throughout his whole life, it is not only the "good seed of the kingdom," but "*seed incorruptible*," the Word of God, which liveth and abideth for ever. Let us glance at some of these internal grounds of confidence and hope, with regard to the future prospects of the Gospel in the world.

1. The Word of the Lord abideth for ever, *in the evidences of its truth.*

Its evidences are valid and conclusive, not for one age or a few ages only, but for all ages alike—the latest as well as the earliest. The lapse of time can have no other effect upon them than to add to their force, and to enrich them with new confirmations. Assuming, which we are entitled to do, that the "historical evidence" can stand the test of the severest criticism at the present day, it is impossible that that evidence can be invalidated at any future time, however remote. Farther researches into antiquity might, indeed, totally destroy its credit, if it were already of doubtful quality; but as the case actually stands, such researches, however far pushed, can never bring into suspicion what is already historically certain, but can only add to the weight of the evidence already amassed. The Historical Evidence is thus not merely

indestructible, but, in some sense, cumulative. And all the other parts of the Evidences are clearly of this cumulative character;—the Prophetic Evidence—inasmuch as the longer time rolls on, the accomplishments of prophecy are multiplied the more;—the Internal Evidence, seeing that, as all experience shows, the longer and the more deeply the Scriptures are studied and compared, the more richly they yield up the deep-lying credentials of their authenticity and truth;—and the Experimental Evidence, too, inasmuch as the longer the world has the trial and experience of what the Gospel can do for it, and the Gospel alone, the more thoroughly it must be convinced of its Divine origin and power. Why, then, should we fear lest Christianity should lose ground in the world, when its evidences are not only indestructible, but ever increasing—keeping pace in their growth with time's quickest march, and gathering ever new force from the progress of human experience and research?

2. The Word of the Lord abideth for ever, *in its intimate adaptation to man's nature and relations.*

It is this profound adaptation to human nature, in its whole constitution and relations, which constitutes one of the most satisfactory credentials of its truth, and one of the most potent elements of its power. But this is a quality of the Gospel which no lapse of time, and no changes in the state of human society can in the least degree affect; for whatever man may come to be, in external situation and circumstances, and whatever he may come to achieve in science, in arts, in command of the world, he can never cease to be man—he can never put off or change his nature; and therefore, if the Gospel is adapted to his nature now, it must always be adapted to it; and if this adaptation has given it religious and moral sway over him hitherto, there is no reason why it should not continue to exercise this sway over him to the latest generations. His nature and relations were constituted by the Creator, at first, with a distinct reference to all the possibilities of his knowledge, and culture, and dominion over the material world. When God made man, he commissioned him to exercise dominion over all the earth—a commission which implied and included the acquisition of all the knowledge and art which were requisite to that end, and which could only be fully carried out by the assiduous and long-continued cultivation of all his powers. When men, therefore, shall have carried out this commission to its utmost limits, and shall have become possessed of all the knowledge and skill

which such an achievement will involve, they will have achieved no more than what their constitution and nature were framed, from the very first, to accomplish. The civilisation and progress of the remotest future can never surpass man's original destination and task. It will only exhibit the full evolution of what was planted in his nature, and the full accomplishment of what was devolved upon it, from the first. In a word, man will never be able to outgrow his proper nature and work, and as little, therefore, will he ever be able to outgrow the Gospel, which has so deep and perfect an adaptation to that nature and work.

3. The Word of the Lord abideth for ever, *in its capacity of entering into alliance and affinity with all human truth.*

Rapid as the progress of human knowledge has been in recent times, there is every reason to believe that in the future it will be immensely more so; and considering the deep interest which it is natural for men to feel in such knowledge, as the growth of their own faculties, the reward of their own researches, and the auxiliary of their social improvement and happiness, the prospects of Christianity would not have been of the most encouraging kind, if its spirit had been of so morose and exclusive a character as to refuse all alliance with such knowledge, and to regard it with jealousy and aversion, as a rival power. Still worse would have been its prospects, if what it teaches as Divine truth had been irreconcilable with human knowledge; and if men had thus been reduced to the necessity of choosing between what claimed for itself the authority of God, and what they had ascertained to be truth by the evidence of their own senses, and the light of their own faculties. It is easy to foresee, upon the supposition of such a struggle having arisen between Divine and human knowledge, which of the two must have lost ground in society, and in the end have been driven out of the world altogether; for it is impossible for men to believe in opposite systems, at least to believe in them both with equal sincerity, and to allow to them both an equal influence over their minds and conduct. But there is no danger of any such struggle arising, in point of fact. If Divine truth cannot be truer than human truth, so neither is it jealous of it, as though human truth might claim to be truer than Divine. It concedes to all truth that respect and homage which it demands and expects for itself from all truth. It allows to human knowledge its just degree of value and importance, while claiming for itself the prerogative of being the most important and valuable of all knowledge; nay, it even enters

into affinity with all the natural and historical truth which mankind has amassed, by reason of the religious relations and bearings and uses of such truth; for what is all natural truth, but truth having reference to the works of God in nature? and what is all historical truth, but truth relating to the providence and administration of God, as the Moral Governor of the world,—truth recording and elucidating the gradual unfolding and accomplishment of God's mighty world-plan? Thus these two grand departments of human knowledge—the heavenly and earthly—have not only the sympathy of a common relation to man's good, and of a common office to bless and to ameliorate, in different ways, the human estate,—they have also the still deeper and more sacred sympathy of a common relation to the honour of God, and of a common office to show forth, in different ways and degrees, the Divine glory. Never, then, not even in the remotest future, need they come into collision. Never will it be their own fault if their claims are set against each other in disastrous and unnatural array.

4. The Word of the Lord abideth for ever, *in the uniqueness of its power to educate and to develop the moral and religious nature of man.*

Admitting to the full the power of human knowledge to educate and to develop man's intellectual nature; and admitting, also, the tendencies of such intellectual improvement to ameliorate to some extent the ethical condition of society; we must still claim for Christianity the undivided and inalienable prerogative of being the only really powerful and efficient religious and moral educator of the race. It is the only Truth which speaks with stirring and awakening power to the human conscience, and which startles from its deep death-slumber the sense of God, and of invisible realities and relations, in the human breast. It is also the only Truth which reveals a new source of religious and moral life-power to humanity, and which brings the souls of men into such living connexion with the fountain of life and light, as ensures to them spiritual renovation, and the real regeneration of their whole moral nature. Mere secular civilisation and culture are no guarantee, not the slightest, for moral and religious progress. Philosophy cannot philosophise men into religion, and religion is the only valid and abiding ground of virtue. All history, ancient and modern, is full of testimonies to this effect. The world, then, to its latest hour, will be as much in need of the Gospel, as its religious teacher and moral educator, as it is now, or has ever been. It might dispense with its good offices, if it could afford to

dispense with religion and virtue; but as these will always be indispensable to the world's welfare, and to the very existence of society, and as, moreover, men will continue to the end of time to have the same religious and moral instincts deeply inwrought into their very being, we need not fear that the world will ever be able to dispense with the only true religion, and the only perfect code of morals.

5. The Word of the Lord abideth for ever, *in its design and power to consecrate and to sanctify all possible human progress, and to leaven, with its own spirit of holiness, the world's highest civilisation.*

The progress of mankind, however rapid it may be in the future, and however splendid its achievements and results, can never outrun the design and the power of the Gospel to penetrate all human progress with its own spirit, and to assimilate all its elements to its own genius. Our Lord himself spoke of the kingdom of God which He introduced into our world as a little leaven, which was to leaven the whole lump. However large, then, the lump may grow to be, however vast the mass of human sciences, arts, industries, improvements, conquests, may become, it will still remain his mind and purpose that his Gospel and grace should impregnate the whole mass. No matter, either, how different the future forms of civilisation and society may be, from what they are at present. No matter even if, in many respects, they should come to be the very opposite of what they are now. These differences will neither affect in the least the Gospel's appointed task and problem, nor hinder in the very least its power to work it out. It will still have the same right which it has now to demand that all human resources and culture and trophies should be consecrated to God's honour and service; for what measure so full of all these can men ever attain to, which they shall not have to owe to the goodness of Him from whom cometh down every good and every perfect gift? What can the human race ever have of earthly good which it shall not have received? Nay, will not the hour of its latest, completest triumphs—the hour of loudest congratulation, when it shall have succeeded in subduing to itself the whole earth, and in taking possession of the whole human inheritance originally allotted to it—will not that be also the very hour most sacredly due to the obligations of religion, the hour most due to the honour of Him, the Almighty Father, who gave to man so fair an inheritance at first, and of Him, the Lord from heaven, who redeemed the inheritance again, when justly forfeited, and

gave it back to man as the purchase of his own blood? Not till that hour arrive, then, will either the Gospel's claim or its task be exhausted, in relation to the consecration of all human resources and conquests. Not till that latest age of human history—the age of gold—will the Gospel's assimilating and leavening power be fully demonstrated. It will only achieve its last great triumphs when civilisation has wrought out its latest victories.

6. The Word of the Lord abideth for ever, *in the uniqueness of its power to preserve civilisation itself from sinking into corruption and being lost.*

The tendency of civilisation is to produce wealth—of wealth to produce selfishness and luxury—of luxury to enervate all the faculties—and of selfishness to breed social disaffection and discontent, to array the poor against the rich, the low against the high, the ignorant against the lettered. Hence social disorders, national decline, and the ruin of society. Hence the triumph of barbarism over civilisation, and the ultimate loss of sciences, inventions, and arts. All this has happened repeatedly in the world already, and might easily happen again. What society needs, to save civilisation from depravation and decay, is moral and religious health in its communities—the vigour of religious life and principle to set bounds to luxury—to make men alive to the duties as well as the privileges and advantages of wealth and superior knowledge—to teach mankind the obligations of patriotism, of philanthropy, and of religion. But how can the world's religious and moral health be preserved without the healing and invigorating power of the Gospel? The balm for the world's wounds is in Gilead—the world's only physician is there; and never, if the world desires to save, not merely its religion and virtue, but even its civilisation itself, can it dispense with that healing balm—can it afford to dismiss the good Physician.

What, then, are the feelings with which Christian men should look forward to the future, and go forth to meet it, in view of all these grounds of confidence and hope? Let us *be without fear* for the interests of the Gospel in that coming future—let us have no misgivings about its stability or perpetuity in the world, however old and however cultured the world may grow. The Gospel will never be distanced by the world's civilisation—it will always be in advance of every coming age. Let us rather cherish a *joyful confidence and expectation* that in proportion as the secular enlightenment and improvement of the race advances, the Gospel's influence and dominion will

advance with it *pari passu*—step for step. And while we are animated by this lively hope to abound more and more in every work of faith and labour of love for the diffusion of Christian truth, and the extension of the Redeemer's kingdom, let it also dispose us to look with complacency and approval upon, and to bear a cordial and effective part in the advancement of knowledge at large, and of all the useful and elegant arts. Of all the members of society, it is the men of Christian faith and hope and zeal who have most reason to desire and to labour for the general enlightenment and progress of the race. Whether viewed as the social effects of that Gospel which we love, or as important auxiliaries to its further advance—whether considered in relation to the glory of the Redeemer or the good of mankind—that enlightenment and progress of the race, in knowledge, and arts, and refinement, ought to be important interests in our eyes, and deserve to engage a liberal share of our sym-

pathy and efforts. For all the elements of civilisation are doubtless included in that comprehensive assurance of the Gospel itself, "we know that all things work together for good" to the church of God; and in those other still more comprehensive and all-embracing truths, that Christ is made "Head over all things" to his body the church; and that "He must reign till He hath brought *all* dominion and authority and power under his feet." Yes! absolutely *all* power and dominion on earth is destined to be brought into captivity, a willing captivity to the obedience of Christ; and among the rest, all the boasted power of knowledge, all the dominion over nature of science and art, and all the energies of human genius and invention. At His feet shall be laid devoutly all the resources of man's latest civilisation, and all its trophies, however proud and illustrious, shall be consecrated to Him, as Redeemer and Lord of all.

European Intelligence.

FRANCE.

THE YEAR OF JUBILEE PROCLAIMED BY THE ROMANIST BISHOPS—THE CAPUCHINS AT PARIS—FRESH DETAILS RESPECTING THE FALSE MIRACLE OF LA SALETTE—A PRIEST ABANDONING THE CHURCH OF ROME—PERSECUTIONS OF PROTESTANTS—A RELIGIOUS ASSEMBLY DISPERSED BY PHYSICAL FORCE—CIRCULAR LETTERS OF SEVERAL CHRISTIAN SOCIETIES—REPORT OF THE EVANGELICAL ALLIANCE OF LYONS.

THE YEAR OF JUBILEE PROCLAIMED BY THE ROMANIST BISHOPS.

—, France, March, 1851.

Your readers are perhaps ignorant that the year 1851 is particularly remarkable,—that it is an epoch especially precious,—a period exceedingly privileged. And why? you will naturally ask. What is it that distinguishes so greatly the year 1851 from preceding and subsequent years? Is it the Fair of the World, established at London? By no means; the Romanist bishops do not concern themselves about so trivial a matter; they are occupied in affairs infinitely more important! What? We have entered on the *jubilee year*! the holy year in which the papacy offers a general pardon to the Christian world! This is the great news which is pompously proclaimed by the bishops of Paris, Montpellier, Pamiers, and others, to their flocks.

To understand this act, it must be known that, in 1800, Pope Boniface appointed a jubilee, or a *full indulgence* to all pilgrims who should visit, during fifteen days, the churches of Rome. It was a suitable means of drawing into the pontifical city an immense multitude of travellers, and enriching the innkeepers, merchants, owners of houses, and, in a word, all the inhabitants of the Roman city. This jubilee was to take place only once every hundred years. As the mercantile speculation was good, and the Popes them-

selves drew great pecuniary profit from it, Clement VI. decreed that the jubilee should take place every fifty years. Subsequently, for the same reason, Sixtus IV. reduced to a quarter of a century the interval from one jubilee to another. The year 1851 brings one of those epochs in which the Roman church opens all the treasures of its supererogatory merits, and this is the subject which excites the enthusiasm of the papist bishops of France.

Many good people supposed that Rome had decidedly abandoned the system of *indulgences*, that shameful and detestable traffic in holy things which excited the indignation of Luther, and roused half of Europe in the sixteenth century. But be assured that Rome abandons nothing! She preserves scrupulously all her old superstitions, extravagant forms, and immoral practices; and if she is sometimes compelled to lay aside a part of her traditions, it is to resume them at the first favourable moment. So, in the present circumstance, the reverend prelates of our country promise seriously the complete pardon of sins, and a full indulgence to every individual who shall visit the churches, observe certain fasts, do alms, and especially confess devoutly to the parish priest! Truly, if the Romanists do not profit by so easy and convenient a means of tranquillising their conscience, it will not be the fault of the sacerdotal caste; for the priests open to them the gates of heaven at a very cheap rate. It is not

necessary now to make a pilgrimage to Rome; the clergy has proportioned its demands to the increasing weakness of the faith, and the Papists may gain an *indulgence of a hundred years* by visiting some churches in the neighbourhood.

The bishop of Montpellier, in his pastoral letter, gives an admirable description of the effects which he attributes to the jubilee. "What happens, dear friends, in the time of jubilee?" he says. "From one end of the world to the other there is an *immense silence*, in which each believer interrogates his conscience. It is a time of strict examination. . . . Everything conduces to this serious movement of hearts. The priest is, more than ever, at these blessed epochs, the man of all. Under the influence of his living and powerful voice enmities cease, reparation is made for acts of injustice, debauchery diminishes, and disorders are repressed. . . . Then, very dear brethren, the year of jubilee, when it dawns upon the Christian world, is the end of great scandals and the occasion of great conversions. It is the epoch in which is revived the spirit of piety, justice, zeal, &c."

This honest bishop has taken for realities the dreams of his imagination; for if we consider the religious and moral state of France, we shall find nothing like this poetical painting. The majority of the French do not know that we are in the year of jubilee, and attach not the least importance to it. Concerts, balls, worldly shows, and amusements of every kind, continue as usual; they have increased rather than diminished; and if Rome expects great results from her offers of full indulgence, she will be completely deceived in her hopes. The time of indulgences is for ever past, and the Roman Catholics themselves laugh at the pretended pardon of sin resulting from confession or visiting the churches.

Another matter, which has produced much sensation, is the project to establish

A CONVENT OF CAPUCHINS AT PARIS.

This enterprise of the clergy requires some explanation.

The revolution of 1789 had abolished, in our country, all the *convents for men*, and this prohibition had been maintained with vigilant care until the return of the Bourbons in 1814. It was, doubtless, a blow struck against full religious liberty; for if it pleases certain persons to enter a monastery, the political power has no right to prevent it. But the legislature thought it contrary to good order, the interest of the State, and general prosperity, that thousands of individuals, under pretext of piety, should live in laziness and effeminacy, at the expense of public charity.

Under the Bourbons of the old branch, and then under the reign of Louis Philippe, some convents for men re-appeared, especially those of the *Jesuits*. A monastery of Dominicans was also re-established, under the patronage of the celebrated *Père Lacordaire*, the most renowned of the Romanist preachers in France. However, there has been no mention till within these last few months of the re-establishment of the Capuchins, and it is strange that the priests should have chosen for such restoration the epoch of the republic.

No monastic order of past times has left a

worse reputation than the Capuchins in the memory of the people. These monks were profoundly ignorant, extravagantly bigoted, and their vestments disgustingly slovenly. They went from house to house to beg their bread, with cynical effrontery. Many were guilty of acts of revolting immorality, and instead of edifying the faithful, they scandalised them by their disorders. The name of Capuchin has become proverbial in France. "*You are a Capuchin*" is a gross abuse; it signifies, "You are an imbecile—a hypocrite—a lazy fellow—a man without personal dignity." What likelihood was there, then, that the priests would labour for the re-establishment of the Capuchins? But at the present time the clerical party dares everything.

Some political journals have energetically protested against the re-integration of the Capuchins at Paris. In answer to their attack, the organ of the ultramontanes, the *Univers Religieux*, has made an apology for these reverend fathers. The panegyric is curious. It would appear, from the *Univers*, that the need of the return of the Capuchins was generally felt. In effect, we have not sufficient poor and mendicants! It will be very useful and very agreeable for the Parisians to see fresh vagabonds exercising a privileged and *sacred* mendicity! The spectacle of their laziness will inspire in labourers the love of work; and religion will gain much by these idlers, who will levy taxes on the credulity of the people, already surcharged with imposts! The Capuchins, as the *Univers* attests, will preside over the interments of the poor population, and will *pray for the dead* who have not left enough money to pay for masses for their souls. What an admirable perspective! The dead will have the advantage of the prayers of the Capuchins, and the living will entertain these good fathers in all abundance of terrestrial good. Is it not an excellent exchange? and can the workmen of Paris pay too dear for the orisons of the Capuchins for their trespasses?

These fine reasonings of the Jesuit journal have not, however, convinced everybody, and it has been recently announced that the Archbishop of Paris had ordered the re-establishment of the Capuchins to be postponed, because of some threats from the *Red Republicans*. If I am rightly informed, these *red* men have said that they would burn the convent of the Capuchins, if it were opened in a faubourg of the capital, and Monseigneur de Sibour has deemed it prudent not to make the experiment. France will be then deprived of the presence of the Capuchins! But patience! Rome is persevering in its projects, and the Capuchins will re-appear at a more opportune period.

FRESH DETAILS RESPECTING THE FALSE MIRACLE OF LA SALETTE.

I mentioned, in my last letter, the appearance of the Virgin Mary to two little shepherd boys on the mountain of La Salette, near Grenoble, and some objections that have been made to this pretended miracle (p. 71). Since then, fresh details have come to my knowledge, and I must relate them, to show your readers to what a degree of abasement the Roman clergy have fallen. The first attacks on the miracle of La Salette pro-

ceeded, not from the worldly or unbelieving, but from the priests themselves. How was that? From the very simple reason that there was here a competition, a rivalry between ecclesiastics who equally wrought popular superstitions. In fact, at a little distance from the chapel on La Salette there were other chapels, *Notre Dame de Fourvières*, and *Notre Dame du Laus*, which had also the reputation of effecting prodigies, and drew a large number of visitors. But when the apparition of the Virgin had been proclaimed, what happened? Many pilgrims ran to the new chapel, and the old ones were deserted. You may easily conceive that the priests of Fourvières and Le Laus, who formerly gained large sums of money by the concourse of visitors, have manifested a lively irritation and bitter jealousy on seeing themselves abandoned. What, then, have they done? They have tried to discredit the miracle of La Salette, in order to bring back the crowd of pilgrims to their own chapels. They have questioned the little shepherd boys, have drawn from them a confession of their lies, and, armed with this confession, they have published in the journals that the apparition of the Virgin was an imposture, an extravagant story, a ridiculous fable, &c.

What a scandal and disgrace! We see, in this affair, priests against priests, bishops against bishops. And why? For a mere question of pecuniary interest! It is absolutely the same thing as that of two manufacturers, or of two merchants, who are engaged in the same species of commercial operations, and being in competition with one another, try to run each down in order to get more profit. Will the ministers of Rome never blush at their ignoble cupidity? Will they never cease to present scenes of rivalry, in which each boasts of the miracles of his parish, and attacks those of another, as though he were engaged in a mercantile conflict?

That which is most deplorable in all this is, that infidelity finds in these conflicts fresh weapons against religion. I have before me a political journal, entitled, *Le Patriote des Alpes*, and printed at Grenoble, which contains some cruel scoffs at holy things. The editor plainly charges the priests with being *pilferers, impostors, and thieves*; he says they ought to be punished according to such and such articles of the penal code, for having extorted, by their disgraceful frauds, much money from a credulous people. This journalist imitates the pleasantry and style of Voltaire. Thus terminate the false and covetous inventions of Rome: impiety and scepticism gain all the ground lost by the papacy.

A PRIEST ABANDONING THE CHURCH OF ROME.

There are some men, however, who, being more serious, do not fall from Romanism into infidelity. I will cite, among others, *M. Massiot*, formerly engaged in the service of the papal church. He was a vicar at Paris, in the parish of *l'Abbaye aux Bois*. *M. Massiot* enjoyed general esteem. His integrity, piety, and pure and honourable character were disputed by none. He had made more progress in learning than is usual with French priests. Suddenly this eccl-

esiastic quitted his post, renounced all the advantages he derived from his situation, and declared that he no longer felt himself in a state to officiate at the Roman communion. What change had he then experienced?

The history of his inner life is not yet known to the public. *M. Massiot* contented himself with the publication of a letter, in which he gives, with much clearness and force, the reasons which have led him to renounce popery. He condemns the errors and faults of the Pontiffs of Rome. He charges them with having forbidden the common people to read the Scriptures, as though the Holy Word were a dangerous and immoral book;—with having taught the foolish dogma of transubstantiation, which changes the holy sacrament of the supper into a sort of magical and mechanical operation;—with employing in worship an unknown language, notwithstanding the commandment of the apostle Paul, and the elementary rules of good sense;—with imposing on the priests celibacy, which is contrary to the laws of nature, and is continually causing sad scandals;—with authorising the adoration of the Virgin, which is a revival of ancient idolatry;—with sanctioning bloody persecutions, as if the truth could not be defended with spiritual weapons, &c. In brief, *M. Massiot* reproduced, in different terms, all the reproaches which have been cast on the papacy by the disciples of our glorious Reformation.

Nevertheless, this ecclesiastic adds that he has not entered into the Protestant communion, and seems to think that the confession of faith of protestantism is not supported by the text of the Bible. *M. Massiot* not having explicitly stated his objections, I am ignorant in what they consist. But it is certain that his controversy resembles that of Protestants. May he, by the blessing of God, make fresh progress and freely range himself under the standard of the Reformed churches!

PERSECUTIONS OF PROTESTANTS.

Since my last letter, acts of persecution against our evangelists, colporteurs, and even the pastors of our national establishment have redoubled. I will only mention some instances which will show how little religious liberty is understood in a country which boasts of its republican Government.

M. Regamey, a colporteur employed by the Evangelical Society of Geneva, was cited, in the month of July last, before the tribunals, on the charge of distributing controversial tracts, particularly those of *M. Napoléon Roussel*. The accused, not appearing, was condemned, for contumacy, to a heavy fine and a year's imprisonment. Evidently, *M. Regamey* could not submit to such a severe and unjust sentence. He made opposition to it, and appeared last month before the Court of Assizes of Dragnignan (department of Var). The punishment was mitigated, it is true; the colporteur, however, was declared guilty by the jury, and condemned to a fine of 200 francs and two months' imprisonment.

According to this singular judgment we shall no longer have the right of distributing controversial writings. The priests will be able, without any obstacle, to publish the most atrocious

abuses of protestantism, and we shall not be able to reply to them! The attack will be permitted, and not the defence! We shall be forced to bend our neck and keep silence under the incessant calumnies of our adversaries! Excellent system, in truth, for the agents of Rome, who would have the privilege of alone speaking, and who would triumph without much expense of logic.

Another incident which has marked this trial, is that the public accuser demanded the *huis-clos* (or private trial), on the ground that publicity to the debates would endanger morals. It is a thing completely unheard of in such affairs. The *huis-clos* is an exception which is only demanded in the heaviest cases of immorality. Well! are our controversial works immoral? Was there any danger in reading them before a public audience? Would the modesty of our judges and hearers have been wounded, if our anti-Romanist books had acquired a greater notoriety? Certainly not; but the aim of the Procureur of the Republic is easily understood; he thought, by a *secret* trial, to keep from the people a knowledge of our arguments against popery, and to make the ignorant think that Protestants attack good morals. Always the same tactics and the same means of dissimulation and fraud.

In the department of *La Haute-Vienne*, an evangelist has been arrested by the gendarmes. On asking the cause of his arrest, he is told, "*the Protestants are Socialists.*" Beautiful and honest invention of the priests! Protestantism and socialism are *one*! A colporteur distributes the Bible; he is a Socialist! A minister of the Gospel proclaims redemption by Christ; he is also a Socialist! If Luther and Calvin, Cranmer and Knox, were to return to earth and preach in France, they would be taxed with socialism, and put into prison! What do you say to this mode of combating the Reformed faith? Do you not admire the prodigious fecundity of Roman calumnies? In the sixteenth and seventeenth centuries our fathers were persecuted, exiled, exterminated as *enemies of kings*; now, we are vexed and incarcerated as *enemies of society and property*. To-morrow, if another revolution should break out, we should be pointed out to the wrath of the people as *enemies of liberty*. *E sempre bendè!* With aggressors so subtle and inventive we can never hope to live peaceably.

In the department of *Les Deux Sevrès* the academic council has recently decided that Protestant children in a *mixed school* shall not be permitted to bring their catechisms. Consider the great enormity! A Protestant catechism in a school frequented by Romanist children; this would be a pest, a kind of moral cholera, and the grave counsellors of Poitiers have resolved that the Protestant catechisms shall not be admitted. This measure is more ridiculous than odious, more foolish than intolerant, and ought to inspire more contempt than indignation.

But another event has taken place which much more claims our attention. I speak of

A RELIGIOUS ASSEMBLY DISPERSED BY PHYSICAL FORCE.

I give the principal circumstances.

A large number of the inhabitants of the commune of *Montjavoull*, among whom are many members of the municipal council, addressed, about six months since, to the consistory of the Reformed National church of Paris, a petition, in which it requested the opening of a Protestant school and the establishment of evangelical worship. The consistory, with perhaps excessive circumspection and prudence, did not judge it suitable to grant immediately this request; it required a guarantee that the minds of these citizens were serious and settled.

The inhabitants of Montjavoull did not suffer themselves to be discouraged by this delay. They wrote pressing letters to the consistory as well as to the committee of the Protestant Society of Primary Instruction, and even sent to Paris a deputation, that their intentions and wishes, and the sacrifices they were prepared to make, might be better explained. Further, they requested at their own expense a Protestant teacher, being fully determined to shake off the yoke of Romanism.

Convinced, at length, of the sincerity of their resolution, the consistory of Paris delegated, on the 9th of February last, one of its pastors, M. Rouville, with the mission of holding a religious assembly at *Montjavoull*, a village situated in the department of *l'Oise*. M. Rouville arrived at the commune, and, conformably with the text of the law, presented himself before the mayor to make the declaration. "I will never permit such a thing," says the mayor. "Mon-sieur," replied the pastor, "I am not come to you to ask permission, but simply to give you notice that I shall hold a religious meeting. I wish to exercise a right which the laws guarantee me; I wish to discharge my duty as a minister of the Gospel, and a pastor delegated by the consistory of the Reformed church of Paris." To this address the mayor did not answer a word.

M. Rouville then went to the place prepared for worship. It was a large barn, in a court surrounded with walls. Three hundred persons at least were assembled. Although the greater part of the assembly was compelled to remain standing, perfect order reigned. The assembly listened with deep attention and serious interest to the evangelical religion, which had been presented to them under such false colours. They appeared impressed especially by the simplicity of the Protestant worship, and by the fraternal exhortations of the pastor, who had taken for a text, "I am not ashamed of the Gospel of Christ, which is the power of God to the salvation of them that believe."

But during this time what was the mayor of Montjavoull about? This magistrate, as ignorant as fanatical, excited probably by the priests of the commune, had called together the national guard, and, preceded by drums, he made three summons in the place of worship, as though he were dispersing an *émeute* in the street. The pastor answered him calmly, "I have made the declaration required by the law; I am in the exercise of my right, and I will not cease from preaching the word of God until I am compelled by physical violence." The mayor was a little disconcerted by this resistance, and retired.

Some moments after, however, eight national guards, armed with muskets, conducted by an officer with drawn sword, and preceded by a drum beaten as in the hour of battle, entered afresh the assembly. The pastor entreated the assembly, in the name of the Gospel, to remain in peace. Then the officer declared that he had received orders to take the place by force. M. Rouville, perceiving that he could not pursue his duty, descended from the pulpit, stating that he was going to draw up a report respecting what had happened. About forty inhabitants put their signatures.

Thus a religious assembly, presided over by a pastor of the National church, has been violently and brutally dispersed by force of arms. It was a repetition of that which had been done against the Protestants in the worst days of the reign of Louis XIV. M. Rouville addressed a detailed report to the consistory of Paris, who, justly indignant, made energetic appeals to the Ministers of Worship and of the Interior. These statesmen, if the last accounts I have heard on this affair be correct, have felt that the complaints of the Protestants were just, and given orders not to hinder the preaching of the national pastors at Montjeuville. It would have been right to do something more. The mayor, who committed such a flagrant outrage on religious liberty, should have been ignominiously deprived; but the Government is too complaisant to the priests to afford to Protestants complete reparation.

CIRCULARS OF RELIGIOUS SOCIETIES.

Our different religious societies are preparing to celebrate their anniversaries at the end of April. The approach of these general assemblies inspires redoubled activity, and they have sent to all the pastors of France circulars in which they show their wants, their plans, and their hopes. The *Protestant Bible Society of Paris*, the most ancient of our religious associations, says to its friends, "The passions have been inflamed by political revolutions. At what period has it then ever been more necessary to circulate the Book which has so much authority and efficacy to regulate the human will? It is a long time since our faith was attacked with so much ardour by those who charge it with being erroneous and contrary to the Gospel. At what period has it been more urgent to put into the hands of all our brethren the Book in which they will find the best weapons with which to defend

themselves triumphantly?" The *Protestant Society of Primary Instruction* addresses a pressing appeal to all the true disciples of Christ; it proves by solid arguments that the *mixed schools* are dangerous to our faith, fatal to the education of the rising generation, and that it is absolutely necessary to have everywhere *schools strictly Protestant*, which may give to our children lessons in conformity with the word of God. The *Central Protestant Society of Evangelisation* announces that it is especially occupied with the work of preparing for our churches a great number of spiritual guides. It is very positive that we want pastors, and that many flocks seek in vain for the ministers which they need. The *Evangelical Society of France* shows the pecuniary embarrassments which press upon it. Its field of activity enlarges and extends itself daily, and its resources are not proportionate to the increasing demands of the work. The *Religious Book Society of Toulouse* has published a second appeal, in which it says, "The different political parties and the Socialist schools have money to inundate France with their publications. Must it be confessed that piety alone has no money for its publications? Where, then, would be our faith? and what could we expect for the future? . . . After having deplored the evil, let us learn to make generous sacrifices for the accomplishment of good. . . . The most humble donations will be received with gratitude."

I will not conclude this letter without presenting to your attention also the last

REPORT OF THE EVANGELICAL ALLIANCE OF LYONS.

It is in all respects an interesting and edifying document. The principal question discussed in its fraternal conferences is this, viz.—How are *truth* and *charity* to be united? By what means may the fundamental principles of the Gospel, and at the same time the precept of fraternal love, be maintained? Some very judicious remarks have been made on this problem, which is one of the most important of our age. Charity which sacrifices truth is no longer charity; and truth which violates charity is no longer truth. The two terms of the question are equally indispensable. God grant that the Christians of the nineteenth century may learn never to separate that which the Lord has united.

X. X. X.

VISIT TO THE NORTHERN CHURCHES, CONSISTORY OF ST. QUENTIN, DEPARTMENTS OF L' AISNE AND LA SOMME.

ANECDOTE OF FENELON—TEMPLEUX—HARGICOURT—NAUROY—CONVERSATION BY THE WAY—ST. QUENTIN.

Rheims, Feb. 12th, 1851.

Mr. Editor,—Before I engage you to accompany me on a visit to the churches of the north of France, allow me to remind you of an anecdote current amongst us, sung by our poet Andrieux, and, no doubt, familiar to you; an anecdote of historical origin, but, probably, not free from legendary embellishment, on account of the remote period to which it refers, but which I will give you as I have often heard it repeated.

The good Archbishop Fenelon, expelled from Court as the reward of his tolerant and liberal views, and banished to his diocese of Cambray, used to spend his time in unostentatiously visiting the families, both Protestant and Catholic, comprised in his episcopal province. With the former he entered into friendly dispute, hoping to recover them to the fold of the church, by dint of fair argument, or by expedients better still. In a Protestant family at Wallincourt he was

especially interested; poor people they were, whom he aided in times of distress, and laboured assiduously to convert. This family he found on one occasion deploring the loss of Brunette, their cow, and principal means of support. Returning the same evening to Cambray, the archbishop met with the fugitive animal in a wood through which his road lay, and immediately drove it back to its owners, who detained him for the night in their lowly abode, full of gratitude towards a religious enemy so good and so kind. At the break of day on the morrow, Fenelon prepared to take his departure, but before leaving, once more implored the father of the family to be converted, and live; the discussion continued some time, till at length the archbishop inquired of his host, "Where was your religion before Luther and Calvin?" "In the hearts of Catholics like yourself, monseigneur," replied the young cheerful voice of a child, twelve years of age, from the bed on which he still rested, and who had been listening to the conversation unnoticed. "You may be right," said the archbishop, embracing him with emotion, "and for the future we will not talk of what severs, but of that which binds us together."

With this child's great-grandson let us, Mr. Editor, commence our tour. His name is Martin; he is a fine old man, with a long white beard, for many years possessed of considerable property, but now reduced to a state of extreme destitution; a member of the general consistory of St. Quentin, one of the most zealous and honourable elders at Templeux, who was my right hand in the church there, and the constant companion of my excursions to neighbouring churches.

I will not detain you with any lengthened account of TEMPLEUX just now; I said enough on the subject in October, 1848,* when I spoke of the wretchedness and distress of this long-deserted little flock, to which it has pleased God to render me in some measure serviceable, during a six years' residence amongst them. Thirty of the members emigrated, two years ago, to North America, and the total number of Protestants left may be about 600, including two or three branch stations, and also the children. The school at Templeux, for which you kindly sent me assistance, remains in the same state of temporal need and spiritual prosperity. There are only one or two pious families in comfortable circumstances in this village, on whom devolve all the expenses of the church; and, once for all, when we speak of persons in comfortable circumstances, we mean those possessed of from 5,000 to 10,000 francs, who have yet to work for their living. A female committee meets every Sunday, for the purpose of visiting and relieving the sick; and the same parties assemble during the week, to make clothing for the poor. M. Fosse, the pastor who has taken my place at Templeux, is an educated and well-disposed young man.

The first church we arrived at on leaving the village, is HARGICOURT, a full quarter of a league from Templeux, in the department of l'Aisne, (Templeux is in la Somme). This church, one of the largest in the north, numbers nearly 800 Protestants in the community; and with two

important stations, containing a population of about 400 souls, is quite sufficient to absorb all the energies of one pastor. The manufacture of stuffs employs almost the whole district. Two pastors minister to the church, MM. Gambier and Boissonnas; the former, a man getting into years, was born in the village, where he afterwards became a manufacturer. He never entered on a regular course of study, but being called to the knowledge of the truth, at a period when the Gospel was not preached in the authorised pulpits, renounced the world, and devoted himself to the work of evangelisation. Gifted with a vigorous and intelligent mind, full of courage and faith, and rich, to a remarkable degree, in natural endowments, he was ordained to the sacred ministry, some eighteen years ago, by pastors of different denominations, and erected a chapel in his native village, which was attended by more than three-fourths of the Protestant population of Hargicourt. It is difficult to account for M. Gambier's escape from the influence of that fatal law, "no man is a prophet in his own country." M. Gambier was for many years an agent of the Evangelical Society; but joined the National church some time since, during the too brief ministry of M. Pédézert, and is now employed by the Central Protestant Society. He cannot be said to have any ecclesiastical principles, properly so called; regarding the National church as a valuable institution in times of dispersion, but determined to quit it the moment a mercenary spirit shall enter. Few labourers have been blessed as this brother has been, and we have not a church but exhibits some beneficial result of his *irregular* ministrations. His more youthful colleague, M. Boissonnas of Geneva, is official pastor; he succeeded M. Pédézert, (editor of *l'Espérance*, now professor at Montauban,) and is not at all deficient in preaching talent. He and his young partner have done much towards improving the spiritual condition of a church, visited by many sectaries during the last twenty years, long a scene of division under the influence of rationalism, and now, for the most part, deeply engaged with political questions. Hargicourt has a Protestant public school.

NAUROY, a league and a half from Hargicourt, not far from the source of l'Escaut, and near the high road from St. Quentin to Lille, is an important village, with a small Protestant population of about 200 souls. It owes the first revival of its attachment to the principles of the Reformation, and the truths of the Gospel, to some English officers at the time of the invasion, who being quartered, by a providential arrangement, at the house of one of the principal Protestants of the place, exerted a beneficial influence over him and his family, and after their departure sent him a number of Bibles and tracts, the first that they ever recollected having seen there. Different pastors settled in quick succession at Nauroy, and left it almost unheeded, till M. Louis Vernes, the present pastor, arrived, nearly ten years ago. From that moment every thing seemed to revive. The outward and visible kept pace with the spiritual development of the church,

* *Evangelical Christendom*, vol. ii., p. 300.

its chapel was restored, a handsome school-house was built in the chapel court, the good work being sustained by considerable sacrifices on the part of the pastor, whose example was followed, first by his own parish, and then by the community at large. While he was indefatigable in visiting his extensive parish—many of the stations being at a distance of two, four, seven, nine, and fifteen leagues—M. Vernes also found opportunities of evangelising the neighbouring Roman Catholic villages, and has already made a beginning at Crèvecoeur, Viancourt, Fonsommes, and Grand Fresnoy. He it was, too, who founded the *Society of the North for Evangelisation*, and who, to this day, has been its energetic and devoted secretary. Nanroy has consequently become, for a time at least, notwithstanding its real insignificance, one of the most interesting places in the north. Its present incumbent is about leaving, the consistory of Pau having called him to take the pastoral oversight of Batignolles. It would, I am sure, give you great pleasure to visit some of these stations; you would find individual religion tolerably advanced, and in many villages meet with really interesting young people. Cochet, the missionary at Hebron (South Africa), came from this district, where his father and family still reside.

We now pass on to St. Quentin, a distance of three leagues, and may do so either on foot—by far the most agreeable method of travelling, if not alone, and the weather is fine—or by diligence, the most expeditious; or in one of the heavy, uncomfortable, spring carts belonging to every factory in the country. Cramped and weary it bears its passengers along, but, so well has habit accustomed us to the inconvenience, we think little of it; and as it is piled up at the back with boxes and baskets full of silk and woollen goods, we climb up three or four, and pass the time in singing and conversing on the state of the church.

"What a difference a few years have made!" exclaimed brother Martin; "once there was only a single pastor for a whole district, and now we might call on three or four in the course of a day. I recollect the time when M. Matill of Hargicourt, M. Colany of Semé, M. l'Archevêque of Wallincourt, and M. Durell of Quiroy, were the only pastors in the north; now, the two former are dead, the two latter grown old, and their churches divided amongst two, three, or even four pastors."

"Do you think there is more religion now than there was then?" "I should say not, for when I was young, no one neglected public worship, either parents or children, and people would rather go to church with unblackened shoes than black them on Sunday. The Sabbath was then carefully observed, but now, alas, you know how it is observed. No young girl was then seen at the dance, or youth at the tavern, and now—"

"Yes, now our church elders spend their Sabbaths playing at cards in those places of ruin. But to what do you attribute this general decay in faith and morals?—You do not know?" "To people having more spirit," replied a third party, laughingly. "Perhaps so," I answered; "it would not be the first time evil has been

done to prove strength of mind; that idea is as old as the fall. It was to acquire more knowledge, and show that they understood their own interests, that our first parents ate the forbidden fruit, yet I suppose these original *esprits forts* would hardly be held forth as an encouragement to those of our own times. You have already admitted yourselves, that those were the best days, when you were happy, because pious, and that just in proportion as piety disappears, affairs deteriorate, labour is badly paid, families are disunited, &c."

Conversing in this way, we reach St. QUENTIN. The late pastor of the church, M. Ch. Bastie, made protestantism respected in this town. Rather a public man than a pastor, M. Bastie, without neglecting the cure of souls, stood forth chiefly as a representative of reform amongst a population who ill understood it. Great as a preacher and controversialist, intelligent and erudite, original and brilliant in conversation, firm in purpose, with a dash of the sarcastic, perhaps sometimes even of harshness, in his mode of expressing himself, combining qualities rarely united in the same individual, he gathered round him a numerous band of adherents and admiring friends. He was nominated president of the Royal Academy of St. Quentin; and when the Republic was proclaimed, the advocate of advancement and progress, he resisted the re-actionary spirit by which he was surrounded, but opposed at the same time in the clubs, with great intrepidity, the doctrines of anarchy which would fain have displaced that of liberty. He published, at this juncture, a remarkable pamphlet, entitled "*La Démocratie et la Religion*," which would have commanded still greater attention had he appended his name.

His successor, M. Th. Giural, is an exemplary pastor; he has not M. Bastie's genius, but is a better pastor; his preaching, full of unction, is also energetic, and on more than one occasion has he given the civil authorities to understand, that he is not the man to yield to its encroachments, or recede before its unjust assumptions.

The church, a very interesting one, is composed of heterogeneous elements, English and French, rich and poor, country people and citizens, yet forming one well-compacted body, ready to labour in concert for the attainment of a common end. St. Quentin contains 24,000 inhabitants, 800 only of whom are Protestants; it is, however, a liberal city, the civil authorities respecting liberty and equality in matters of faith; none but functionaries from other parts, or representatives of state, interfering maliciously, one might almost say absurdly, in affairs which do not concern them. I will mention, as an instance, a domiciliary visit to which I was subjected at Templeux, because the numerous proofs in my Dictionary of the Bible, printed at Paris, were considered suspicious by the official whose business it is to examine political pamphlets. A strict search, lasting six hours, was made one Sunday evening, by seven mounted gendarmes, in the school of San-court, where the children were learning to chant under their master's superintendence, and has again just been repeated at St. Quentin, even in the Protestant church, and at the time of public

worship, to discover—I cannot tell what—something that was not to be found, probably controversial pamphlets.

St. Quentin is the chief seat of the consistory of that name, which includes the departments of l'Aisne (six churches), and la Somme (three churches). You are aware that the precedence is not given to place, but to person—the pastor who has sat longest in the consistory presiding by right. The three last presidents were MM. Colany, Bastie, and Vernes. The president's influence may be considerable, but of prerogatives he has scarcely any. He is, in fact, a kind of agent, whose letters to the Minister of Worship have merely a documentary value, except as emanating from the consistory itself, the sole seat of authority.

At seven leagues east of St. Quentin, we again meet with a cluster of churches, but whose interest is, unhappily, rather derived from what they have been, than from what they are now. It is M. Colany's church, divided amongst three pastors, LEMÉ (M. Cailliatte), LANDOUZY (M. Charles), ESQUÉHÉRIES (M. Berthe). From this little group the missionaries to South Africa, Lermue and Bisseux, and Mesdames Lemue and Daumas, went out. Going over this ground, we perceive at once that it has long been carefully cultivated; some of the elders are men deeply versed in Scripture truth, devoted, active, zealous, and intelligent, capable, in event of the pastor's absence, of assuming his office, and discharging his duties well. Three brothers especially, manufacturers, MM. David Labbez, have been instrumental in recovering their church from the state of almost utter desolation into which it had fallen; and of constituting the district a centre of piety as well as of amazing industrial energy; being privileged to see, and enabled to recognise the blessing of God on their efforts. The three pastors hold avowedly evangelical sentiments:—M. Charles, an Independent of long standing, was for many years engaged in evangelising the midland districts of France; M. Cailliatte is well known in England; and M. Berthe, the youngest, belongs to the most advanced and liberal of the orthodox parties. Lemé numbers about 1200 Protestants, including its stations, Landouzy 600, and Esquéhéries 500.

There are yet other Protestants dispersed over the department of l'Aisne, as far as Ham and Soissons, but all connected with the church of St. Quentin, excepting, indeed, the large church of Monneaux, which belongs to the consistory of Meaux, and numbers 400 Protestants. The Baptists in the neighbourhood of Channy, la Fère, and Laon, are few in number, and have no

regular communication with the Protestants of the National church; the principles of the Evangelical Alliance have not yet reached them.

In the department of la Somme, omitting Templeux, to which we have already alluded, and which is at its eastern extremity, there are the churches of Amiens and Contay. AMIENS contains from two hundred to three hundred Protestants; the western stations are a fraction more numerous. Pastor Rossier, of Lausanne, has laboured here with untiring zeal for some years, and has mainly contributed to raise the church from the apathy and languor into which it had sunk. Four leagues north-east is the village of CONTAY, which, evangelised some twenty or thirty years ago, has become the rallying point of a little Protestant company, scattered through three or four of the surrounding villages. Four or five hundred Protestants are there collected, under the spiritual superintendence of Pastor Goulard, a young man of talent, and a good preacher, who is ably seconded by his excellent wife, an English lady of great worth, and much loved by his parishioners. The fortress of Doullens is in the parish of Contay, and was accessible even when political offenders lay there, more particularly our co-religionists Barbès, Rieger, &c.

We have now traversed the consistory of St. Quentin, rapidly, it is true, being unable to remain long at any one point; and, staff in hand, the knapsack thrown over the shoulder, set off on foot from Contay to Albert, take a conveyance to Péronne, and having called there on one or two true-hearted brethren, enter on the high-road to Templeux, where we arrive at ten in the evening; to leave it again, if it please God, the following month, on a visit to other churches in a different direction.

The consistory of St. Quentin contains, according to the most moderate calculations, from 7,000 to 8,000 Protestants. It has been distinguished, for some years past, by its steadfast orthodoxy, as well as liberality in ecclesiastical affairs. It has witnessed times of revival, has active and enlightened pastors, much external vigour, powerful and practical preaching, and great have been the efforts for the improvement of its industrial population.

What has been effected by it all, at present? Little, indeed, it must be acknowledged. But what will be accomplished? We cannot tell; but are confident the seed can never be lost, and that, in due time, it will spring up into life.

Farewell, Mr. Editor,

Your very affectionate brother,
J. A. BOST.

ORLEANS ORPHAN ASYLUM—ROMAN CATHOLIC OPPOSITION TO EVANGELISATION—EVANGELICAL ALLIANCE.

Orleans, January 13th, 1851.

We have at the present moment 61 orphans, and every month new inmates are proposed. We desire, above all things, to be in a position to admit a larger number *gratuitously*, because it is just this class, destitute of protection, which has the greatest need of our fostering care. But the debt still pressing heavily on the committee obliges us to act with circumspection.

Yet it will not be long ere this debt is discharged; our president, M. Jean André, who has been called to his rest, and with whom you were, perhaps, acquainted, having bequeathed us £180, leaving a deficiency of only £325; and I am confident that, prosecuting our good work with perseverance and faith, the blessing of God will accompany and conduct us to a successful issue.

I will send you our latest report in a few days.

True, the work of evangelisation progresses amongst us, but you would hardly credit to what an extent infidelity and materialism prevail now in France. The result of which is, the acquisition of renewed and increased influence over Government, on the part of the Roman Catholic clergy, who exert it to the utmost for the hindrance of the distribution of Bibles, and the free exposition of the Gospel of Christ. *Socialism* appearing in an evil hour in France, they seek to neutralise the beneficial effects of the truth by classing our evangelising labourers with *Socialists*; but the Lord is mighty, and will triumph over the enemies of his Gospel: only let us prayerfully work in faith, and out of love to the souls of men.

I know the Evangelical Alliance well—it is making way in France. The union of Christians of every denomination in one bond of brotherly affection is a noble work, but one the redeemed have too much overlooked; and yet the blessed Saviour tells us, "*Love one another as I have loved you*," and is it not his own

prayer, "*Neither pray I for these (the apostles) alone, but for them also which shall believe on me through their word: that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.*"

Yes; it is by the union of God's children a careless world will become a thoughtful one; at length believing that Jesus Christ was sent by the Father to seek and to save those that are lost. Let us pray for such a Christian union; break down the walls of separation which hold us apart; and labour conjointly in every effort for the glory of God and the salvation of man. I should much like to be present at the great meeting of the Evangelical Alliance in London, next May [August]; but fear my health will prevent it.

Adieu, dear Sir, the blessing of the Lord rest abundantly on you and yours; and believe me ever, in Christian love,

Your attached,
P. ROSSELOTY, Pastor.

BELGIUM.

PROGRESS OF RELIGION AND THE REFORMATION.—No. IV.

NESSONVAUX—SATISFACTION OF THE PEOPLE WITH THEIR RELIGIOUS REFORM—VERVIERS—LIZE-SERAING.

North Shields, March 17, 1851.

The work at Nessonvaux, begun in 1845, has since that period been of the most satisfactory character. A handful of converts, first impressed with the value of the Gospel by means of Scripture reading, became, under the teaching of Mons. Girod of Liège, as we have seen, united together in a little congregation, and received, in 1847, from the Société Evangélique Belge, a pastor of their own choice, Mons. Cornet Auquier, a native of la Bouverie, one of the fruits of Girod's earlier ministry, and a student of nearly eight years' standing at Geneva. It is thus now little more than three years since that flock was organised, and we found it last November amounting to about 250 in regular attendance, governed by a minister and eleven elders, and enjoying all the blessings of a church in which the pure Gospel is preached and its ordinances faithfully administered. In company with Mr. Urling and Mons. Auquier, I visited a number of families, holding many conversations with the people on religious topics. In the village, which skirts the base of the mountain, reside the greater part of those who formed the original nucleus of the little congregation; and it was delightful to hear, from their own lips, the story of the rise and progress of that local reformation to which they are as cordially and devotedly attached as were the early Protestants to theirs. Here was shown the house where the first meeting for worship was held, still possessed by the same occupants, whose lives are described as a pattern of Christian faithfulness. From yonder *estaminet* issued the rude multitude who, by din and tumult, sought to drown the sound of the Gospel. There still lives the village schoolmaster, whose zeal fomented the popular violence,—and see, with

leathern apron, tall figure slightly bent with age, and head white as snow, the venerable man, a gunsmith by trade, whom his pastor emphatically calls *the* elder, because he is at once the oldest man, the oldest convert, and the oldest member of the consistory. In yon cottage on the hill lives the man who penned the letter inviting the first Gospel sermon, and behold here is the well-worn Testament from which the venerated pastor preached. The interest involved in all the objects to which our attention was thus called, joined with the evidence that everywhere met our eyes of the healthy spiritual condition of this Christian people, made our visitation tour at Nessonvaux one of the happiest occasions of my life.

In one of the cottages, after a profitable conversation with the owner, who had been described to me as in former times one of the most superstitious of his class, I happened to observe on the chimney-piece a brazen crucifix, and pointing to it, I asked how he could allow such a popish symbol to remain in his chamber. "It is not mine," was his reply, "I have only given it house-room for an hour or two, at the request of a poor woman, who left it here along with some goods, and who is to return for her property in the evening." "What, then," I asked, "have you made of the images you formerly possessed; are they still in existence?" "It is long since I have seen any of them," said he; "but I believe my old crucifix, if not burnt, is in the garret." I requested him to make me a present of it. "You will not think it worth your acceptance," he said, "it is only a piece of painted wood." He brought it, however; and as he entered the room, holding the rude little image head downwards, "I found it thus," he said, smiling, "in

a corner covered with cobwebs." I brought it away with me, and keep it as a curiosity, beside two other discarded images of a more expensive kind, which were kindly presented to me by their former worshippers, to whom they had for some time been no better than *Nehushtan*, a piece of brass.

We found here prevailing an intense and enlightened hatred of popery. The people feel towards it as they would towards some gigantic tyrant, from whose grasp they have been rescued, and whom they still contemplate, not without dread, as like "Giant Despair" he sits grinning diabolically upon them from his cavern. The news had just reached the district of the way in which London had been moved on the 5th of November by the late papal bull, and the interest evinced by the people in this matter was both intense and intelligent. Their exclamations of joy and of gratitude, when they spoke of this demonstration of British Protestant enthusiasm, were both expressive and frequent, and I was charmed to notice their pleasure as they remarked that, amid all the Guy Faux pleasantries of the season, not an act of violence had been committed, nor a drop of blood shed. "Ah!" said one of them in my hearing, "had the Papists and the Protestants changed places, matters would not have ended so peaceably;" while the pastor added, "We may thank the Protestants of England for their Christian toleration and forbearance; for had they visited the Romanists with any acts of violence, we Belgian Christians would probably have had the penalty exacted from us in the shape of a merciless persecution." I could not help joining in an aspiration of thankfulness to God for his restraining providence, which had so graciously averted consequences that might have done irreparable mischief to these infant churches.

On Wednesday evening, a prayer meeting was held in the church. The night was dark and dimly wet, but this seemed to make no impression on the audience, who soon filled the place of meeting till even standing room could scarce be had. They were addressed, first by their minister, then by myself, in such imperfect terms as my short experience in their language enabled me to use, and, lastly, by Mons. Ledune, the young pastor of Verviers. The prayers were offered by two of the elders,—plain men, of serious aspect, and apparently fervent piety. The interest and attention were remarkable, and gave the impression that the people are deeply and sincerely affected by that Gospel which they have so warmly welcomed.

We had an opportunity of attending, this evening, a meeting of the Consistory, or, as we should say in Scotland, the Kirk-session. It was conducted with the utmost decorum and business-like precision; its deliberations were orderly, and its conclusions judicious. We had here an opportunity of listening to a most gratifying testimony to the ministerial faithfulness of their pastor, of which our own observation had given the most satisfactory evidence.

We spent the greater part of one of the days at our disposal in visiting the newly-formed congregation at Verviers. Mons. Ledune, a near relation of Mons. Auquier, and, like him, a con-

vert from Romanism, and a Geneva student, was ordained here a few months ago, and has entered on his labours with all the ardour of youth, and with all the efficiency which might be expected from one in whom excellent talents, a liberal education, and sincere piety are combined. Space is not allowed for entering into some interesting details of our visits among this lately converted people; otherwise I could have told of our interview with a veteran soldier of Napoleon, who had followed him in almost all his campaigns, but whose only military enthusiasm now consisted in the warmth of his zeal as a good soldier of Jesus Christ; and of our conversation with an aged and broken-down mendicant, inhabiting, in absolute solitude, the most wretched of cabins, who, when asked if he did not find it dreary to be left so much alone, replied, "Alone! I am never alone; thank God, who is always with me to comfort and bless me." These, and similar instances of God's grace among this poor, and, till lately, superstitious people, cheered us with the hope that the little church in Verviers is living under the smile of the Redeemer.

It would be ungrateful to close this subject without recording my sense of the cordial, unaffected hospitality of our reception in this place. At the house of Mons. Auquier we were most heartily entertained, and though it was too small to afford us accommodation for the night, we found no difficulty, as his elder, Mons. Winand, who lives a few miles off, gave us a kind invitation to his pleasant residence, on the banks of the Vesdre, where we passed two nights, enjoying the Christian intercourse of himself and his amiable lady. At Verviers we were entertained with similar kindness in the house of the pastor, situated on the outskirts of that beautiful town; and we left the neighbourhood, filled with the thought how much genuine religion sweetens the relations of social life, and tends to make man feel himself the friend and brother of all his kind. The new station of Lize-Seraing is intimately connected with that of Liège. Previous to 1848, only six or seven persons inhabiting that locality had embraced the Gospel, and these were in the habit of attending Mons. Girod's ministry at Liège, from whence it is about six miles distant. That vigilant minister had his eye on the spot, as offering a good field for missionary work, and he had taken care to direct one of the colporteurs to pay it frequent visits. This means of preparing the soil was blessed, and it only needed the occurrence of such an event as the following to develop the blessing which the grace of God had in store for this people.

In the beginning of May, 1848, Mons. Girod was called on to perform the funeral service at the interment of two of the children of one of his hearers in this village. The occasion was affecting, and as, besides this, the present was the first Protestant burial that had been heard of in the neighbourhood, the popular excitement was very considerable. The curé, on his part, was resolved to prevent the interment, and, having gained the burgomaster to his views, a body of police were posted at the gate to resist it. Mons. Girod knew well that the laws of the country gave equal rights to all classes of Chris-

tians in the use of the public cemeteries, and was aware that the burgomaster and the police had exceeded their powers. He had taken care to send off to a superior authority, claiming redress; and while the party awaited the reply at the gate of the cemetery, he took occasion, from the elevation of a bank that overhangs the road at this spot, to address the multitude on the subject that lay nearest his heart—the blessed Gospel of the grace of God. It was nearly two hours before the expected answer arrived, when the police were instantly withdrawn, and the gates thrown open. The crowd, now greatly augmented, rushed into the burial ground, where the eloquent preacher, making a touching and well-timed use of the occasion, appealed to them, in the most earnest terms, on behalf of their immortal souls. The sympathies of his audience were loudly expressed, and a number of religious tracts which he distributed were eagerly snatched and carried home. A few days later, a letter, signed by about fifty of the respectable inhabitants of Liège, invited Mons. Girod's return, and promised him a respectful hearing for the Gospel. With the help of Mons. Auquier, of Nessonvaux, service was, from that time, kept up every Sabbath-day. The attendance steadily increased, and, at length, a few months ago, Mons. Cacheux, a convert from popery, and a student of Geneva, was ordained, on the people's call, as their permanent pastor and missionary of the district. Mr. Urling and myself, accompanied by Mons. Bartels, attended divine worship in this interesting congregation, when I was as usual invited to address them. At the close of the service, I was indeed gratified by the cordiality of the Christian zeal and love manifested by the people. Instead of immediately dispersing, the mass of the audience lingered in and around the hall of meeting, and I soon found that their object was a two-fold one,—they desired, individually, to pay their weekly contribution towards the erection of their proposed "temple," and they also wished to evince to the British stranger, who had come to witness their spiritual prosperity, the warmth of their affectionate recognition. I found myself immediately surrounded by a group of kind-hearted Christian friends, who, one after another, grasped my hand, and thanked me in the kindest terms for my visit, and the words in which I had addressed them. I felt how quick and sensitive are Christian sympathies, and my heart responded to all the warmth of that lively and cordial people, the energy of whose zeal, and the kindness of whose religious affections, would rebuke the lukewarmness and the coldness of many of our long-established and prosperous congregations. I regretted extremely that time did not allow of our visiting the families of this interesting flock; but it was gratifying to learn from their young pastor, that their character is exemplary and consistent, and that they expect soon to enjoy the advantage not only of possessing a place of worship, but also a school.

I cannot dismiss these details without inviting my Christian countrymen to aid in the great work of which I have been speaking. Openings for usefulness are constantly presenting themselves, and money alone seems wanting to enable them, with God's blessing,

to extend their labours indefinitely in the land. Indeed, there is no missionary field in Europe more promising than Belgium. It is a free country, where preaching, publishing, and congregating—nay, funeral sermons even in the national cemeteries,—are not only *permitted* to Protestants, but *protected*. The pastors at present engaged, are all in the vigour of life, possessed of excellent acquirements, both theological and literary—ardent in their duties, and amazingly successful in their work. Nothing, to my mind, is more remarkable than the union of extreme primitive simplicity in their mode of living, with that love of learning which ought always to distinguish the Christian ministry, which, seconding an ardent and judicious zeal, gives the best earnest of success. You enter one of their houses, as I was privileged to do—you find the young clergyman with his young wife—inhabiting just two furnished apartments, of which one is a bedroom, and the other, at once the parlour, kitchen, and library. The walls of the latter strike you with astonishment, when you observe, that from the stone floor to the raftered roof they are covered, not with culinary utensils, but with goodly rows of books, and these in various languages—the early Fathers, in venerable folios, the Reformers, in some cases of rare editions—with a selection of modern divines, in French, English, and German, of all which languages the accomplished divine who owns them is master. Men capable of wielding such armour must be no despicable warriors. Then the converts seem better to understand their duties than is usual in similar circumstances elsewhere; for, as we have seen, they are generally missionaries in their several neighbourhoods—proving the most important and indispensable aids to their aggressive efforts, while the people themselves seem more ready to welcome the bearers of the Gospel message than in most other countries.

GEO. J. C. DUNCAN.

P.S.—I understand that I have been so unfortunate as to give some offence, in my third communication, by the statement that "to Mons. Bartels, of Liège, the Société Evangélique Belge, under God, in a great measure owes its origin." It seems I should have said, that the Society was formed, in 1837, by Christians chiefly resident in Brussels, on the suggestion of a French minister of the Gospel, and that Mons. Bartel's connection with the Society, at its earlier stage, consisted in his being among the first of the applicants for its bounty, on behalf of the station at Liège, which, under God, owes its origin in a great measure to his zeal and generosity, aided by the good offices and contributions of the Society. These, I believe, are the naked facts. But perhaps it ought to be added, that about a year before the Society was projected, the work of evangelisation had already been commenced in Belgium, through the efforts of the Rev. A. Brandram, who on the suggestion of a zealous Christian friend in Brussels had, ere this, collected and transmitted funds for the support of two missionaries, and that the idea of forming a Society may be said to have arisen out of the work thus auspiciously begun. I have to thank the correspondent of *Evangelical Christendom*, and

the other Christian friends from whose various communications I have been enabled to give what I believe is the true history of this matter, and to express my regret that I should have in-

cautionally, though only incidentally, made any blunder which might tend to deprive those of the honour to whom it justly belongs.

G. J. C. D.

GERMANY.

ON THE BETTER OBSERVANCE OF THE LORD'S DAY.

THE SUBSTANCE OF A PAPER READ BEFORE THE THIRD ANNUAL MEETING OF THE GERMAN EVANGELICAL ALLIANCE, HELD AT STUTTGARD, SEPTEMBER 10, 1860.

BY THE REV. J. SCHMID, D.D., PROFESSOR OF THEOLOGY IN THE UNIVERSITY OF TUBINGEN.

We have before us a report, in two volumes, of the proceedings of the third assembly for establishing an alliance between the evangelical churches of Germany, held at Stuttgart, 10th of Sept. 1860, (*Evangel. Chr.* vol. iv., p. 342). The two preceding assemblies were held at Wittenberg, and accounts of them will be found in *E. C.* vol. ii., p. 373, and vol. iii., p. 332. These proceedings appear to possess every year an increasing interest. This Alliance embraces all the churches of the Lutheran and Calvinistic creeds throughout Northern Germany and the United Evangelical church of Prussia. It represents a population of nearly 15,000,000 of Protestants. Its existence is a proof of a great revival throughout the churches of Germany, and its results already show what important practical objects such assemblies can subserve. Reserving for another number an account of the Home Mission, by far the most important association of the kind to be found on the Continent of Europe—and from the operations of which, we are persuaded, we have a good deal to learn—we proceed to give some account of the first paper read immediately after the opening of the assembly, and which will show the commencement of a work which is much needed on the Continent, and to which the Christians of this country must wish all success. It is scarcely necessary to add, what we have so often mentioned, that in laying such documents and reports before our readers, they are to regard us simply in the light of reporters, and not as expressing coincidence of sentiment with everything contained in them.—*Eds.*

After remarking that the subject had been largely discussed in different lights by others, and that he proposed to confine himself to its religious aspects, there were three questions to which he wished to direct attention.

1st. The first concerns the present state of Sunday observance in Protestant Germany. What is that state? what are its results? what are the most important causes to which it may be traced?

2. What we should endeavour to introduce in its stead? Why, and in what manner, is the sanctification of the Sabbath the duty of evangelical Christians? What is the end at which we ought to aim?

3. The third question is, what are the means by which we can reach this end—what must be done to effect the necessary change?

I. Our first point is, the present state of Sabbath observance in Protestant Germany. That it has fallen into a decline I consider as an acknowledged fact; and that this decline extends to all ranks and classes of the community. It is not confined principally to those who are strangers to religion and Christianity, but is found among families and persons that make a profession of religion and of attachment to the Gospel; even in these circles a strict observance of the Sabbath has ceased to be the general practice. Exceptions there are, arising from the personal piety of individuals or families, from the co-operation of Christian friends or the zeal of individual ministers, but it is not the popular custom.

There are many different degrees of Sabbath desecration in different places and provinces, and there is a distinction between large towns and

the small, and between town and country; but that the desecration is great and rapidly spreading, and that if a better custom is to be introduced, some remedy must be sought without delay, is what no one will deny. The natural consequences are the decline of the church, the decay of the Christian life, immorality, domestic and social misery.

Where no fixed time is regularly set apart to attendance on public worship, and to the duties of devotion and religious improvement, and seeking rest in God, religion is neglected, the Christian life languishes, and nobody finds time for the means indispensable to its existence. The labourer, the industrious tradesman, the artist, the student, the government official, the statesman, is as busy as the keeper of the alehouse or the tavern. There is no Sabbath. It is like other days, except that for making calls and visits, for feasting, dissipation, and pleasure, it is the busiest of the seven. Without the salt of God's word, and the conserving virtue of piety, man's life becomes corrupt and putrid, the character low and selfish, in spite of refinement and education, and where these are wanting, degenerates into the coarse and brutal; the ties of domestic life, of civil and social order, are relaxed, and the day itself converted into a powerful instrument of demoralisation, affording continually recurring opportunity to the masses of intemperance, folly, and crime. Instead of a boon and a blessing, it becomes a curse to the people.

We see it throughout Germany, in town and country. The guilt which lies on our native land and on us all, should fill us with sorrow—should

lead to earnest prayer for pardon and help, and to a determination to meet the evil by those means which Divine Providence may present.

As judgment begins with the house of God, we shall consider what are the causes which made professors of religion lax and careless in the keeping of the Sabbath, for their faults and short-comings have reduced us to our present state. The first I would mention, as a deep and wide-spread cause of our disastrous condition, are false views of Gospel liberty. The freedom which Christ bestows upon his people, is understood by many to be exemption from all the means, rules, and ordinances which Christ has appointed. They think themselves raised above all need of observing them any further than they may find convenient to themselves. If I am asked, is there need for a particular day to be observed in order to be Christians? I answer, yes; so long as a Christian feels it necessary to have time for prayer, for public worship, for the perusal and meditation of God's word, for religious instruction in the church and in the house. That feeling may be little known to many who claim to be called Christians, and herein is another cause of our present neglect of the Sabbath.

2. Which is, 2nd, That so many live without habits of devotion and without any sense of their need to pray to their God and Saviour. Their Christianity, they say, is evinced in thought, disposition, and conduct. The principal use of a Sunday, to them, is the opportunity of making visits. Prayer and devotion are means of grace, which need not be resorted to, but upon necessity, or on occasions which each may select for himself, and which will thus occur seldom enough. They enter little into the apostle's exhortation, to "work out their salvation with fear and trembling," or into the jealousy with which he watched over himself, lest when he had preached to others he should himself be a cast-away; nor do they reflect, that when God "sends the spirit of his Son into our hearts," he teaches us to cry, "Abba, Father;" and that intercourse with God in prayer, apart from its reflex influence, affords enjoyment by itself, in the very act of personal communion with God in love. The further any one proceeds in this exercise, the stronger will be his desires after communion with his Maker, and the more will he value a day free from ordinary toil, and set apart to spiritual things, and the more will its hours be the most pleasing and precious of the week. How much does the Sunday lose of its value, when prayer and praise are not felt by the soul to be among its urgent wants.

3. A third reason appears to be, the little value attached to the word of God; those who regard it as the seed by which we are born again; as the means of grace employed by the Spirit to restore us to the Divine image, will follow the apostle's admonition, and will "let the word of Christ dwell in them richly," and will diligently improve the day which affords time and means, both to them and theirs, to appropriate its treasures. But they who look upon the Bible as the word of man, or who, infected with the one-sided view of spiritual religion fashionable at present, suppose that when they believe they will find all they need in their own consciousness, without reference to the Divine word, they feel

no need of a Sunday, for the reading of the Scriptures, or for pondering their contents. Hence it is that with many, who have not yet renounced Christianity, there is such a lamentable want of religious knowledge, and of acquaintance with Holy Writ, going hand in hand with the neglect of the Sabbath.

4. I add, as a fourth cause, the decay of domestic and social religion. Where domestic duties are rightly discharged, the intercourse of parents and children will have reference to their higher interests, and all their time and thought will not be occupied with the pressure of their daily toils. They will long for the quiet hours of the Christian Sabbath, to attend to one or other of the spiritual duties imposed by the domestic relation, or to the religious instruction of their children, by which their own spirits will be refreshed, and their ties of mutual affection drawn closer. But where that day is neglected, the bonds of domestic life are loosened, the day is spent away from home, and in strange society, amid companions whose influence may tend to destroy domestic and personal religion altogether. No Sabbath blessing blossoms in the family circle. The spiritual welfare of its members becomes ever less an object of their common care.

And their duties to the Christian church are not better observed. If they regarded themselves as members of Christ's body, they would find many reasons leading them to meet and associate together, to cherish the spirit of devotion, and for mutual excitement in the Christian life, or, in the words of Scripture, to "provoke one another to love and to good works." They would make the recovery and salvation of sinners an object of their zealous co-operation. To such persons, a day free from ordinary labour, and set apart to spiritual activity and bodily rest, would be a boon from heaven, a day for God, which they would find easy means of filling up, from earliest morn to latest eve. But it is not so with us. Many have been accustomed to consider their Christianity as a personal affair, in which, as they had no wish that others should intermeddle with them, they had no desire to intermeddle with others, and the bonds of Christian brotherhood are dissolved, and a weighty portion of those objects for which the Sabbath gives time and opportunity, are excluded from their view and their affections.

This individualism strikes deeper. Each man speaks of the Sunday as his Sunday, and never thinks of it as the Lord's day or his people's day. Without that self-denying love, which looks not at our own things, but also at the things of another, there can be no suitable or salutary observance of the Sabbath. We have thus said that the deeply-penetrating and wide-spread causes of Sabbath profanation are to be found in the faults and transgressions of those who profess some regard to Christianity; and where are the Christians among us who can assert that they are free from all share in these offences? Were they unanimous in the observance of the Sabbath, the influence of habit and custom, which individuals, with all their efforts, can never wholly resist, would then be in favour of, and not, as now, against a better use of that day.

I must also notice, in a few words, two other causes which are far and wide at work: one of them is, the pressure of bodily want, which drives many to make the Sabbath a day of toil and gain; and the other is, the determination to make it a day of general enjoyment, without reference to religious duties; and against these influences the discipline of the church is too weak, while the civil power has ceased to maintain the observance of the Christian Sabbath. Without going further into the subject, the causes we have already mentioned show that great blame rests on all the powers of Church and State; on our colleges and schools; and in the church on all ranks—on its teachers and rulers, on its congregations, and individual members. We especially, who in this assembly constitute the majority, the teachers and preachers of the Gospel, are, above all, the persons on whose shoulders an immense burden of obligation and responsibility rests. Let us remember, that not by means which merely affect the surface can Sabbath desecration be prevented; it is an evil which can be met only by spiritual remedies. The very *idea* of the Christian Sabbath, and of our obligation towards it, requires not simply to be revived, but to be placed on new foundations, in the minds of religious professors throughout our churches. This brings us to our second question.

II. Why and in what manner is the sanctification of the Sabbath a duty of all Christians? On this point there is no difference of opinion between the confessions of the Lutheran and the Reformed churches. They both proceed on the principle, that the Christian Sabbath does not rest immediately on the Old Testament law of the Sabbath, but has its foundation essentially in Christ and his salvation. We distinguish two points,—the obligation of the Sabbath, and the way and manner of observing it.

1. Concerning the obligation, I begin with a general proposition. The sanctification of the Sabbath is a general Christian duty, resting on the Divine word of the Old and New Testament, and the fulfilment of this duty, in the relations assigned to our present existence on earth, is required, not only to our activity and usefulness in the church, but for our progress as individual Christians, and for domestic and social religion; and the ground of the obligation is neither in the Scriptures of the Old Testament alone; or in the Scriptures of the New Testament by themselves; nor in the observance by Christians from the earliest ages of Christianity; but on all the three together, with reference to our wants as men, and peculiarly as Christians.

In regard to this day, the word of God in the Old and New Testament must be taken together; not in external juxta-position, but in its inner organic connexion, in which that which is promised and foreshadowed under the Old Covenant, is brought to fulfilment and substance under the New. The day of the Lord appears in Scripture not so much as something finished, as something in progress. It has its history. In the beginning it was hallowed as the seventh day, in reference to the pattern set by God, in making all things in six days and resting on the seventh. In the law from Sinai it was one of the strongest

pillars of the theocracy, had strictly-defined external regulations, was one of the deepest and most spiritual forms of Old Testament worship, the express sign of the covenant between God and his people, and its observance often inculcated, as the condition of obtaining the Divine blessing, and, according to Christ's own testimony, was made for man (Mark, ii. 27), proclaiming the deep and wide-spread want of such an institution among men.

Can there no place be found for it, then, in the New Covenant? Shall the want, which was met in the Old Covenant, have nothing to supply it amid the blessings and means of grace under the New?

It is remarkable that our Lord has made no mention of the fourth commandment in his sermon on the Mount, though his remarks elsewhere show that the people needed instruction on its true nature. Might not this be because the Sabbath of the New Covenant was at the outset to have its actual foundation in the work of redemption? The new creation must be finished, and then celebration of the finished work came of itself. The Lord's day, breaking forth with Divine power in the resurrection of Christ, and in the effusion of the Holy Spirit, was a restoration of the Jewish Sabbath to youth and clearness, and with the new-born society which observed it, grew up and ripened in spirit for its use. The first step of "the Lord's day" (Rev. i. 10), as it marched forth in its progress, so occupied the minds of believers, that the Jewish Sabbath, by little and little, lessened in importance. The New Covenant disclosed, in the redemption of Christ, a rest in God; a rest in God which was full of activity, and an activity in which rest in God was not interrupted (comp. John v. 17-20); and grounded on faith in the Son of God, who died for us and rose again, the worship of God in spirit and in truth, which, raised by spiritual power above the limits of time or place, should not depend upon an appointed day in order to kindle its fires of devout affection, but in itself hallowed all days.

In such fulness of the Spirit, the apostolic church learned from Paul to regard the Jewish Sabbath as a shadow of things to come. But when the Christian found that he had not the new spiritual life for himself alone, but with others and for others, as members of Christ's body; that they had many duties in common; that the treasure of the new life was in earthen vessels; that he was still in the body, with a load of bodily necessities and wants, the necessity appeared of fixing a time of meeting, and of obtaining some leisure for the duties of his high calling, and he naturally recurred to the Lord's day, in the strength of which he lived and moved. He acknowledged the value of the Old Testament regulation, of one day in seven being set apart to religious purposes. Thus at the beginning it was, under the direction of the apostles themselves, that the first day of the week was set apart for holding Christian assemblies (Acts xx. 7; 1 Cor. xvi. 2). How much was given with that day! One day in every week is gained from the pressure of earthly labours for the followers of Christ; a day for their assembling and mutual spiritual improve-

ment; for the ministry established by Christ; for an unrestrained exertion of activity and strength by every private Christian; a day for salutary alternation between receiving and giving instruction, between prayer and good works; for members of families and for citizens, a day of blissful retirement from the struggles of life to rest and quiet, which, sanctified by religion, and equally removed from sloth and from excess, gives strength for new labours, and inspires the different members of the household and of society with feelings of brotherhood and of mutual respect. It is, in truth, the pearl of days, the light of the week, the blessing in the cup of life, and declared to be so, by the benefits which have flowed from its observance, and the evils produced by its neglect, throughout all the centuries of the Christian era.

2. We proceed to say a few things on the way and manner in which it ought to be observed, and we take this position—that as it is the Lord's day, and is given for Christian purposes, the sanctification of that day consists in the religious employment of that day in such a way that we abandon as much as possible the labours of our ordinary callings, and devote the most convenient hours of the day immediately to the duties of assembling for public worship, to devotion and spiritual edification, as well as to the exercise of Christian love and charity; the rest of the day should be occupied with such ways of recruiting the strength and spirits as may not hinder the religious impressions from producing their full effects on the mind, or as may not efface or destroy them.

III. What must be done to bring the observance of the Sabbath to its proper state?

In times of decay and dissolution, it is difficult to keep up or to build anew. If the Spirit of the Lord does not breathe on us, and awaken life in wide circles, all that we may do is but pitiful patchwork, torn in pieces at the first touch. The Assembly must never lose sight of this; nor must we fold our hands on our bosom, but lift them up in prayer, and stretch them out to work. I throw out the main points in a few words, as subjects for oral discussion.

1. The sanctification of the Sabbath may be sought, but cannot be secured, by legal enactments and regulations, which never ought to be regarded as the principal, but only supplementary means for attaining that end.

2. The main point is to begin with the mind, and work outwards, to produce and excite those convictions, desires and longings which lead directly or indirectly to a suitable observance of the Lord's day; a method of working, which, while it does not forget the civil relations of man, must be seen by all to have chiefly in view his moral and spiritual interests.

3. From a religious position, the church, first of all, has to labour for a right keeping of the Sabbath. It may act in a body, or by its different associations; by public worship; by the care of souls; by the instruction of the young in schools and families, and by making it the aim of our teaching, admonition, and example; and in every congregation such a method of conducting public worship should be adopted, and such a suitable animation in preaching the Gospel, as

may stir up the people of all classes to attend in the house of prayer, and to spend the Sabbath profitably to their best interests. The activity of private individuals may accomplish much, if by word and by example they set forth the benefits of Sabbath keeping, and families and individuals unite to carry out their convictions on this question.

4. Then come the secular benefits which flow from the Sabbath, and the influence which may be exercised on different classes of the community, by societies or individuals, employing persuasion, circulating writings containing facts and arguments on the subject, and much may be done by *voluntary* associations for the profitable spending of the Sabbath day. Another argument, which we should adduce with unwearied labour, to awaken and establish general conviction in the minds of the people, is, that a day of rest from ordinary labour, if it be spent throughout in public instruction, in domestic and spiritual improvement, is a powerful means of worldly prosperity; and that Sunday labour and Sunday pleasure-parties and excesses are incompatible with the prosperity of the people and especially of the tradesman and the working classes. England and the United States are the two nations that set us the example of a strict observance of the Sabbath, and they are the most industrious and wealthiest nations of our day; and the more that material interests have suffered by encroaching on the Sabbath, the more important it is to enlighten the people on this state of the case, and impress corporations, guilds, and companies, as well as families of every rank, with this view of the question, in order to secure to the wholesale and retail dealers, and to all the members and servants of the household, the possibility of observing the Sabbath in a Christian manner.

5. In close connexion with this view is its influence on the State and civil communities. The immense interest which the welfare of the State has in this question, needs to be more brought out; a day of weekly rest is a moral and physical want, and is so bound up with the industry, economy, and political condition of a nation, that the State which had a regard to its own interests would institute such a day of rest, if it did not find it already enjoined by a higher authority. The State should take care that all its public servants, its armies, and all, in fact, under its authority, should not be prevented, if so disposed, from enjoying as Christians that day of rest; and the civil authorities in our free cities should be called upon to remove all obstacles out of the way of those who are anxious to enjoy the religious privileges which that day brings. Here is the choice—every State may have the Sunday a day of blessing, or a destruction and a curse to the people.

6. Endeavours must be used to induce, in fine, the whole people to take an interest in the question. All classes, of every age, of every degree of information, and especially those in every circle who possess any influence. A general and Christian effort in favour of the Sunday; but not as a phrase—not as a matter of fashion—but an effort produced from the depths of our own experience and conviction. I ask, will

this Assembly take the step, bear its testimony, and sound the first notes of a call which may resound throughout the land, of an appeal to the evangelical people of the German nation? May the people respond to the call, and may Almighty God add his Amen.

Dean Kapff, of Herrenberg, then read a series of twelve propositions on the same subject, and the two following resolutions were proposed; and, after several observations by Drs. Sack, of Magdeburgh; Krummacher, of Berlin; Ebrard, of Erlangen; and the Rev. Messrs. Ball and

Sander, of Elberfeld; Kraushold, of Furth; Vichern, of Hamburg; Weitzel, of Kirchheim; and several others, they were carried.

"1. That this Assembly publish an address to the German people, on the duty and benefit of Sabbath sanctification.

"2. To prepare a petition to the several Governments of Germany, in favour of legal and political regulations for the restoration and maintenance of a proper observance of the Sabbath."

Concluded with prayer and praise.

AUSTRIA.

LETTER FROM PASTOR WEHRENFENNIG—PROTESTANT MEMORIAL TO THE GOVERNMENT—MIXED MARRIAGES—OPPRESSIONS OF THE ROMANISTS—BILLETING OF THE AUSTRIAN ARMY IN MOLLEN—SECOND LETTER FROM PASTOR WEHRENFENNIG, WITH GRATEFUL ACKNOWLEDGMENT OF ENGLISH BOUNTY.

Duchy of Lauenburg.

I have received a letter from Pastor Wehrenfennig, confirming, I regret to say, my suspicions of his reply to my first communication, respecting the English bounty having, from some cause or other, miscarried. And in the belief of my being already in possession of that letter, the worthy pastor, unfortunately, does not recapitulate any part of its contents, (which, he says, were somewhat voluminous,) saving the address for the money, which I have accordingly now transmitted through a Vienna banker, and his acknowledgment of its safe arrival will, doubtless, be accompanied by a repetition of the lost intelligence. Meanwhile, a document transmitted in the second letter sufficiently indicates the still distressed and *legally orphan* state of the Protestant church in Austria. The enclosure being a remonstrative memorial recently presented to the Minister for Ecclesiastical Affairs at Vienna, by the collective Protestant churches throughout Austria, with their office-bearers of every grade; and its complaint and appeal are based on the undeniable fact, that while the Roman Catholic church has attained to all the independence sought for and conceded in 1849, the Protestant church remains in its anomalous *status quo*, and that, with respect to it, the confessional equality which figures in paragraph 2nd of the patent of March 4th, 1849, remains a dead letter.

The memorial is too long for insertion in your pages, but the quotation of a few sentences will serve at once to show the hardship of the Protestant position, and the honest boldness with which redress is sought, from the competent authorities. That such suit will be granted, I more than doubt. Everything tends to prove a systematic determination, on the part of Austria, to repress all mental progress, and to drive back, by the iron pressure of a military despotism, all things to the "*status quo ante*" of 1848. And, doubtless, she will succeed, *for a time*. How long that may be, is beyond human ken to determine; but one thing is sure—the *next* outbreak will be one in which "heaven and earth" (the great and the small of this world's inhabitants) will be bathed in blood!

"May we lie cold before that dreadful day.
Pressed with a load of monumental clay!"

After quoting the very words with which the Minister for Ecclesiastical Affairs had himself preambled his statement of the imperative necessity for an immediate regulation of the Roman Catholic ecclesiastical position, the memorialists proceed:—

"It is impossible for us to add anything to the convincing arguments and unanswerable motives adduced by your Excellency, as calling for this immediate regulation of the Romish church affairs, except to say, that every one of the therein advanced arguments and motives applies *quite* as forcibly to our position, and proves, with at least equal force, the importance and necessity of an undelayed regulation of the Protestant, more especially in its relations to the Roman Catholic church.

"The painful anomaly which our church must present, so long as such regulation is delayed, and the respective confessional rights of the two communions are thus left undefined, cannot but force itself on your Excellency's attention, as urging to an immediate decision, where the frequently occurring case of mixed marriages, and the consequent disputes as to the education of the offspring of such marriages, are considered, and we may, therefore, be permitted to adduce such a case.

"A mixed marriage has, we will suppose, been resolved on, and the first question is, to which clergyman, Roman Catholic or Protestant, belongs the right of giving a legal sanction to the consummation of the betrothal engagement? Under the old, and still unrepealed law, the Roman Catholic clergyman can demand, from the Protestant party, a *reverse*, engaging that *all* the children which may accrue from this marriage shall be brought up Roman Catholics. The priest, perhaps, meets a refusal, and immediately withholds from the Catholic party the indispensable religion-attest; or he forbids the banns; or he refuses to give a certificate that such have been published. What is now to be done? As the law *now* stands he cannot be compelled; and is not, then, under such circumstances, the proclaimed competency of a Lutheran clergyman 'to follow up with his benediction the Roman Catholic copulation,' a mere illusion, a legal fallacy? But further, suppose those anti-nuptial difficulties surmounted, those which

occur in regard to the education of the children are not merely unremoved, but they are actually enhanced by the new order of things. For which law is to be appealed to? That of March, 1849, or the old act of toleration, which is directly opposed to the spirit of the March code? and the co-existence of two contradictory laws, naturally, nay, unavoidably, leads to results wholly subversive of Protestant liberty. For as, according to the new law, the Catholic mother of a Lutheran baptised child is free to send it to the Roman Catholic school, she of course avails herself of this right; but, if a Protestant mother attempt to exercise the same privilege, in regard to her Roman Catholic baptised child, appeal is instantly made to the *still existing old act of toleration*, which obliges the sending of a child to the school of that confession in which it was baptised. Thus the undetermined and equivocal position of our church, in respect of her Roman Catholic rival, affords opportunity for aggression on our rights at every turning, and we find the most directly opposite decisions come to, on the same question, and that at the very same period of time, and under the same laws and the same government.

"Further, the Roman Catholic schoolmaster continues to demand from the members of Protestant churches all the dues which were customary in old times, but from which, if the patent of March, 1849, be not a dead letter, they should now be exempt.

"Hence there occur daily occasions of strife and debate, for no one knows what he can legally claim, or refuse; and the poor, especially, are unhinged in their loyalty, and led to distrust, not only the Government, but their pastors, and to suspect them of lukewarmness and indifference to the interests of their flocks, if not of being actually in league to oppress them.

"Weighed down by such difficulties, we venture urgently to implore your Excellency, that this 'one thing needful' to us—the ecclesiastical regulation of our Protestant church—may be set about without delay; and that in the same spirit of its recognised independent self-government, which has been conceded to the Roman Catholic church.

"We must, however, be permitted to remark, that, if this recognition of our independent position depends on the consent of the papal chair, the dear-bought experience of centuries justifies us in avowing our full conviction, that no salvation can come to us from Rome! Never will she depart from her fundamental principle, '*extra ecclesia nulla salus*;' never will she cease to treat our church in accordance with this principle! If, therefore, our church cannot, independent of Rome's consent, be placed on a footing of full equality with the Roman Catholic church, in respect of mixed marriages, and the education of the offspring of such marriages, we see, alas! nothing left for the State, but the introduction of the Civil Marriage Act. We say, alas! because this product of the French revolution is abhorrent to our feelings; and yet it is one for which (we again say, alas!) the *assistencia passiva* has already paved the way."

The memorialists conclude with again urging the necessity for immediate regulation; but, as

already remarked, there is little ground for anticipating more attention to this, than to many previous efforts for obtaining redress of Protestant grievances.

You will, I am sure, feel interested to know what we have to relate of Austrian occupation, so painfully anticipated when I last wrote.

I rejoice to be able to say, that the three weeks' billeting of 2,000 imperial troops, (chiefly Tyrolese and Italians,) in this little town and the surrounding villages, have passed without any grave cause of complaint on the part of the inhabitants. The Austrian *bonhomie* is proverbial, and showed itself in the common soldiers; while the officers exerted all their influence to maintain discipline, and render the burthen as light as might be. They have now proceeded into Holstein, on their *pacifcatory mission*, and the force is sufficiently imposing to secure submission, at all events; and a short time must now prove, whether the avowed intention of exercising even-handed justice between Denmark and the Duchies, be as completely words of course, on the part of Austria, as they have hitherto been on that of Prussia.

Northern Germany looks with unconcealed dismay at this inroad of Southern soldiery, and wonders whether it shall cease with its assigned cause, or whether a retention of the once obtained footing on the shores of the Baltic, may not chime in wondrous well with Austrian design of resuming imperial supremacy in Germany! Time will tell; but my own convictions are decidedly in favour of the latter supposition.

Since the preceding was in type, we have received another communication from our correspondent, containing a second letter from Pastor Wehrenfennig, as follows.—Bds.

"So my letter of the 29th November, 1850, has been actually kept back! This is inexpressibly disagreeable to me, as I know not into whose hands (very probably Roman Catholic ones!) it may have fallen, and I would not that the disclosures it contained should do so. But what can be done to remedy such misfortunes, when, as I verily believe, letters are more secure of reaching their destination when transmitted from Northern Germany to Australia, than in passing through certain post-offices in this region? At least, no less than three of my letters, and one of them an official document, have shared the fate of mine of the 29th November to you. Thank God, however, that the second, containing the petition of our churches and clergy, got safely to you. It conveyed the most important of our grievances, and would enable you to understand and sympathise with our position. And now I have the great pleasure to acknowledge the safe arrival of the bills of exchange you sent me, in general amount 377*fl.*, 53*kr.*, which I have distributed in the proportions indicated in your letter. I waited until the last moment before the departure of this day's post, in the hope of being able to enclose a thankful acknowledgment from the church at Gröbming, but none having to-day come, and as eight days must elapse before another post from there can reach me, I fear to delay, to what may seem to you an unreasonable

and unbecoming period in returning the grateful thanks of the Gosau and other churches, for the most welcome remembrance of their English benefactors, who give a lovely proof that when they pray, 'Lord, send more labourers into thy vineyard,'—it is not mere words of course they utter, but thoughts; with them, the support of the vineyard labour is '*deed and truth!*' May the Lord, who is rich in mercy, and by whom no work of faith or labour of love is overlooked or forgotten, repay richly to every donor the debt we are unable personally to discharge. Most especially, my highly esteemed friend, do I beseech you to express, for me and my people, the warmest thanks for the share which Gosau received of this British bounty, given by those who never have, probably never shall see us in the face, but yet have been impelled to communicate to us of their good things, and thus with brotherly love to help the weak. It is our custom on new year's day to hold a special service, in which we, with prayer and thanksgiving, recapitulate the events of the bygone year, and implore mercy and grace on each separate class among us, whether as new-born or aged, as

married or widowed, the children entered at school, the confirmed, or those who have left for new places and avocations in life. Nor are those who have departed from life during the year forgotten; still less, in our thankful petitions, those who have proved friends and benefactors. Our English friends may think with what warmth *their* kindness was alluded to on our last new year's day, as, though not yet received, I could announce that once again British brethren had commiserated with our necessities; and when it is remembered that the *best off* in my flock are those who earn their bread by the daily toil of felling wood, at a daily wage of 20 kreuzers,* it is not difficult to conceive that every aid must be regarded as a special providence, calling for special thanksgiving. For how little remains from such a pittance for pastor and schoolmaster, after the necessary support of themselves and families has been expended! Once again expressing my cordial thanks, believe me, &c., &c.,

"B. F. WEHRENFENNIG.

"Gosau, 6th of March, 1851."

T. B. K.

THE RUSSIAN BALTIC PROVINCES.

GREEK CHURCH PROSELYTISM.

March, 1851.

The strenuous efforts at proselytism which were made, in 1847, by the Greek church in Russia's Baltic provinces were repeatedly noticed at the time in *Evangelical Christendom*,† as then exciting the just alarm of the Lutheran communion in that part of the empire.

During the last three years the political state of Europe has given the Czar something more pressing to do than ecclesiastical conquests; and hence, to aid Roman catholicism in Hungary has been deemed a no ways inconsistent policy with that which, some few years since, could suggest the whipping of Roman Catholic nuns at Minsk!

This may account for so little having been recently heard of Greek church progress on the shores of the Baltic, and there is, indeed, strong ground for believing that its nefarious acquisitions, made (by means of alternate threats and cajolery) from the most ignorant portion of the Lutheran church, are now discovered to be of a very unstable character.

For a considerable time past, a strong feeling of remorseful regret has been discernible in a large proportion of the converted to Greekism, accompanied by unequivocal signs of a desire to retrace their steps.

This disposition has been specially manifested in Livonia, where, as is well known, the Moravian or United Brethren, and that portion (happily the preponderating one) of the Lutheran clergy who are imbued with their evangelical spirit, have spared no efforts to open the eyes of the people to the unworthy, deceptive arts practised on their ignorance and simplicity, in order to beguile them into sacrificing their Bible-

derived faith on the altar of temporal advantage, and exchanging spiritual doctrine for a round of senseless ceremonies.

Under a conscious sense of having foregone the substance for the shadow, a petition was not long since presented to Government, by the Livonian converts from Lutheranism, praying permission, *after* due attendance on the Greek service on Sundays and holidays, to hold, in their own houses, meetings for prayer and edification, which meetings are usually presided over by deacons of the Moravian communion.

This petition has, marvellous to relate, been granted; and there cannot, surely, be over-sanguineness in the anticipation that, ere long, the annexed condition of previous attendance on the Greek worship will be relinquished, and strength from on High be given, to dare all the consequences of a complete recantation of their previous apostasy.

This concession in favour of the prayer meetings is, however, the more remarkable, when contrasted with a severely threatening proclamation, which recently emanated from the governor of the province, against *all who shall attempt to sever themselves from the Greek communion, by a return to Lutheranism*; and in consequence of which, several hundreds of our sham professors, and still secret adherents of that confession, have quite lately signed and forwarded a petition to the Emperor himself, (through the accredited medium of the St. Petersburg Evangelical Consistory General,) imploring his autocratic sanction to their satisfying their upbraiding consciences by an open return to the faith of their forefathers. There is every reason to fear that the reply will be an admonition to abide, at

* About three-pence in English.

† See vol. i. pages 87, 173, and 333.

all events outwardly, in the ecclesiastical position in which their own voluntary (however misguided) act has placed them. This result is the more to be apprehended, as, by express command of the Emperor, several new seminaries, on the model of that which for some years past has been in operation in Riga,* are immediately to be erected, in the principal towns of the province, for the training of priests to supply the Lelli and Bethonian parishes.

In these, special care will be taken that the clerical pupils become familiarly acquainted with the language, manners, and domestic habits of their destined charges; while it is, on the other hand, expressly ruled, that in future no student shall be admitted to the Dorpat University whose examiners cannot pronounce him possessed of a thorough knowledge of the Russian language: a regulation which will in great measure restrict the advantages of the Dorpat institution to natives of Russia.

Not a little anomalous again, (but what in Russia is not so?) sounds the tenor of a ukase, under the Emperor's sign manual, issued on the 6th of February (old style), in which he brings to the knowledge of all his loving subjects, that, "In consideration of the onerous and distinguishedly zealous services of the ecclesiastic Paufler, vice-president of the Evangelic Lutheran Consistory General, We (the Czar) feel ourselves graciously impelled to invest him with the title of Lutheran bishop!"

Thus, it would appear, that Russian autocracy extends to the bestowal of ecclesiastical dignities, not only in the Greek church, of which the Emperor is the recognised head, but in other and directly hostile confessions! Whether "the ecclesiastic Paufler" will have the consistency and fortitude to decline the investiture is not known.

T. B. K.

LAPLAND.

ITS POPULATION AND PARISHES—RELIGIOUS CONDITION AND AWAKENING—EFFECTS OF MISSIONARY LABOURS—PERIODICALS AND TRACTS—SUNDAY SCHOOLS.

(To the Editor of *Evangelical Christendom*.)

Dear Sir,—The accompanying letter, which has just reached me from that devoted servant of Christ, Tellström, of whom you gave some account in last year's volume (p. 54), is sent, in grateful acknowledgment of a donation of £5 forwarded to him, through me, by Miss Allix. In translating the communication I have found it to contain so much information of general interest, that I believe the kind donor will be gratified, and the cause of Christianity served, by its appearance in your next number. The same generous friend presented £5 for the Deaconess Institution, and religious tract distribution in Stockholm, and I may furnish you with some statements on these subjects ere long.

Yours, very truly,

GEO. SCOTT.

Westminster, March, 1851.

Translation of a Letter from the Rev. Charles Ludvig Tellström, to the Rev. G. Scott, dated Laxjö, in Jemtland's Lapland, Jan. 23, 1851.

My dear friend in the Lord,—Receive my humble and hearty thanks for Mimpriss's books on Sunday schools and Bible teaching, as also the good Miss Allix's gift of £5 for this station. I ought to have written long ere this, but during the past year the Lord has been pleased to let me feel, more than ordinarily, the inconvenience of a broken constitution. For a considerable portion of the year, I was held a prisoner by hooping-cough, which, singularly enough, attacked many adult persons. In consequence of this, I had not a day's health from the beginning of our winter (October) to Christmas, and was much afflicted with cramp and inward spasms. Now that the atmosphere is cleared, and the sun rises even on our firmament, I have, blessed be God, recovered.

The population of Lapland does not exceed 5000 persons, but this number is divided among sixteen parishes, situated as follows:—In Umea Lapland, seven; Pitea Lapland, two; Lulea Lapland, two; Tornea Lapland, two; Jemtland Lapland, three; in all, sixteen. If we

imagine a line drawn through the land where the Laplanders dwell, the extent would be about 500 miles. But if we follow these nomads in all the directions open to them in the extensive wilds, and accompany them, when winter begins, towards the sea coast, returning with them at its close far into the interior, among the cold and barren hills, then the above number of miles must be greatly multiplied, to give an idea of the range of country in a sense inhabited by the Laplanders. This at once shows how very toilsome, and almost impossible it must be for a religious teacher to attach himself to Lappish households, for the purpose of communicating evangelical instruction. For this reason it was found necessary to establish schools, as the most efficient means of conveying a knowledge of Christianity to the rising generation, and through them to the adult population. Besides three schools supported by the Government, the Swedish Missionary Society has five situated in the following districts; viz., Umea Lapland, three; Pitea Lapland, one; and Jemtland Lapland, one. In these schools not much more than 100 pupils can be accommodated. The reason is, the difficulty of providing lodging and food for the children. To provide this in connexion with the school is next to an impossibility, and arrangements

* See *Evangelical Christendom* for November, 1847, p. 333.

have to be made to lodge the children in the surrounding cottages. But the place is so thinly populated with stationary families, and these have so little spare room, that the work of instruction is greatly limited by these unconquerable difficulties. The expense of maintaining these schools, including the children's board and lodging, was, last year, a little above £400.

If the friend of missions inquire in what condition the Laplander is found, the answer, without any hesitation, must be, in a very degraded one. His wandering life must necessarily make him a rude, shy, ignorant, and superstitious being. We may not therefore be surprised, when the children, on entering the school, have no doubt known that there is a God, but have known nothing whatever of a Saviour, and this painful experience has, alas! been extended to certain tracts within the Swedish boundary. This appeared very unequivocally during the awakening which, two years ago, God, in his rich grace, was pleased to send over these districts. But if the friend of missions ask further, what was the result of this awakening, the answer is, all that we, in a time of so much lukewarmness and indifference to true Christian life, could expect. If, under the guidance of pious leaders, the conversion of a sinner is a wonder from the Lord, this wonder appears in truth much greater when the awakened has to seek his way, without such aid, to the throne of grace. The world took occasion to pass by, and claim its own with interest, but during the time of trial the awakened kept themselves, or rather allowed themselves to be kept by the Spirit of the Lord in his faith and fear, and these now constitute, by the sanctifying grace of the same Spirit, a centre of truly God-fearing persons in these parts.

Many a Laplander has, no doubt, seen his ignorance and lamented it; but, alas, this discovery and lamentation have either been drowned in the witchery of strong drink, or clamoured down by the noisy world. Thus has he wandered among his desert wilds, and occasionally shown himself in the inhabited districts, a terror for the sentimentalist, a laughing-stock for the light-minded mocker, but an object of solemn concern to the truly Christian philanthropist.

The rise of the Swedish Missionary Society, in 1835, opened a new and important epoch in the history of Lapland, for from the commencement of that Society's operations a brighter day dawned on these children of the wilderness. More than a thousand children have in the Society's school been instructed in the knowledge of God's word, and the systematic doctrines of our Christian faith. These children have, in manifold directions, traversed the most distant as well as the nearest parts of the land. Another generation than our own shall fully reap the fruits of this work; we, meanwhile, are permitted to rejoice in the buds and blossoms, and in the promise of that fruit.

It is not so many years since the missionary, very commonly, on approaching the Laplander's hut, was saluted by the yelling of dogs, noise and hooting by human voices, intermingled with cursing and swearing; but now he is often pleasantly surprised by hearing the tranquillising sound of spiritual songs, sung with melody in

the heart, and great sweetness of voice. Formerly, when the missionary was permitted to conduct Divine worship, the inmates of the hut would sit around like lifeless statues; now they cheer and encourage the speaker by the earnestness and warmth of their devotion. At a former period, the hut of the Laplanders usually presented a disgusting scene, where filth, thoughtlessness and laziness were every-day guests; now, in those families where children who have passed through the school are found, you will meet with order and comfort under the Laplander's lowly roof, and sleep serenely there, on the reindeer-hide, or the short twigs of the dwarf birch. And what shall we say as to the use of brandy? This has been Lapland's Juggernaut, for nothing in the world has so destroyed his property, comfort, and moral existence as this, to him, accursed thing. But many even in these wilds have renounced its use, kept their engagement so to do, and derived great benefit in consequence. A further evidence, that from the cold lands of the north, onward to the torrid zone of the south, man needs not this dangerous stimulant.

That this change has not taken place without labour and conflict, must be apparent to every one who has turned from the miserable pleasures of the world to the unsearchable riches of Christ.

Among the Swedish settlers on the borders of Lapland, many have shown their confidence in the schools, and encouraged them by gifts and hearty co-operation. This is evinced by the number of Swedish children who have shared in the labours of the teachers; by the increasing interest shown at the missionary prayer meetings, and the quarterly meetings for promoting religion; by the many donations given to support missions to the heathen; by the manner in which Bible and tract circulation is supported; by the encouraging assistance afforded to our two Sunday schools connected with this station; by the willing help in many ways extended to the efforts to promote temperance; and by the earnestly-expressed desire that the schools may never be removed from the neighbourhoods in which they are organised.

Our religious periodicals and evangelical tracts have materially aided in bringing about the better state of things now manifest. Before the establishment of the school where I am stationed, no journal was found among the people, except a single copy, which, like a bird from a southern latitude, had strayed into the cold far north. Now it is not uncommon to meet with religious pamphlets and journals in the very hut of the Laplander. Upwards of 100 copies of the latter were spread in all directions from this school alone; and regarding each number as a separate tract, and adding 1,000 tracts, properly so called, circulated to even a greater distance than the journals, upwards of 2,000 copies have, during the past year, issued from this station; not to mention a considerable number of larger Christian books, which have been sold at the school. My journeys on foot into the interior, among the settlers, and to the two Sunday schools, have exceeded 1,200 miles; the other teacher has generally remained at the station,

two being appointed to each, that the one may travel. During these wanderings I have been permitted, notwithstanding my infirm health, to preach fifty-two times, deliver sixty-three Bible expositions, hold twenty-nine catechetical exercises, twelve prayer meetings, and fifteen missionary prayer meetings. For all this I praise the Lord my God, from whom cometh every good gift.

It may interest you to know how we in this desert manage a Sunday school. We cannot here, as in Protestant districts, attend every Lord's day. We have to content ourselves if, on every second, third, sometimes even fourth Sunday, we can call together our pupils. Our work begins on the Saturday evening, when we read with the children, expound a chapter for the adults, and engage in prayer. On Sunday morning the children again assemble, and if, as is common, older persons are present, a season of worship is held with them. Further on in the day a more extended service is conducted, for the benefit of such as cannot go to church;

after which, the elder children are catechised; and not a few adults remain in the room, eagerly listening to what is going forward. In the evening, a Bible class is held, for the youth who desire this, and the day is closed by the exposition of a chapter, singing, and prayer.

In the district where Rector Laestadius labours, (see *Evangelical Christendom*, vol. iii., p. 180,) an extensive awakening has taken place, and the zealous rector has been made very useful. Brandy has fled before vital Christianity, and the rector has at length seen his long-cherished desire accomplished, by the establishment of a school for Finns and Laplanders, which hitherto has been well attended to.

In conclusion, may I be permitted to present a heartfelt salutation, united with a warm expression of my respect and gratitude, to all who in faith and love remember Lapland. May God, even our own God, bless you; yes, may God bless us, and all the world fear him, in the prayer of an unworthy servant,

C. L. TELLESTRÖM.

PROPOSED "FOREIGN PROTESTANT AID FUND."

We respectfully call the attention of our readers to the following communication. The suggestion it makes is one which may turn to valuable account. We can easily suppose that many benevolent persons may have desired to render pecuniary help to their continental Protestant brethren, whose necessities have been brought under their notice in our paper, and have been deterred by considerations such as have influenced our excellent correspondent. Very willingly will we devote the requisite trouble and attention to the management of such a fund as he suggests, at least for the present; and should it happily grow into any considerable magnitude, steps might be taken to place it under the control of a committee. Whatever sums are transmitted to us or to our publishers with this view, shall be regularly acknowledged, under the above designation, and a periodical account be rendered of the way in which they have been disposed of.—EDITORS.

(To the Editor of *Evangelical Christendom*.)

Rev. and dear Sir,—Every succeeding number of your most interesting and valuable periodical contains some fresh case of the hindrance of the progress of the Gospel on the Continent, through want of funds. It is a source of sincere grief to me, that as a "poor curate" I can do so little in the way of help. For each case that excites my sympathy I can do nothing; but the idea has occurred to me, that if there were a common fund for the special objects that meet us in your pages, the small contributions of myself and others in like circumstances might be made available. I merely throw out the hint for

others to work upon. Could there not be, in connexion with *Evangelical Christendom*, or independently, a "Foreign Protestant Aid Fund," (or any name)? The money so collected to be distributed at your discretion, or that of a committee, to the various cases of interest that claim our notice and sympathy in your columns.

I am, Rev. and dear Sir,

Yours faithfully,

D. B. P.

Walmer, 12th March, 1861.

Home and Miscellaneous Intelligence.

EVANGELICAL ALLIANCE—BRITISH ORGANISATION.

EVANGELICAL PROTESTANTISM—MEETING AT ENSTONE.

EVANGELICAL PROTESTANTISM.—The meeting announced in the last number of this journal, projected by the Alliance for the manifestation and promotion of Evangelical Protestantism, was held in the Large Room, Exeter Hall, on Thursday, the 27th of February, R. C. L. Bevan, Esq., presiding. The proceedings commenced by the Rev. H. Allon, of Islington, giving out a hymn and reading the second chapter of the

Epistle to the Colossians, and the Rev. W. B. Mackenzie, minister of St. James's, Holloway, offering prayer. The chairman having addressed to the meeting a few appropriate introductory observations, the Rev. Dr. Steane read the following *Explanatory Statement*, which had been prepared by him at the request of the Committee of Council:—

"The Council of the British Organisation of

the Evangelical Alliance, at whose invitation this meeting has assembled, deem it proper and respectful to state, at the commencement of the proceedings, the considerations by which they have been influenced in calling their fellow-Protestants together; and to lay before them, in a documentary form, a general declaration of their views in relation to that particular aspect of Popery in which it appears to them a supremely incumbent duty to regard it, under the circumstances of the present times.

"They have rejoiced in observing the almost unanimous condemnation which their countrymen have pronounced upon the recent Papal rescript; and they concur in the widely-expressed opinion that the social interests and the civil and religious liberties of the nation are threatened by it. Not in the slightest degree, therefore, to disparage the resistance which has been offered to it on these grounds, has this meeting been convened.

"They venture to affirm for those who compose it, as well as for themselves who have called it, that they yield to none in warm-hearted loyalty to the British throne, or in devout gratitude to Almighty God that our gracious Sovereign who now sits upon it is so true a Protestant.

"They value, moreover, as highly as any of their fellow-citizens, the civil constitution of their country, its just laws, and political institutions. To whatever extent these are endangered by the encroachments of the Papacy, they can unite with their fellow-subjects in their vindication. It bespeaks a people, in their judgment, nobly conscious of the inestimable value of their hereditary liberties, thus indignantly to have repelled the Pope's attempt to lay his hand sacrilegiously upon them. These, and similar views, are, in their estimation, intrinsically sound, and such as at the present time require to be maintained by the whole British community.

"There are, however, as every Christian will be free to admit, some things dearer to us than liberty, or even than life. Nor among these will any hesitation be felt in placing those essential doctrines of Christianity, on the belief or rejection of which the eternal salvation of men is suspended. And if in proportion to the prevalence of Popery these precious verities are in danger of being corrupted and neutralised, until they altogether cease to be believed, it becomes the solemn duty of those who know their worth strenuously to defend them.

"Now, it is the conviction of the authors of this document, that Popery lies under the just imputation of having placed itself, both theoretically and in all its historical developments, in direct and deadly antagonism with them. While the Council rejoice in the conviction that sincere believers may be found in all communities of professing Christians, even in that of Rome itself, they regard the Romish system as essentially and intensely antichristian.

"In this view they assure themselves of a coincidence of judgment on the part of all Evangelical Protestants. Differing as they may with regard to some of the grounds on which Popery should be resisted, and perhaps still more in reference to the modes in which that resistance should be carried on, they all concur in its con-

demnation as 'the mystery of iniquity,' which comes 'with all deceivableness of unrighteousness,' that it may first seduce, and then destroy the souls of men. In the total absence, therefore, of all debateable topics, it seemed to the Council that there was a broad anti-papal platform, on which all true Protestants might stand together, as a compact phalanx, rallying round and defending the standard of evangelical doctrine raised at the glorious Reformation of the sixteenth century.

"They accordingly issued their invitation, and this assembly shows to what a gratifying extent it has awakened responsive chords in the hearts of the Protestant inhabitants of this metropolis. Nor can they entertain a doubt that the example thus set in the capital will be followed in the provinces, and that now, after the civil and political aspects of the question have been considered, a religious protest will be universally and unitedly given forth against the great apostacy.

"If the Council should proceed more distinctly to point out those tenets of Romanism to which they have thus generally referred, they must restrict themselves to a few only; and these must be simply enunciated, without any attempt to refute or examine them, placing them only in contrast with those doctrines of our common Protestantism which they subvert.

"And first, all Protestants hold the sufficiency and exclusive authority of the Bible, believing that, in its own words, 'it is able to make us wise unto salvation, through faith which is in Jesus Christ.' And they deem it to be the duty, and claim it as the right, of every man, with devout prayer for the promised teaching of the Holy Spirit, to read and understand it for himself. Popery, on the other hand, dishonours the Word of God, by denying that it is a sufficient rule of Christian faith and worship, and by associating with it, as of co-ordinate authority, both its own interpretations of the sacred text, and lying fables, utterly unworthy of credit or respect, dignified with the title of apostolic traditions. It eschews at the same time the right of private judgment, and prohibits the free use of the Scriptures to the people.

"A second doctrine which Evangelical Protestants deem of fundamental importance, is the perfect atonement made for sin by the once-offered sacrifice of the cross, and the sole mediation and intercession, founded upon it, of the glorified Son of God, who is the only 'High-priest over the house of God:' a doctrine which Popery utterly subverts and overthrows by the priesthood of the clergy, the sacrifice of the mass, and the pretended intercession of the Virgin Mary and the saints.

"Thirdly, justification by faith only, through the blood and righteousness of Christ—a cardinal doctrine of the Bible—the Romanist opposes by the doctrine of the meritoriousness of human works.

"Fourthly, for the work of the Holy Spirit in regeneration and sanctification, Popery substitutes sacramental efficacy, penance, and purgatory.

"And lastly, the unity of all true believers of every communion in the One True and Spiritual Church of the living God, evidenced by their

agreement in all saving truth, and their conformity to the requirements of the Word of God in all practical holiness, Popery supplants by the forced and dead uniformity of unquestioning submission to the Bishop of Rome, and the intolerant dogma that there is no salvation beyond the pale of the Romish church.

"Easy would it be to proceed in this enumeration—no mention having been made of transubstantiation, auricular confession, absolution, indulgences, relics, images, celibacy, monachism, and all the rest of the superstitions by which the church of Rome has corrupted the doctrines of Christianity, and defiled its worship, and by which she imperils the salvation of souls. But enough has been said to prove the necessity of earnest resistance to this antichristian system, and to show that it behoves all evangelical Christians—forgetting or subordinating the things in which they differ—to stand unitedly by that 'faith once delivered to the saints,' which constitutes their common Protestantism. For, in conclusion, the Council adopt the language of the immortal Chillingworth, where he says—'By the religion of Protestants I do not understand the doctrine of Luther, or Calvin, or Melancthon; nor the confession of Augusta, or Geneva, nor the catechism of Heidelberg, nor the articles of the church of England—no, nor the harmony of Protestant confessions; but that wherein they all agree, and which they all subscribe with a greater harmony, as a perfect rule of their faith and actions—that is, the Bible; the Bible, I say, the Bible only is the religion of Protestants.'

"It is only necessary, in order to make this explanatory statement complete, to add, in the terms of the invitation by which this meeting has been convened, that while the Council 'have felt it incumbent upon them to originate and arrange for such a meeting—and are, perhaps, the only parties who could with propriety have taken the initiative in reference to it—they wish it to be considered as open to all brethren in the common faith, with the distinct understanding that those who attend it, not themselves members of the Alliance—whether they do so merely as hearers, or to take part in its engagements—shall not, in any way whatever, be committed to approbation of the constitution of the Alliance, or of any of its general plans and operations. They are anxious that it may be rendered an expression of the Protestant sentiments in which all the members of the true spiritual church of the Lord Jesus Christ are agreed.'"

The meeting was afterwards addressed by the Rev. W. Cadman; and by the Rev. Dr. Leifchild and the Rev. T. R. Birks, on "The Exclusive Authority of the Scriptures of the Old and New Testament, and the Right and Duty of Private Judgment;" by the Rev. J. Aldis, on "The Sole Mediation of Christ;" the Rev. C. J. Goodhart and the Rev. Dr. Candlish, on "Justification by Faith;" and the Rev. W. Arthur, on "The Unity of the Church." Notes were read from the Hon. and Rev. B. W. Noel, excusing his non-attendance on account of the death of his brother, the Hon. and Rev. Gerard T. Noel, and from Sir C. E. Eardley, regretting that he could not be present.

The Rev. William Brock then moved, and Arthur Stanley, Esq., of Bath, seconded the subjoined resolution:—

"That this Assembly, composed of members of almost every Protestant communion in and around the metropolis, desire to express their cordial approval of the course taken by the Evangelical Alliance in convening the present meeting, and of the arrangements by which it has been rendered so deeply interesting, and, as they devoutly trust, so profitable an occasion; that, to the great principles of evangelical truth, as embodied in the paper read at its commencement, and subsequently illustrated and enforced in the addresses of the several speakers, they rejoice thus unitedly to avow, not simply their undiminished, but their confirmed and strengthened attachment, and of the Romish errors and assumptions whereby they are impugned, their unconquerable detestation; and it is their earnest hope that, by whatever agency convened, meetings of a similar character may be held throughout the country, that so its pure and spiritual Protestantism may more and more make itself seen and felt as the common and inalienable faith of those in every place who love our Lord Jesus Christ in sincerity, notwithstanding their differences of sentiment on minor and non-essential points."

The doxology having been sung, and prayer offered by the Rev. Peter La Trobe, the benediction was pronounced, and the proceedings terminated.

It would be impossible to give, in these pages, even an epitome of the admirable addresses delivered on this interesting occasion. We rejoice, however, to have learned that our publishers are bringing out a correct and very complete report of them, in a separate pamphlet; and to it we refer, in the confident persuasion that its perusal cannot fail to be attended with the purest satisfaction. To those who were privileged to be present at the meeting, and who understand and know how to value Protestant principles, a remembrance of what they then witnessed, and listened to, will long continue to be a source of hallowed and grateful delight, while it will help to establish sound views, to strengthen right motives, and to confirm the purposes and decisions so necessary to be maintained in a crisis like the present.

MEETING AT ENSTONE.—A meeting of the members and friends of the Evangelical Alliance was recently held in the National School Room, Enstone, which was crowded to excess. The chair was taken by that steadfast friend of the Alliance, the Rev. John Jordan, who, in opening the proceedings, made many admirable remarks on the object for which they were assembled. Devotional exercises had been previously engaged in, the Rev. J. Jordan having read the 13th chapter, 1st Corinthians, and the Rev. T. Eden having offered prayer. The meeting was next addressed by the Rev. Thomas Bliss, who spoke on the providential call to a closer union amongst all evangelical Protestants to be heard in the present efforts of Rome. The Rev. Thomas Curme, vicar of Sandford, delivered a short but excellent address on the

desirableness of an union between Christians of all denominations. After a hymn had been sung, the Rev. W. Cherry, of Milton, spoke, and was followed by the Rev. J. Jordan, in a concluding address, followed with singing and the benediction. A solemnity and affectionate feeling pervaded the assembly throughout its

entire proceedings, and we sincerely hope that meetings of a similar character, and for the same holy cause, will be held in other parishes, for we feel that they cannot but be productive of great good in various ways, and especially as regards the promotion of Christian union.

THE GREAT EXHIBITION.

FREE CHURCH OF THE CANTON DE VAUD — FRENCH SECTION OF THE EVANGELICAL ALLIANCE: LYONS COMMITTEE—GLAY, FRANCE, &c.—DUTCH EAST INDIES—ARRANGEMENTS OF THE FOREIGN CONFERENCE AND EVANGELISATION COMMITTEE—EXTRA SABBATH SERVICES.

The Synod of the Evangelical Free Church of the Canton de Vaud to the Council of the British Organisation of the Evangelical Alliance.

Lausanne, March 14, 1851.

Dear and honoured Brethren in Christ,—Our brother, Professor Baup, has acquainted us with the contents of your letter, dated Dec. 23, 1850, and with the resolutions on which you have agreed relating to the Annual Conference of the Evangelical Alliance, to be held in London on the 20th of August, and to the admission of Christians from abroad to its various meetings.

Although we are aware that the Evangelical Alliance appeals to Christians in their individual capacity, and not to the churches or bodies which they represent, yet the communication made by our dear brother Baup, a member of our synod, contemplates an object so important, that, passing by ordinary rules, we feel warranted in offering to you the expression of our sympathy; assured that you will gladly welcome a proceeding dictated by that same spirit of love and Christian union which gave birth to the Evangelical Alliance.

Receive then, dear and honoured brethren, the assurance of our gratitude for the resolutions respecting the Conference to be held next August. They are dictated by a truly noble and Christian spirit, in which we rejoice to be able cordially to unite with you; and we implore the Divine blessing upon you, and upon all who shall attend these meetings.

It has sometimes been thought that to render the Evangelical Alliance effective, some special work must be chosen from the vast field open to Christian activity; and possibly this thought has occurred to the minds of many who are themselves members of the Alliance. But is not the realisation of the end that it proposes a work, and an excellent work? Has there not been, is there not now, much to be done before Christian union becomes a reality, instead of a heartfelt want, a pious desire,—before Christians of different denominations shall learn to recognise their brethren beneath the varying costumes of national diversity and difference of opinion,—before that holy banner which bears the one name of the Son of God and the Saviour of the world, shall be so lifted up, as to float over and above the little flags of the many parties that still, alas! divide the church which Christ "hath purchased with

his own blood?" Yes, Christian union is a work to do,—a great and holy work; a work which must meet with hindrances of many kinds, even in the hearts of those who most earnestly desire to labour for its furtherance; but it is a work which the Saviour loves, and which is sure to receive His blessing.

We have the strongest hope that the spirit to which the Evangelical Alliance owes its existence and which it seeks to spread, will prevail among all Christ's disciples on earth; and thus will there be, to the joy and establishment of God's children, a blessed manifestation of that communion of saints, whose full and perfect development is doubtless an element in that happiness which the Saviour reserves for his own people in his eternal mansions.

We rejoice, dear and honoured brethren, in the opportunity thus afforded of presenting to you the assurance of our cordial sympathy in the hallowed design which prompts your labours. We are few in number, and our church is feeble and obscure among the thousands of Israel. But the Lord hears the poorest prayers; and ours shall rise to Him in behalf of the Christian work to which you are devoted, and of all who take part in it, that they may be ever sustained and directed by the almighty grace of our Saviour God.

Accept, dear and honoured brethren, the assurance of our respect and Christian affection.

P. CHAPPUIS, Prof.,
President of the Synod.

FRÉDÉRIC TROYOU,
One of the Secretaries.

FRENCH SECTION OF THE EVANGELICAL ALLIANCE: LYONS COMMITTEE.

At a meeting held on the 17th ult., the circular of the British Organisation was read, announcing the intended Conference in August next, when a resolution was passed, expressing the gratification of the Committee that such a Conference is called, and especially that foreign Christians are invited to attend it; and their earnest desire that it may please God to pour out an abundant measure of His Holy Spirit upon the assembled brethren. The Committee also express the hope that a good number of their own brethren will attend the Conference.

GLAY, FRANCE — COMMENDATION OF THE PROPOSAL FOR COLLECTING CHRISTIAN STATISTICS.

Fontainebleau, March 17, 1851.

Dear Sir, and Brother—The following letter, in reply to inquiries by the Rev. Dr. Baird, appears to me calculated to excite a lively interest. If you will give it a place in your next number, I do not doubt that it will be perused with pleasure on the other side of the channel, as it will be on this, by the readers of the *Bulletin Echo*.

Yours, in Christian affection,

A. RACINE BRAUD.

To the Editor of the *Bulletin du Monde Chrétien*.

Glaz (Doubs), par Pont de Roide,
March 14, 1851.

Sir, and dear Brother—The proposal of our English brethren that we should prepare, for the *great meeting* in August, statistics of the progress of Christian labours up to this time, is a most happy one, with which we believe God has himself inspired them, for the benefit of his whole family on the earth, but more especially for those who will enjoy the delight of meeting in London, a few brief months hence. Then will also be given an exhibition of a noble cause, and a still nobler result—such an exhibition as was once seen in ancient Jerusalem, though on a far more limited scale, when, from various countries, the elders repaired thither from the midst of their humble but devoted flocks, to relate, in the presence of the apostles, what had been given them to accomplish for the advancement of the reign of Jesus Christ. (Acts xv. 4.)

If the Lord permit, and the work of evangelisation now going on at Glaz* should be crowned with the success so long desired, I shall also hope, notwithstanding the urgency of other duties, to lay before you what has been doing in this remote corner of France, since as far back as the year 1821, as well as what we propose to do, as we may have opportunity. Thus we shall not only fulfil the wish expressed by our honoured brother Baird,† but commend ourselves also to the prayers of many.

Yes, dear brother, it has been said, and will yet be repeated, "*Some great work is in preparation.*" It is true, that it is a work of this lower world which has given rise to those meetings which our hearts welcome, though they are seen but in the distance. But was it not thus, when the parents of the *Holy Child* repaired to Bethlehem in order that there, in a stable, the lowly Mary might give birth to her first-born? Was not Cæsar Augustus led to proclaim a general taxing, in order that all the Jews should be registered, and each in his respective town? It must, indeed, have been an imperative command, which led the poor villager of Nazareth to undertake, at such a time, the journey to a town at which she had probably never been, and where of necessity there was to be such a confluence of people. But what must have appeared to her

most undesirable and contrary to her wishes was precisely that which Providence over-ruled to bring about the most important results. And if the people of the inn will not come and worship the Saviour of the world, shepherds from the neighbourhood, the magi from afar, and angels from heaven, shall prostrate themselves at his feet in submission and love.

Let us hope that there will also be for us a Saviour of the world, a Pentecost, if we are but willing to ask, and wait, and hope, and believe. Such a Pentecost as that mentioned in Acts ii. 17 is as it were within our reach, provided we know how to attain the elevation which our Lord is pointing out and assigning to us.

The Lord had promised great things to his disciples, and he had told them to wait for their fulfilment at Jerusalem, uniting often, with one accord of heart and mind, in prayer. The disciples were wise enough to do so, and behold the day came and surpassed all that they had hoped for. Glory from above rested upon their heads, while into their minds and hearts was poured that effusion of the Spirit which made them, from that time, new men—in one word, men of fire, who soon enlightened and set on fire Jerusalem first, then Samaria, Rome, and even the most distant regions. Well, let such examples lead and constrain us to pray—to entreat that the promises of our God may be accomplished again in our day. While expecting to be all united in our upper room in London, let us also, in the same spirit, and as often as possible, meet in our own private upper chambers. Let us thus anticipate the time of departure and the arrival of the expected day. Our meetings in August will be so much the more profitable, if we shall have prepared for them by our prayers during the months which yet remain. Only see what is now doing in France, in Germany, in Switzerland, and everywhere! What eagerness to send the finest of their productions to the Palace of the Exhibition! What fears lest they should be too late, or have too little to show! And should we, the children of God, do less, while we have before us the promises of God, the fruits of the Spirit, so glorious a Pentecost? The time is short, and is rapidly flying; everything urges and calls us; one voice succeeds another, like the waves of the sea. Let us go, then, to Bethlehem, and see what is to happen there, and what the Lord will make known to us. Then, when we have seen and heard, let us also publish the wonderful works of the Lord. Let us descend from our upper chamber to the streets of the city, the highways and lanes, to preach Jesus Christ and him crucified, and to bring souls unto him. Then, after the last trial, the last baptism of fire and blood, there will come a still more glorious festival, that holy meeting between the one Shepherd and his united flock; when the earth, rejoicing in new beauty, shall resound from one end to the other the praises sung by his redeemed children, and speedily the knowledge of the Lord shall be universally diffused.

And a thousand years of blessedness shall roll on, and then will be erected that nobler Palace,

* The institution at Glaz receives young persons above sixteen years of age, who wish to devote themselves to the work of teaching. The establishment is maintained by Christian liberality.—Ed.

† See page 62.

constructed, not of solid iron, nor of dull and fragile glass, but of gold and crystal; the holy city which shall descend from heaven, of which we ourselves are to be the ornaments; for in it we are to be kings and priests for ever and ever.

Yours affectionately in Jesus Christ,
H. JAQUET, Minister.

DUTCH EAST INDIES—ANSWER TO THE INVITATION—THEIR RELIGIOUS STATE.

Batavia, 23rd December, 1850.

Beloved Brother in Christ,—Your letter of the 25th April past, containing a proposal for an Assembly of Christians of all nations in London, came before me and some other Christian friends in a review—"The Association." The contents of this letter have given us much pleasure, and we have endeavoured to bring the same before the public by means of the Java newspaper, which however was considered less appropriate by the editor paid by the Government, and we have not been able to succeed, this being the only paper published here; but, after all, this disappointment is not of so much importance, if we reflect that, for the sake of your Exhibition or Assembly alone, few or no persons from the Dutch East Indies would go to London, and those who might be induced to go, will not remain unacquainted of your assembly in London.

As to us, who most likely will not have the advantage to assist at your meeting, we may not deprive ourselves of the pleasure of assuring you of our hearty sympathy with your project, and to express the hope that the same may be realised by an assemblage of many thousands of sincere Christians in spirit and in truth. Perhaps none may be found amongst them, provided with the necessary knowledge of the religious state of these countries and their spiritual wants, so that it might occur that we remained deprived of the prayers of your assembly for us that are far off, and would be without the wished-for blessings.

For this reason, we have thought that it would be best to furnish you in writing with the report requested in your proposal, as well as we can, in all simplicity and love.

You are not unaware that the Dutch East India possessions contain many millions heathens and Mahomedans, and but few Christians. In general, the state of the inhabitants of these possessions is very deplorable, with regard to their religious and moral development. Of the heathens this can be easily imagined, without entering into further details. The Mahomedans do not rank much higher; a dead faith in one God, combined with many superstitions, this is all that in general may be said of them. Just as generally it may however be asserted, that the manners of the inhabitants of these countries, as well heathens as Mahomedans, are mild and simple, so that they might almost be compared to children under age, whose dispositions might authorise one to expect much good, but whose development has been neglected.

Sumatra, Riauw, Banka, Makaper, the Moluccas, Bali, Java, Madura, Timor, and Borneo, are lying almost still in total darkness, as well as the other islands not mentioned.

Only a small part of the Menado may rejoice in the acceptance of the glad tidings proclaimed by the missionaries of the Rotterdam Society. The endeavours of the same Society have hitherto met with but little visible success in the Moluccas, Timor, and the South Western Islands, whilst, in Java, only three missionaries are existing, of whom two are still studying the language. Through the cares of the Bible Society the Scriptures have been translated partly in the Malay and Javanese languages, whilst they are endeavouring to procure translations of the languages of the Battas, Boggi-nees, Alfoenen, and Dzakkers.

It is well known that many Christians by name are found in Ambou; but it does not appear that faith has entered their hearts. With much perseverance the missionaries of Barmen are labouring to convert the Dzakkers, but are sowing hitherto only in hope. In Java, about one thousand souls have been gained for the Christian faith, in consequence of former distributions of tracts and the New Testament, after the translation of the missionary Bruckner; a beginning, of which much is expected for the future, as those Christians distinguish themselves by a simple Christian conduct and a faithful yielding to their Lord.

If we rejoice on the one hand about those shining points in the darkness of those countries, we must, on the contrary, deeply regret the unbelief, lukewarmness, and indifference of most of the European Christians. Those of your nation, so favourably known abroad, do not distinguish themselves at all in this respect. We do not wish to condemn, nor to darken the existing state of things, but cannot conceal the wish for a complete change and reform. You may yourselves easily form an idea of this, when we assure you, that the interest excited for the last twenty-five years amongst the believers in the northern part of Europe, and still increasing, has not penetrated to us, and has even remained almost entirely unknown here. Adding to this, the dispersion of a small number of Europeans over a large number of islands, the absence of civilised society, contact with Mahomedans and heathens, want of a sufficient number of good examples, the hot climate inclining to indifference, the temptations of riches, and all the circumstances which are complained of, also, in your British colonies, as choking the seed of life, you will easily be convinced that, in general, the happy tidings have only been heard here as a witness against such as received them, and not for establishing communities full of the Divine Spirit, labouring for the conversion of the many millions still plunged in the shadows of death.

Yes, brothers of the assembly, our wants are here endless large! We do not possess a Gutzlaff, who travels through Europe to inflame the hearts, in order that we may get missionaries, and prayers be offered up for these countries, but be together for us like a brotherhood of apostles, thinking of our interests in your prayers, recommending our interests fervently to your respective communities, when you reach your homes again.

Java, in particular, we recommend to you; all that is done there, will also spread its blessings

abroad—Java being the focus of the interests of all the other islands.

We need not use many more words; you know that millions of souls are trusting here to your prayers and assistance. This renders all exhortations and recommendations superfluous; we claim your powerful assistance; it will be a blessing to you to grant it.

It affords us much pleasure that the Lord has procured us this opportunity to hold some communion with our English brothers; that they may be our advocates, together with the Dutch amongst you, for the brothers of the other nations, in order that if it might please the Lord to inspire all the brothers of the European and other countries, this inspiration may also produce some interest for those quarters.

The Lord grant that your assembly may succeed, and that its aim may be accomplished, is the fervent prayer of your Christian friends in Java.

J. ESSER.

To the Rev. R. H. Herschell.

FOREIGN CONFERENCE AND EVANGELISATION COMMITTEE.

Dear Dr. Steane,—In continuation of the notice which you were good enough to insert in *Evangelical Christendom* last month, will you now allow me to state the following additional particulars.

We have great cause for thankfulness to Him who knows all our humble endeavours, and will make all things work for His glory, that the interest evinced by all classes in the effort has increased daily. Our funds, however, though they have now amounted to £1400, have scarcely increased in proportion; there is an assent given to the importance of this undertaking, but the time for action is drawing close, and we have not half the amount which is required, and *immediately* required—for without knowing what money is placed at our disposal, how can we engage the services of our labourers?

It is proposed to have over ten preachers at a time; of whom three will be French, three German, two Italians, one Russian, and one Spanish, or with some variation; and Messrs. Napoléon Roussel, F. Monod, Armande de Lille, Rev. Dr. Krummacher, Rev. — Krummacher, Jun., Rev. Dr. Couard and the Rev. Mr. Bochman, have engaged to come. Hopes are held out that Mr. Bethmann Hollweg, President of the Stuttgart Assembly, and the Rev. Mr. Wichern, the originator of the great movement for Home Missions throughout Germany, will afford their assistance; besides other men of eminence, such as Rev. Messrs. Sander, Principal of the College of Elberfeld, Feldner, Schröder, &c.

Ten colporteurs, for the distribution of Bibles and religious tracts, will soon be engaged.

A house in Leicester-square has been engaged for seven months, the lower rooms of which will be appropriated to a committee room, office, and Bible Depository; the first floor for a Reading-room and *conversazione*; and those above as refreshment rooms. The position being in the heart of London, seems as eligible a one as could have been chosen, and it is hoped the apartments

will be found sufficiently large to answer our purposes.

The Reading-room will be open, under proper regulations, to Christian brethren. The editors of most of our religious newspapers and periodicals have kindly offered to supply, gratuitously, copies of their papers and magazines, and foreign ones may be expected to follow their example.

The Committee has estimated that a sum of £4000 is required for the efficient carrying out of the measures contemplated.

Our honorary secretary is now on a tour to some of the principal cities of the north, with a view to stir up our brethren in those parts to contribute their share towards this national entertainment. The country must not leave the onus entirely on us. It will be our privilege, more immediately, to receive the foreign preachers and Christian brethren, but corresponding duties, and a greater weight of anxiety too, will devolve on us, which, we doubt not, our country brethren will gladly seek in some measure to alleviate, by providing a sufficiency of funds. London has not yet fully done its part, and many friends in the country have already given their aid. I should here mention that several ministers have consented to make congregational collections. We hope many more will do so.

Whatever may have been the *animus* in which the idea of the Great Exhibition originated, it is a fact (as far as we can foresee), that there is to be a great exhibition, and that not only of works of art, of man's device, but of living souls—men of all countries and all creeds. Some there will be who, unhappily, in their own country are so tyrannised over, that they dare not worship God according to their conscience, and are watched with such jealousy that they cannot get within hearing of the Gospel, and the precious word of God is snatched from their hands. Here, in our own free land, they will not be subjected to such espionage and tyranny. Father Gavazzi is already boldly setting forth to his fellow-countrymen the iniquitous whoredoms of the Mother of Harlots, and we must follow up his exposures of the false gods of Rome, by directing their and other continental Romanist minds to the one true and living God, and our Saviour Jesus Christ. A door is opened, and who can say to what it may not be an entrance? We shall not be idle lookers on, whilst the foreign preachers, who are invited over, address their brethren, each in a tongue to be understood, and our home clerical friends increase their services; but, after the sum requested has been supplied, our attention and consideration will be applied to its right administration. May the prayers of all be daily ascending before the throne of grace, that this may indeed prove a pentecostal time, and that bold preachers of God's word may return refreshed to their own lands to bear testimony to his name.

I am, dear Sir, &c.

L. M. VALIANT, Capt.,

For WILBRAHAM TAYLOR,

Hon. Sec.

P.S. It would be convenient if ministers generally, or committees having similar objects in

view, would communicate to the Honorary Secretary the extra services they propose having for foreigners, the time, place, language, &c., in order to our giving publicity to the same.

47, Leicester Square, L. M. V.
March 25th, 1851.

In addition to the preceding, we have been favoured with a letter from Mr. Taylor, written at Manchester, from which we give the following extracts:—

"You will be gratified to learn, that hitherto I have been received with much Christian courtesy for my work's sake. At Birmingham, I found all parties and sections of the church of Christ most ready to co-operate. To begin with my own church, the rector of St. Philip's accompanied me in a personal canvass, which has resulted in a circular being drawn up, signed by influential names; and some gentlemen have undertaken an extensive circulation of them. The Rev. J. A. James, and the Rev. J. R. Mackenzie, cordially represent their respective churches.

"In this town (Manchester) the distances somewhat impede my progress. My message has been most kindly received by the Bishop and by other parties.

"A fact has come to my knowledge, which I confess has some importance in my eyes. The Roman Catholics are organising a counter-move-

ment to ours, and by bringing over some of their most attractive and celebrated preachers, boldly and blasphemously unfurl the flag of Mary, in opposition to that ensign which the Lord hath set up as a standard to the people, even Mary's Son, the incarnate God. Really, it will be too bad, if with such a Captain, and fighting under the banner of his truth, which eighteen centuries have failed to tarnish, we give way one inch to the great scarlet beast, or relax our efforts to spread the truth as it is in Jesus."

EXTRA ENGLISH SABBATH SERVICES.

A committee has been formed during the past month, by whom Exeter Hall has been engaged, for public Divine worship, through the months of May, June, and July, and the engagement may be extended to August. The preachers for May are—the Hon. and Rev. B. W. Noel, the Rev. T. Binney, the Rev. Dr. Beaumont, the Rev. W. Brock, the Rev. J. Aldis, the Rev. G. Smith, the Rev. Dr. Hamilton, and the Rev. J. Stoughton. The services are to commence at eleven, A.M., and half-past six, P.M.

The estimated expense is from £350 to £400. About £150 have been contributed.

The following gentlemen compose the committee:—S. M. Peio, Esq., M.P., J. Nisbet, G. Hitchcock, G. T. Kemp, E. Swaine, J. Spicer, J. Tritton, M. Martin, R. Groucock, H. Sturt, jun., W. Hamilton, J. Finch, Esqs.; S. Morley, Esq., Treasurer; Mr. R. W. Cooke, Secretary.

Brief Notices of Books.

The Family of Glencarra. A Tale of the Irish Rebellion. By SIDNEY O. MOORE. Bath: Binns and Goodwin. 16mo. Pp. 154.

A little book containing many interesting illustrations of Irish character, and many exhibitions of the debasing influence of Romish superstition. It relates, also, a few gratifying instances of the usefulness of Scripture readers, who visit the cabins of the peasantry, and read to them, in their native tongue, the words of eternal life. Its tendency is to awaken a deeper interest in efforts to evangelise this too long neglected people.

Notes on the Construction of Sheepfolds. By JOHN RUSKIN, M.A. London: Smith, Elder, and Co. 8vo. Pp. 50.

Under this odd, but not inappropriate title, we have a pamphlet on church constitution and church authority, with the connexion of Church and State—a pamphlet which neither the Churchman nor the Dissenter, the Episcopalian nor the Presbyterian will endorse, but which may suggest many profitable thoughts to them all. We do not put our imprimatur upon it, but we recommend it to be read. It runs in no beaten track of discussion, but strikes out new modes of viewing old subjects, and gives strong utterances on the present position of ecclesiastical principles and parties. We are not offended, we think nobody should be, at the bold and independent style in which these things are dealt with. We do not think infallibility belongs to any communion in Christendom, and perhaps, in every sheepfold, the

stakes and hurdles might be set nearer to the true model than in any of them they are.

A Universal Geography, in four Parts: Historical, Mathematical, Physical, and Political. By the Rev. THOS. MILNER, M.A., F.R.G.S. Illustrated by ten Maps, with Diagrams and Sections. London: Religious Tract Society. Foolscap 8vo. Pp. 526.

A vast amount of information has been brought together in this volume, and the knowledge and skill of the editor are apparent in the manner in which the whole has been arranged and methodised on scientific principles. It is a valuable work for schools and colleges, and for emigrants whose libraries must necessarily be scanty, since it may well supply the place of many volumes. For a book of general reference in home use it also possesses many advantages.

Auricular Confession. By the Rev. H. H. Beamish, M.A. London: Hanbury & Co.

The lecture presented in these pages was preached by the author so long ago as 1838. It is now published, we presume, from its adaptation to the present position of the Romish controversy amongst us. It unfolds the scriptural doctrine of the confession of sins, and conclusively shows that auricular confession has no foundation in the word of God. Our prayers are united with those of the excellent author, that it may promote His glory who has sworn, "every knee shall bow to me, and every tongue shall confess to God."

Original Papers.

A LETTER TO A YOUNG FRIEND ABOUT TO VISIT THE "PALACE" IN HYDE PARK.

BY JOHN SHEPPARD, ESQ.

My dear A——,—Let me assure you that I am no way surprised, but really pleased, to hear of your lively interest in the design and success of "The Great Exhibition."

With you I admire the princely conception, and the broad cosmopolitan character of its objects.

It is a noble idea to treat "all nations" fraternally—inviting them, as one great kindred, to unite in the production of all which can be supplied from their combined resources of science, industry, and invention. It breathes the spirit of world-wide amity; of a friendly "emulation" to which we may laudably "provoke" (call forth) each other; and let us hope that neither national nor petty jealousies will spring up or lurk amidst the generous rivalry; that the prizes will be awarded with strict equity, and that equity be honourably recognised; that the bodings of the timid and suspicious will be all unrealised, and the friendliness and prosperity of nations be cemented and heightened.

I repeat, it pleases me that you are awake to all this,—charmed with the "crystal" treasure-house of the arts and of peace,—which we deem more glorious than the triumphal arch of him who sacked Jerusalem, or the bronze column of him who plundered the capitals of Europe.

Even at my late day of life, I partake somewhat of your warmth.

Yet I imagine, from certain glimpses which I have had of your occasionally meditative moods—of the deep reflections mingling at times with your vivacious ardour—that thoughts visit your mind which I feel would, at least, have flitted transiently through my own, even had I looked on the scene in the heyday of youth as you do.

No reflective spirit, methinks, can witness such vast and magnificent displays of human ingenuity, and so mighty a concourse of human life and animation, without some pensive musings. You will hardly fail to

ask yourself, how long may this marvellous and novel structure last? Since so many "gorgeous palaces" of antiquity have fallen, and "leave no wreck behind,"—it would be but a sarcasm to predict for this brilliant edifice the durability of the pyramids, or of the temples at Pæstum; or even of that noble modern pile, our new Royal Exchange. We may *wish* it, however, to see the twentieth century begin; and we are glad to feel sure that at least it will be far more durable than that northern ice-palace so well described as—

"A scene
Of evanescent glory, once a stream,
And soon to slide into a stream again."*

But, after all, you, my dear A——, like me, feel it to be in a good measure true, that

"The proper study of mankind is man."

Much, therefore, as you are interested in those material works which man has devised and executed, and couched in our new *Pantechnicon*, you must be so yet more by the living, moving assemblage of inventors, artists, admirers, harmless *inquisitors*, whom it will bring together. You will account more of the artificers, judges, examiners, explorers, than of all their multiform productions; will think more of the bees, and even of the drones and butterflies, than of the great glass hive or its gilded cells, of the comb or of the honey.

But here, again, forethought (forethought as to topics, but after-thought, perhaps, in its occurrence) will come, I doubt not, when you shall have left the glittering hall; not unlike that of the old Persian despot gazing on his warlike millions.

You will think——probably before even this "brittle prodigy" is shivered—they who pass beneath its canopy with such vivid and glad excitement—from the prince to the artisan, from the royal lady to the peasant girl—will be scattered into utter and remote and final separation. Nay, almost all—

* Cowper's Task, Book V.—"The ice-palace which the Empress Anna caused to be built on the bank of the Neva, in 1740, was constructed of huge quadrats of ice hewn in the manner of freestone. It was fifty-two feet long, sixteen broad, and twenty high. The walls were three feet thick. In the apartments were tables, chairs, beds, and all kinds of household furniture of ice. In front of the palace, besides pyramids and statues, stood six cannons carrying balls of six pounds weight, and two mortars of ice. From one of the former, as a trial, an iron ball, with only a quarter of a pound of powder, was fired off. The ball went through a two-inch board at sixty paces from the cannon's mouth; and the piece of ice artillery, with its carriage, remained uninjured by the explosion. The illumination of the ice-palace at night had an astonishingly grand effect."—*Tooke's State of Russia*, vol. i., p. 45.

VOL. IV.—MAY.]

"fearfully and wonderfully" as all are made,—before the next century is a fifth part gone, will have sunk into silent dust. If you go into the depths and details of that thought, you may sadly whisper—what a dispersion! what an overthrow! what a ruin! How far more affecting than the mouldering of the Parthenon, the melting of the imperial ice-palace, or the shattering of this glass palace by a furious icy storm.

If there were no life but the present—as some would fain persuade themselves—you cannot but see, dear A——, what a poor gaud and phantom-like turmoil would be Humanity itself, even in its brightest gatherings; as well as all the crystal or metallic lustre which it can collect around it.

Such thoughts, or some akin to them, I conjecture, will at least cursorily arise, the night after viewing the Great Exhibition—if not even *while* you view it. But it is my hope that you will have, also, these *further* thoughts: that you will say—I believe Revelation to be true; for at least I know that neither bitter enmities, nor sneering levities, have proved it to be false; nor has modern "sleight," however subtle, reduced it to a web of "sophistical myths." * Assuming, then, Revelation to be a truth—there is an "Exhibition" to come, a display and "Appearing," immeasurably greater than any earthly one, in which the vanished and dispersed shall hear and obey the summons of the "Only Potentate," and "before Him shall stand all nations." There, too, will be a palace, whose Builder is Divine; whose material is termed "clear gold, like pellucid glass."

In that temple, whatever compartments or steps and elevations there may be, there cannot be those pales or partitions which *men* have proudly, or weakly, or jealously set up, from the days when even Peter, in his straitness, would have fenced out all us "Gentiles," to the latest exclusions of any of his successors.

There, also, will be the immense and astonishing disclosure of all human works. For whoever shall be admitted thither, ("a countless multitude, from every nation, people, and tongue,")—assuredly "their works will follow them." All who pass those gates must be exhibitors as well as spectators. But then, dear A——, pursue this thought yet further. Remember, the admission will be emphatically free and gratuitous, "without money and without price," or *quid pro quo*, of any sort; as cheap to the noble as to the cottager; as open to the barbarian or bondsman as to the accomplished Greek. If not

accepted thus,—no intellectual or conventional power can extort, no mental wealth can buy, no affluence of inventions or "cunning works" can earn it.

Think, then, dear A——, if you would find it hard and mortifying (whether as exhibitor or visitor) to be excluded from Britain's "crystal palace,"—think what will be the profound disappointment of him who may be shut out from that indestructible palace and the assembly *there*.

Need I remind you, my friend, moreover, that if we accept—really, *bond fide*, beneficially—that free admission, we must do so here, and now; cordially, and in the right temper; as owing it to the unparalleled condescension, self-sacrificing love, matchless generosity of the Universal Sovereign;—and that, in all the little we can prepare to do and to exhibit at His bidding, our ruling motive must be a loyal gratitude and faithful love to Him?

Nor must it be forgotten,—that, so far from the prizes being regulated as in our "Exhibition," it will be found that a poor earthen "cup," fashioned with right motives, and filled with "cold water" to refresh our brother, will be there set forth as a nobler offering than many a vase which genius moulded, or wealth embellished, for that Treasury.

Once more, need I urge upon you how gloomy a self-chosen destiny it must be, to roam in the desolate expanse and wild of an outer darkness, while the palace or temple of the Immortals blazes with uncreated light, through the gold of its translucent columns, and beams like a star-lit dome through the abyss of that outer firmament, making all its darkness visible.

Believe me, dear A——, I would in no sense abate your legitimate interest in the "Exhibition," which we term "great," and which, relatively to smaller and every-day matters, *is* great.

But I venture to advise, from affectionate concern for you, secure a measure of tranquillity and hopefulness, under every disappointment which can arise as to this and other *temporary* objects, by better ascertaining your and our unimpeded entrance into that perfected assembly, that Divine and life-inspiring presence, those festal splendours which cannot fade or terminate.

Will you tell me—that this prospect, whether in space or time, is dimly remote; that it seems visionary; that you cannot realise it?

Observe, however, how a mere aqueous vapour has, of late years, abridged for us

* Which is just Hellenistic English for the *σσοφισμενους μυθοις*, "cunningly devised fables."—2 Pet. i. 16.

both time and space, and how an electric wire is all but annulling these.

Know, also, dear A——, that when your hair is grown white as mine, a few years will be almost as "a few days," and this pageant of '51 may seem to you almost as much a dream, through half a century's retrospect, as the palace and concourse of the celestials appear in prospect to you now.

Or will you object—to secure admission there, I must humble and abase myself?

True; but consider before *whom* it is you must bend in lowliness?—Before that Omnipotent, whose creature and workmanship you are, in whom you cannot choose but have and hold your very being, except He unmake you into nothing.

Or will you say—I recoil from submitting my spirit and conduct to restraint and rule?

To *whom* is it, then, you shrink from being subject?

To Him whom you must *necessarily* serve—and would, either by constraint or willingly, were you the regent of the stars;—whose voluntary service is the only *possible* freedom.

In whatever degree, dear A——, I wish you happy, I must wish you thus to serve,—thus to be in "glorious liberty,"—thus to aspire to the unceasing exhibition and irreversible possession of all good, in the presence and society of the perfect.

Believe me, in all this,

Your true friend,

April 3, 1851.

J. S.

Biographical Sketches.

GERMAN WORTHIES.

IV.*—LEONHARD KAYSER.

The oppressed state of Protestantism in Bavaria, notwithstanding the confessional freedom which has so long figured in her statute book, has been more than once illustrated in the pages of *Evangelical Christendom*; it may not, therefore, be uninteresting to its readers to receive some statistics of Bavaria's martyrology.

In the month of July, 1522, the first blood shed on account of the Gospel cried aloud to heaven from the Bavarian soil. The victim was a baker in Munich, whom the then reigning prince, Duke William, caused to be beheaded for confessing Christ in "that way which men called heresy." The name of this early martyr is unknown upon earth, but is no doubt to be found in heaven, inscribed in the book of life.

Persecution reigned thenceforward, uninterruptedly, in Bavaria, though executions for the truth's sake do not appear to have been repeated until the year 1527, when Pancratius Schneider, parish clerk of Eckelheim, was beheaded, and a wheelwright, named Wagner, burnt to death at Munich. But, although little more of the life and sufferings of these two confessors has been handed down to us, besides the fact of their having sealed their Gospel testimony with their blood, a more ample record has been preserved of another martyr to Popish malice, who in the same year was "found worthy to suffer for the name of Jesus." This was Leonhard Kayser, (or

Käser, as he is sometimes called,) parochial curate of Waizenkirchen, near Passau, the romantically situated boundary town of Bavaria and Austria, and even to this day the seat of a Roman Catholic bishop, and the residence of numerous priests.

Leonhard Kayser was descended† from a highly respectable family residing at Raab, near Schürding, on the Inn, (then a Bavarian, but now an Austrian city,) where he was born. His early life was of exemplary purity, and in every respect calculated to win for him the love and esteem of all who had opportunity to observe his conduct. In process of time, he became (Roman Catholic) vicar, or substitute, to the parish priest of Waizenkirchen, who was likewise a prebend in the cathedral of Passau, and chiefly spent there the proceeds of his Waizenkirchen benefice, leaving Kayser in undisturbed possession of its duties, which he performed, during seven years, to the entire satisfaction of his clerical superior, until pure Gospel truth having found its way to his heart, he began to preach Bible doctrine to his flock. This excited the hostility of the prebend, who dreaded a diminution of his income, should belief in the possibility of obtaining forgiveness from God, without priestly intervention, gain ground among the people. Kayser was therefore accused by him to the Bishop of Passau of heretical teaching,

* For III. see *Evangelical Christendom*, vol. iv., p. 165.

† The same year in which he suffered there was published an account of the tragedy in Wittenberg, under the title of "The true history of the sufferings and death of Leonhard Kayser, Vicar of Waizenkirchen;" which was met by the notorious Dr. Eck, of Ingolstadt, with a counter-statement, entitled "A true account of the burning of Mr. Leonhart Kayser." But the memoir from which we draw the following particulars was written by Luther, (from authentic sources, and partly copied from a manuscript left by the martyr himself,) and given to the world under Luther's sanction, in 1528.

and being summoned before the archiepiscopal tribunal was condemned to three days' imprisonment. The shortness of his incarceration was not the result of his judge's leniency, but of his cowardice; for, alas! on this occasion, the weakness of the flesh triumphed over the convictions of the Spirit, and drew from him a promise to abstain from preaching the Gospel (or, as they termed it, the Lutheran) doctrine.

Kayser now returned back to Waizenkirchen, but only for a short period. In less than half a year, his recusance pressed so heavily on his conscience, that he threw up his vicariat, and betook himself to Wittenberg, induced partly by a desire to "learn the way of God more perfectly," and partly by the deeply-felt necessity of professing openly what he already knew of the truth.

There two years were spent in diligent study, from which he derived equal pleasure and profit. But this peaceful and peace-giving life was painfully broken in upon by the intelligence, that his father lay at the point of death, and that, would he see him once more in life, he must hasten with all speed to Raab.

Leonhard did not hesitate for a moment to obey the call of filial duty, and had the melancholy satisfaction of closing his father's eyes, who expired a few hours after his son's arrival. But the fatigues attendant on a long and rapid journey, added to severe mental agitation, proved too much for his own strength, and an illness of five weeks' duration detained him an unwilling guest in the house of his widowed mother, whom he feared to involve in trouble on his account.

Nor were his fears groundless, for his presence in Raab was betrayed to his quondam clerical superior. He immediately announced the discovery to the abbot, who in his turn conveyed the news to Duke Ernest of Bavaria, (brother of the reigning Duke William, of persecuting notoriety,) administrator of the diocese. The result was, an instant order for the arrest of Kayser, who, after an imprisonment of three days in Raab, was delivered over, on the 10th of March, 1527, to the Schürding authorities, and by them sent forward the following day, by water, to Passau, and incarcerated in the fortress. There, weak and suffering as he still was, he was forced to inhabit a noisome prison, and subjected, not merely uncondemned, but even unexamined, to indescribable annoyance from the pestiferous smells and innumerable mice with which his dungeon was infested.

Such a position did not, it may be well imagined, tend to his bodily restoration, and though reduced to the utmost debility he was startled, on the day of Pentecost, by the unannounced appearance in his cell of three prebends, the Drs. Kamelsbach, Rosin, and Fröschel, who,

without giving the prisoner a moment's time for preparation, forced him to give immediate replies to a series of interrogatories, on the weightiest questions which then engaged the attention of Christendom. Kayser's complaint of the mode in which this scrutiny was conducted is doubtless but too well grounded when he says, (in a still existing autograph,) "Ye may well note, that the object of those wolves was nothing less than to quench the light of the Divine word, and to condemn innocent blood, not by any means a desire to bring back the erring (arising either from love to them or the truth); further, that their constant aim was to condemn at all hazards, and so to twist and turn every Scripture text adduced in defence, as might enable them to brand the doctrine founded on them as heretical, devilish, and savouring of Lutheranism."

But weak as Kayser was in body, he was now so strengthened in the inner man, as to abide firmly by the Scripture, and neither to be terrified or cajoled out of his adherence to it, as the sole standard of faith. Even Duke Ernest himself tried vainly to shake him in this; his constant reply being, "I am ready to be guided in all points by God's word, but by nought else." And so conscientiously solicitous was he not to oppose or contradict, even by an inadvertency, any revealed dogma, that, in transmitting a minute detail of that long and weary examination to two of his most intimate Christian friends, he earnestly entreated them to sift his replies with all care, to ascertain whether he had, in any respect, erred in either his understanding or application of Scripture. What the questions were, which Kayser was called upon, alone and unprepared, to answer, in the presence of his wily and enraged opponents, we shall afterwards see rehearsed in the formal indictment drawn up against him by Dr. Eck,—while how firm, how patient, how cheerfully resigned to the will of God, and how much more anxious to honour HIM by his sufferings than to be relieved from them, is abundantly evidenced in his letters to different Christian friends, written during his imprisonment. As one precious relic, we may adduce that addressed to his peculiar intimate, Michael Tollet, the Austrian Court-chaplain:—"Grace and peace from God our Father, and the Lord Jesus Christ!" Rejoice with me, best beloved brother in the Lord, that the eternal and Almighty God, the Father of mercies and the God of all consolation, hath called me, His unworthy servant, (and a chief sinner), to the blessed honour of confessing His holy and most precious name before an evil world! Praise be to HIM, therefore, for ever and ever, Amen! May the same God and Father of our Lord Jesus Christ, who hath begun the good work in me, carry on and complete the same in my soul,

and direct my heart and fix my every thought and feeling in the way of eternal life! Rule also my tongue, according to the good pleasure of His paternal goodness, in order that my lips may show forth His praise to the end of my being, so that by me, His weak and worthless instrument, His holy, pure, and saving Gospel, which I have so long heard, believed, and professed, may never be blasphemed, but rather adorned, to the glory of His most blessed name! That this my earnest prayer may be heard and answered, I beseech thee to give me the assistance of thy ceaseless and fervent intercessions. Admonish likewise thy flock to bear poor Leonhard on their hearts at the throne of grace, and to entreat our gracious God in the name of His Son, for me, a poor helpless sinner; and this they are warranted to do, in full assurance of faith, resting in that precious promise—'Where two or three are gathered together in my name, there am I in the midst of them.'"

But, although the general tone of his feelings was that of cheerful assurance, there were not wanting, in the prisoner's experience, seasons of deep dejection, in which the weakness of the flesh repressed the up-soarings of the spirit. But even these passing moments of despondency served only to convince him more deeply of the sufficiency of that strength of Christ, which is perfected in weakness, so that he could say with the apostle,—“when I am weak, then am I strong.”

In another letter we find him lamenting that the Old Adam strove to seduce him into murmuring and impatience, as if “some new” or unjust “thing happened to him;” but he quickly subjoins, “yet, ‘are not two sparrows sold for a farthing, and not one of them falls to the ground without our Father’s permission.’ Again, ‘are not the very hairs of our head numbered?’ With these words of the Saviour, therefore, I can silence the Old Adam, and say from the heart, ‘Thy will, O God, be done!’ Again, though in my best frames I can aver, with the apostle Paul, neither death nor life, neither principalities nor powers, shall separate me from the love of God and His holy word, *yet there are twelve hours in the day*, and moreover, it is not of man’s willing nor of man’s running, but of God’s mercy, that our perseverance is maintained; and hence it is of pure grace if I remain steadfast, and no merit of mine, for God alone is ‘able to make me stand.’ Wherefore, I yield myself entirely to His hand; and since all things are subject to HIM, I will commend my cause to Him likewise, entreating Him to order it as to Him seems best, beseeching only that I may be preserved from bringing dishonour on His Holy Name, and that, through and by me, His WILL, and not mine, may be accomplished.”

But far removed as Kayser was from self-reliance, he was equally free from an enthusiastic and presumptuous grasping at the crown of martyrdom, or a contemptuous neglect of the ordinary means of self-preservation, under the idea that God must necessarily interpose miraculously in his behalf. Thus we find him writing to a friend, who had used some influence for his release from prison, “It is well that you should be informed that my life is actually in peril, (though, blessed be God, only so far as HE permits,) for, as our pious friend W—, and others, have contrived secretly to intimate to me, it is the Duke’s settled purpose, unless I abjure *my heresy*, to put me on trial for it, and let the law take its course. I am well content, therefore, that you should use your best endeavours in my behalf, and employ what earthly interest you can for my release; but, above all, I desire to use diligence to commend my cause to God’s guidance; for it is His will which hath put me into this dungeon, otherwise man could not have done so. And, therefore, whilst we ought not either to despise good counsel or neglect any lawful means to get me out of it, we must use such only in subjection to God, leaving their success, and the honour of it, to Him.”

And, in truth, Leonhard’s friends were not remiss in their exertions, which were in so far crowned with success, that not only the Counts of Praun, Schwanenberg, Starenberg, and many other nobles, but several powerful princes of the empire, such as Casimir, Margrave of Brandenburg, and John, Duke of Saxony, interceded for the release of the prisoner, but all in vain!

Equally resultless remained for a long time the entreaties of his relatives to be furnished with a written copy of Kayser’s accusation, in order that, if he were really guilty of heresy, they might try to convince him of his errors.

At length, however, a court was summoned, and the day of trial fixed for the 11th of July; yet even this was kept secret as long as possible, and notice withheld from the prisoner’s friends until the afternoon of the 10th.

Without loss of time, his brother Thomas, accompanied by several other relations and friends, and a procurator named M. Vincent, proceeded to the Castle to confer with Leonhard. They could not, however, obtain access to him, save in the presence of Dr. Eck, and the Abbot of Allersbach; nor was it without long and urgent entreaty that the former consented to give in a written statement of the allegations against the prisoner.

Before this concession was obtained, Leonhard had taken courage to make his complaint. “It was,” he said, “well known how harshly he had been treated; that he had been left ten weeks in gaol, without learning of what he was accused;

after which, he had been compelled, sick and weakened by confinement and disease as he was, to undergo a long interrogatory, concerning questions of great difficulty and importance. He had been then reconducted to prison, and once again brought forth for examination, and to be driven about and tormented with questions, that it would not surprise him to find he had answered confusedly, or even erroneously. He claimed, therefore, the right, at any future examination, to correct any thing he might have been entrapped into saying, contrary to his own innate conviction, or the plain meaning of God's unchangeable word."

After the prisoner had thus made his protest, Dr. Eck proceeded to read aloud the following twenty-one articles of accusation. 1st. That Kayser had confessed his belief, that man is justified by faith, without the addition of works. 2nd. That there are only two sacraments, viz., Baptism and the Lord's Supper. 3rd. That the mass is not a sacrifice which can avail either for the living or the dead. 4th. That he confessed to not having celebrated mass for the last two years. 5th. That he had partaken of the Supper at Wittenberg, in both kinds. 6th. That he maintained the Gospel was not truly preached in Germany. 7th. He denies penance to be a sacrament. 8th. He could not find the other five sacraments in the Bible. 9th. That auricular confession was not commanded, but only counselled in the word of God. 10th. That Christ is the only propitiation for sin. 11th. That marriage is no sacrament. 12th. That the vow of celibacy is not binding. 13th. That the degrees of relationship within which marriage is unlawful are to be determined by the Scriptures. 14th. That adultery is the sole ground for divorce. 15th. That confirmation and extreme unction are not sacraments. 16th. That purgatory is not to be found in the Scriptures. 17th. That the so-called good works, such as reading of masses, indulgences, pilgrimages, fastings, scourgings, &c., with which the Romish church professes to ameliorate the condition of the dead, are of no sort of use to them. 18th. That all days are alike in the sight of God. 19th. That departed saints cannot be intercessors. 20th. That believers are made free through Christ; and 21st. That the natural man has no free will in divine things."

Kayser defended and proved his confession of faith from the Scriptures, to which Dr. Eck, to use the phraseology of that day, had nothing to oppose but "light wares."

Kayser's relations next requested the postponement of his trial for a month, alleging the impossibility of preparing a defence before the next day for which the trial was appointed; and further, that the accused might be furnished with a copy of the indictment, and be permitted to employ

an advocate. They, at the same time, declared themselves willing to repay whatever extra cost the postponement of the trial might occasion to the Prince.

Eck and the Abbot declaring themselves incompetent to grant their requests, they were entreated to refer them to the Duke himself.

This was accordingly done, but although the prisoner's relations were summoned to appear before the sovereign and his prelates, it was only to receive a point-blank refusal of their petition; for although one clause was in so far conceded, that it was *promised* to send a copy of his accusation to Kayser, the promise was never fulfilled.

There was great hurrying to and fro in the streets of Passau on the morning of the 11th of July. Many soldiers had been called in from the country, and provided with arms and accoutrements from the Ducal arsenal, with a view, perhaps, quite as much to guard against any sudden movement of indignation on the part of the citizens, as for the purpose of heightening the imposing pomp of the approaching trial.

Kayser was led from the citadel to the court-house chained to a priest, who had been already condemned, and was about to be executed, for some flagrant crime. This unfortunate, who appears to have been a true penitent, called aloud repeatedly as they went along, addressing Kayser, "I am not worthy to walk beside thee, for thou art a righteous man, but I have merited my fate, and the law is righteous in claiming my life;" but Leonhard commanded him to be silent. They were purposely led past the dwellings of Kayser's relatives, in the hope of shaking his resolution, and alarming his friends, who, it was expected, would urge him to retract. But he showed no emotion, only availing himself of the opportunity to take an affectionate farewell of his aunt; and his friends gathered round him in the market-place, with the sole purpose of consoling and encouraging him, for not one among them attempted, or would have desired to make him swerve from the truth.

The two fettered prisoners were at length led into the chapter-house, where the court was already assembled. There sat the administrator, Duke Ernest, as president, surrounded by a brilliant circle of nobles, privy counsellors, and doctors of civil and canon law, the whole girt in by a numerous body of men-at-arms in full armour.

Leonhard having been placed at the bar, an official opened the proceedings by a speech, in which he reminded the Prince of the oath by which he had pledged himself to the extirpation of the *heretical sect*.

Kayser was next called on to recant. But he replied, through his counsel, (who had been conceded to him as a matter of pure favour, but by no means of right,) that he could not recant

anything which rested on the authority of Scripture; should he, however, be found to have maintained anything not contained in the word of God, he would willingly unsay it.

The procurator-fiscal then advanced, and handed over a long citation to a notary, desiring him to read it aloud. The man was, however, unable to do so, because tears choked his utterance; upon which, another functionary seized the paper, and read it through with much apparent satisfaction. Another paper was then read by the fiscal himself, but it being drawn up in the Latin tongue, Leonhard begged it might be interpreted into German. This was refused, and equally little attention paid to the solicitations of his advocate, who tried to obtain a copy of the accusation and a short delay, in order to the proper weighing of the case. These demands on the part of his counsel drew on Leonhard a peremptory call by the fiscal, for a simple *yea* or *nay* to the Latin articles of accusation. The prisoner, however, replied by translating, with great fluency and precision, each clause from the Latin into German, confuting them one by one, and then defended his confession of faith by citing such a host of Scriptures, as induced one of the officers of the court repeatedly to exclaim, "What think you of, Mr. Leonhard! Do you mean to hold a sermon to us?"

But if Kayser failed to make a favourable impression on his judges, his fearless confession of the truth procured for him great sympathy and pity among the bystanders.

His advocate next attempted to gain time, at least, by advancing the usual protests and legal objections, but the court overruled them, and hurried on to pronounce sentence, which the Prince did personally, reading from a slip of paper the following decree, "that Leonhard Kayser should be denuded of his priestly consecration, and delivered over to the secular power."

Once more did Leonhard attempt to move the clemency of the Prince, and his advocate appealed from the present court, to the decision of a free council. But all was in vain. They proceeded at once to divest him of his priestly consecration,—which ceremony was performed by the consecrating Bishop of Passau,—and then handed him over, as a layman, to the municipal judge. A right suitable winding up of the inhuman farce was furnished by the hypocritical intercession of the ecclesiastical members of the court, that the culprit might not be "pursued unto blood," but "dealt with in tender mercy," when all the time they themselves and the world knew full well, that nothing less than his death was desired and expected by them. Such, however, was (and is)

the use and wont of that church, which, while professing the tenderest care for the souls of men, has so lavishly drenched the earth with human gore.

Still in fetters, Kayser was reconducted to his dungeon in the citadel, where he remained until the 18th of August, on which day they fastened him by chains on a horse, and led him through the streets of Passau (closely guarded by horse and foot soldiers) to Schärching. His courage never flinched, and he greeted all he met with cheerfulness. Beneath the gateway his friends had assembled to give their last farewell, and they mingled it with words of encouragement, calling publicly on him not to yield a hair's-breadth, but to cleave steadfastly to the truth, whether in life or death. One of them offered him a cup of refreshment, which he accepted, and ere he drank, he exclaimed, with an upward look of thankfulness, "may it strengthen me in Jesu's name!" On entering Schärching, he said aloud, "Oh, Lord Christ! how wondrous are thy ways! Who would have thought that I should be thus brought back to my old domicile!"

He remained in Schärching till the fourth day, during which time his friends were suffered to visit him. On one of them remarking, with more blunt sincerity than polish, "I fear, Mr. Leonhard, you will be burnt!" He replied, calmly, "Another passage would be pleasanter; yet, if it be God's will, I am ready. And yet I can scarcely believe they will kill me on this condemnation."

Once again a vigorous effort was made by Kayser's family to move Duke William to compassion, by means of the intercession of the council of Schaunberg, but the only reply was, "that orders were already given to the governor of Schärching to bring Kayser to the stake!"

In the near prospect of this fearful death, Kayser made his will. It begins thus:—"In the name of the Lord, Amen! After that God of his mere goodness and mercy hath drawn me from this world's wretchedness to be partaker of His grace, and hath invited me, through His instrument,* to yield up my spirit to-morrow for the sake of His truth, I desire to entreat you, my dearest brothers, to undertake the fulfilment of my last will, and to see the same executed to the best of your power. Item first of all—that you demean yourselves kindly and brotherly towards one another, obedient to the magistracy, and dutifully towards our mother, taking care, above all, that she be instructed in pure Gospel truth, for which prayer should be daily made to God. Item second—that you share and divide the property I leave behind, right brotherly, friendly, and equitably among

* Meaning the Duke of Bavaria.

you, without disputing or cavilling, commending the poor to your conscientious consideration. Lastly, be assured, that God will nourish you temporally and eternally; be not, therefore, covetous of cursed lucre, but having food and raiment, be ye therewith content. Item third—that you live with your wives in all love and unity, cherishing them as your own bodies, bearing each other's burthens, remembering that our life is but as a shadow which passeth, and as a flower of the field—(Isaiah xl. 6)."

The governor of Schärding designed to execute the command of his sovereign respecting Kayser at the earliest dawn, and in deep silence, in the hope of thus precluding his friends from witnessing and recording his death. But the burghers of Schärding, who were no ways pleased with the whole proceeding, refused to open their gates for the purpose. They further notified to Kayser's friends what was in progress, and even hinted, that if they would petition for it, the execution should take place by the sword instead of fire. But they refused to petition respecting the *mode* of death, (probably considering such as a tacit recognition of the justice of condemnation to death in some form,) and said, "God would do all things well."

In the morning of the 16th, the executioners came to fetch the prisoner, and one of them said compassionately to him, "I am not fit to teach or advise you, who know much better how to behave than I can tell you; I must, however, execute the orders of my sovereign, whether I will or no!" "Good friend," replied Leonhard, mildly, "I need not your teaching! but do as you are bidden!" So saying, he stretched out his hands, and they bound them firmly. But one of the pieces of whipcord had got entangled, and the executioner began to curse with impatience. On which Kayser remonstrated with him, saying, "Dear brother, take your time, I shall not escape from you! I do not consider you as having any hand in my punishment. Christ my Lord hath willed it, and you are but His instrument!"

As he was being led through the streets, he looked upward with indescribable solemnity, and recited Latin psalms with so rapid an utterance, that one word seemed to overtake the other. A Popish priest sought to join and converse with him, but he rid himself of him, with the words, "You have nought to do here, priest!"

Leonhard's servant then drew near, weeping, to say adieu. "Of what consequence," said

his master, "is this poor body!" As he drew near the place of execution, he began to speak with great animation in German, and repeated oft, as if addressing some invisible listener, "Christ! Thou must suffer with me! Christ, Thou must support! Thou must bear me up, else I perish! I perish!"

By this time the procession had reached the bank of the Inn, where a vast crowd had assembled; on perceiving which, Kayser called aloud, "Behold the fields white to harvest! Reapers are needed there! Oh, pray the Lord of the harvest that He may send reapers into His harvest!"

He was then placed in a cart, and thus conveyed to an island in the river Inn, where the stake had already been prepared for him. On seeing which, he exclaimed, "All who have helped to bring me hither, I forgive with my whole heart! And I pray you, good people, join me in beseeching God to forgive my adversaries. But if I have offended any one, by either word or deed, or proved a stumbling-block to any by my preaching or practice, I heartily pray him and God to forgive me!" He then declared that he died in the Christian faith, and in charity with all mankind; and lastly, he prayed for all those who were still in the darkness of unbelief.

The governor, fearing a favourable impression on the people, would not suffer him to speak more, but hurried him off to the place of execution; on reaching which, he laid himself down in a little hollow, round which the faggots were piled. He then besought the multitude to sing the hymn beginning "Come, Holy Spirit, from above." The priest already mentioned again drew near, and admonished the martyr, if he had denied any article of faith, to retract now, and implore God's grace. Leonhard made no reply, but when asked if he desired to die as a true Christian, he answered "Yes," with a loud voice; on which the priest reminded him of his baptism and of the sufferings of Christ.

The fire had by this time kindled, and as the flames shot upward, Leonhard cried out, with a distinct and clear voice, "Jesus, I am thine! bless me by receiving me to thyself!" These were his last words, for the flames speedily put an end to his earthly existence, between eight and nine, on the morning of August 16th, 1527.

"Blessed are the dead who die in the Lord!" "Neither fear ye them who can only kill the body, and after that have no more that they can do!"

European Intelligence.

FRANCE.

ACTS OF RIGOUR AGAINST M. MICHELET AND OTHER PROFESSORS OF THE UNIVERSITY—
QUARREL BETWEEN THE ARCHBISHOP OF PARIS AND THE BISHOP OF CHARTRES:
OPINIONS OF THE PRIESTS AND LAITY ON THE AFFAIR—ROMANIST PREACHERS AT
PARIS—CALUMNIES AGAINST THE PROTESTANTS IN THE SOUTH OF FRANCE—FRESH
ATTEMPTS ON RELIGIOUS LIBERTY—NUMEROUS CONVERSIONS TO THE REFORMED CHURCH
—BUDGET OF THE NATIONAL PROTESTANT WORSHIP.

ACTS OF RIGOUR AGAINST M. MICHELET, AND
OTHER PROFESSORS OF THE UNIVERSITY.

—, France, April, 1851.

I have often spoken, in my former letters, of the persecutions of which the primary teachers have been the victims. The poor village schoolmasters have fallen by thousands under the blows of the papist clergy, who have denounced them as abettors of demagoguery, anarchy, and socialism. A simple disagreement between a schoolmaster and his curé is sufficient to deprive the former of his place, and of all means of existence.

Now, the clerical faction carry their demands and attacks higher. For, having trampled under foot the more humble functionaries of public instruction, they begin to direct the same persecutions against professors who occupy the most eminent rank. *M. Michelet*, *M. Jacques*, *M. Guépin*, *M. Rabinis*, and others, are being deprived, or at least suspended for an indefinite time.

The majority of your readers probably know the name of *M. Michelet*. He is a distinguished historian, a skilful orator, and a talented writer. Belonging by birth to the popular classes, he has risen by degrees, by his own merit, to the first places of the University. He was professor at the *Collège de France*—the most celebrated of our scientific institutions, and his lectures were listened to, each week, with deep interest, by hundreds of every age and condition. I do not mean to defend all the views of *M. Michelet*. This professor has religious and political opinions which I do not approve; and were I reviewing his writings, I should pass on them a severe judgment. But this is not the question. What we have to do with, is *liberty of thought* and *independence of convictions*. A sentence of suspension has been pronounced on *M. Michelet*. Why? Because he had incurred the resentment of the ultramontane party. The *Univers*, and other organs of this faction, have pursued him with gross abuse and lying calumnies; they have demanded the dismissal of this professor, who had so courageously unmasked the immoral regulations of the Jesuits and the perfidious manoeuvres of the priests; and the Minister of Public Instruction, docile to their injunctions, has in effect signed an order which forbids *M. Michelet* to remount the academic chair, without a fresh order. What must we conclude from this? A very simple thing—viz., that the professors of the University must obtain the good graces of the clergy upon pain of dismissal! If they cannot bend under this shameful yoke—if they claim the right of expressing freely their

thoughts—and especially if they dispute the veracity or sanctity of the papist system—well! so much the worse for them! They will atone for their acts of independence by the loss of their place. Neither the services they have rendered to national education, nor the talents they have displayed in the discharge of their duty, will protect them against the enmity of the priests. The University is the slave of the sacerdotal caste. That is the fact which has excited public opinion.

Some remarks on *M. Jacques*, who was professor of philosophy in a lyceum of Paris. I mentioned, in my letter of the month of January (see *Evangelical Christendom*, p. 37), an article of *M. Amédée Jacques* against revealed religion. This writer merits little sympathy; but is it a sufficient reason for pronouncing against him the most exorbitant penalty? *M. Jacques* has not only been dismissed from his University duties, but has been declared *incapable* and *unworthy* of being employed as professor even in a *free* school, or an institution which receives no support from the State! Thus *M. Jacques* has been in some degree branded with a mark of infamy; and the superior council of the University, which has adopted this astonishing resolution, maintains, notwithstanding, that it *respects* independence of convictions and sentiments! What mockery! You pass on a citizen a sentence of moral, legal, absolute indignity, and you say that you do not level a blow at liberty of opinion! It is evidently a subtlety inspired by the Jesuits; for liberty with these reverend fathers is only *their own liberty*, and the subjection and degradation of all their adversaries.

M. Guépin, professor of natural philosophy and chemistry in a college of Nantes, has been dismissed, because he published a book on the *philosophy of socialism*. This book may be good or bad, but what connexion is there between such a publication and lectures on the physical and natural sciences? Could not *M. Guépin* discharge properly his duties, although he had adopted some socialist opinions? *M. Rabinis* was professor of history at Bordeaux. He is a man universally honoured, of learning, and great facility of speaking. But, alas! he has been too truthful in his *historical* instruction; and as history, faithfully expounded, is not precisely favourable to the church of Rome, *M. Rabinis* has been suspended. Proceed, honest Jesuits, close without pity the mouths of all those who oppose you, destroy even their pen if you are able, but be assured that France will one day demand a rigorous account of these attempts.

QUARREL BETWEEN THE ARCHBISHOP OF
PARIS AND THE BISHOP OF CHARTRES.

I proceed to another matter, not less important. You recollect, doubtless, the analysis which I sent you of the pastoral letter in which the Romanist archbishop of Paris forbade the priests to interfere in political questions (*Evangelical Christendom*, pp. 68, 69.) The reverend prelate, who apprehends fresh and terrible social catastrophes, has sought to prevent the calamities which might fall on the ministers of his communion, by counselling his subordinates to pay discreet attention to the citizens of all parties. This paper has been generally received with approbation.

But, in the same ranks of the clergy, an opposer has appeared, who, in vehement terms, has reproached the archbishop of Paris with having fallen into *pernicious errors*, and obeyed the inspirations of the *spirit of falsehood*. This adversary was *M. Clauzel de Montals*, bishop of Chartres, and consequently, according to the canon laws of the church of Rome, under the jurisdiction of Archbishop *Sibour*, his metropolitan. Notwithstanding this, the bishop of Chartres has publicly taxed his superior hierarchy with not having known the regulations of the council of Trent, and with having sanctioned the revolutionaries of our age.

Some words on this *M. Clauzel de Montals*. He is an old man, rooted in the most ancient prejudices. As he sprang from one of the first families of the French nobility, he is ruled by aristocratic traditions. He inwardly favours the heir of the Bourbons, Henry V. He detests, from the bottom of his heart, revolutions; not only that of 1848, but also those of 1830 and 1789. France, in his opinion, was, during *fifteen hundred years*, *tranquil and flourishing* under monarchical authority; and it will only regain prosperity by the return of its *legitimate king*. *M. Clauzel de Montals* is a *jacobite* of our country and of our age. His character is impetuous and inflexible. He had already been censured by the Council of State, during the reign of Louis Philippe, for having abused the University.

At the present time his blows are aimed at an archbishop. He maintains, in his reply, that the priests are very capable of taking an active part in political affairs;—that the Cardinals *d'Ossat* and *Richelieu* discharged with rare success the duty of Ministers of State;—that the study of theology is excellent to form good civil legislators and eminent diplomatists;—that it would be in the members of the clergy treachery, a kind of cowardice and apostacy, to stand aside in the important conjunctions in which we are placed; that they ought to speak, write, act, and employ all their influence, in order to change our vicious forms of government, &c., &c. In a word, *M. Clauzel de Montals* has extolled the intervention of priests in political matters as highly as the Archbishop *Sibour* had condemned it.

When this fresh pastoral letter was published in the ultramontane journals there was very great offence, as you may suppose. Two Romanist prelates expressing opinions so opposite! The inferior attacking his metropolitan with so little

ceremony! A dispute so bitter, in a church which is incessantly boasting of its unity! The archbishop of Paris could not rest under the weight of this direct aggression; and, in truth, twenty-four hours afterwards he issued an order by which the pastoral letter was accused before the Provincial Council of Paris. "Considering" says *M. Sibour*, "that the bishop of Chartres, by his pastoral letter of March 12th, addressed to the clergy of his diocese, has attacked, *in contempt of all hierarchical order*, an act of our jurisdiction. . . . Considering, that if it be permitted to each bishop to interfere in the interior administration of other dioceses . . . episcopal authority would be annihilated, the lines of obedience would be entirely dissolved, and, consequently, the government of the church rendered impossible. . . . Considering that this blow, struck at our jurisdictional authority, and *this forgetfulness of all respect* for our metropolitan dignity, as well as the *scandal* which it occasions, we cannot keep silence. . . . We accuse before the Council of Paris," &c.

You see that this language is sufficiently bitter. Seldom do Protestant pastors address to one another such severe accusations. What, then, is Roman unity? A vain pretence, a pure fiction. The papist bishops are agreed:—yes; when they say nothing, write nothing, and carefully conceal their true sentiments. As soon as they dare express what they think, they are as divided as we are, on very important matters, and employ sometimes more bitter expressions. Urbanity is a quality unknown to the Pope and his subordinates. Read the briefs of the pontifical chair!

The impressions produced by this unexpected quarrel have been very various. The *Univers* and the ultramontane party, promising to maintain a respectful silence, have let it appear that they were on the side of the bishop of Chartres rather than on that of the archbishop of Paris. The clergy of the capital have, it is true, in due form, visited *M. Sibour*, and the dean of the curés has presented him, in the name of his colleagues, the homage of *sincere devotedness and entire confidence*. The archbishop replied, that this step, so delightful to his heart, "honoured the priests of Paris before God, the church, and the holy chair." He then exhorted them to continue strangers to the strifes and agitations of political parties. He then embraced the dean, and said that he regretted that he could not press each priest individually to his heart. This scene was very touching; some present even shed tears; but what does all this prove? The truth is, that, according to authentic reports, the majority, the great majority of the priests, partake of the sentiments of *M. Clauzel de Montals*. They have mingled in politics in the past, and be sure that they will continue to do so. The priests of Rome have never consented to remain peaceably shut up to the duties of the sanctuary. The Jesuits, especially, whose spirit and example exert so much power over the sacerdotal body, will not renounce, at any price, their interference in political debates; for there is their vital element, their motive for existence, the source of their authority, and Archbishop *Sibour* will be fortunate, if he be not excommunicated by these good fathers as a heretic and traitor.

As to the laity, the greater part have declared in favour of M. Sibour. The *Journal des Débats*, *l'Ordre*, *la Presse*, *le National*, &c. The most influential political publications, except the newspapers of the legitimist party, have strongly blamed the bishop of Chartres, and supported the principle that priests ought not to participate in secular affairs. But these praises even, far from softening the bad humour of the Jesuits and ultramontane prelates, have given them a reason for further slandering and abusing the archbishop. "This prelate," they say, "is approved by the indifferent, the worldly, and the atheist; then he is to blame, in a three-fold degree to blame." This quarrel is not terminated; let us patiently await its end.

Whilst the two dignitaries of Romanism were presenting the little edifying spectacle of their disputes, the churches of Paris were being frequented by numerous crowds. It is the period of Lent, and during this season of the year the world runs to the papist temples; for the Roman religion has contrived a convenient compromise between the passions of the flesh and the duties of devotion. It says to its flock, "Amuse yourselves well during the time of the Carnival; provide every possible means of amusement; go to the ball, the concert, and the theatre; give free course to your sensual inclinations; but,—but when Lent comes, mortify yourselves, confess, renounce your fêtes, come to church, and you will have full absolution from your sins." In this way the life of the papist faithful is divided into two contradictory parts,—the one for pleasure, the other for piety; the first consecrated to the frivolities of the world, the second to the austerities of religion. A singular system, truly!

SOME CELEBRATED PREACHERS

Have been sent to France, to deliver the accustomed sermons. I will mention, among others, Father Ventura and Father Lacordaire. The former of these two monks is a very enigmatical personage, or rather, his conduct is very well explained by selfish calculations. He has dwelt a long time at Rome, as general of the order of the Théatins. When Mazzini and his friends were at the head of the Government, Father Ventura affected liberal and democratic opinions. He energetically censured the appeal addressed by the exiled Pope to the bayonets of the European powers; he declared that if Pius IX. should return to Rome over the dead bodies of his subjects, the papacy would be forever dishonoured and undone. That was all well; but immediately on the return of the Pontiff, the Abbé Ventura changed his opinions and his language. He retired prudently to the south of France, to Montpellier, and there he spent a whole winter, dealing out invectives against Luther, Calvin, and the Protestants, desiring apparently to regain the favour of the Roman Inquisition. At the present time he is at Paris, declaiming unsparingly against philosophers, not excepting Descartes or the most esteemed thinkers of the seventeenth century. In his eyes, the crude *scholastics* of the middle ages are the depositaries and accomplished models of learning, especially Thomas Aquinas. "The writings

of St. Thomas," he says, "are the most profound, extraordinary, and marvellous work which has come from the hand of man. St. Thomas knew everything, understood everything. No one has ever known that of which St. Thomas was ignorant. It is human reason raised to its highest power." This is truly a complete panegyric, but I doubt whether Father Ventura obtains many disciples in the city of Paris; the great difficulty would be to read to the end his heavy folios, containing subtle questions, expounded in bad Latin.

Father Lacordaire starts on a different track. He does not laud St. Thomas, whom he has probably never read; he leaves the scholiasts to sleep in their venerable dust. His object is to captivate his hearers, by making easy to them the conditions of salvation; and in order to attain his object, this rash and little orthodox monk is not afraid to put himself in flagrant opposition to Jesus Christ himself. Would you have supposed that a priest, a minister of Rome, a preacher, with a congregation of seven or eight thousand persons, would dare, notwithstanding the express declarations of the Lord, to maintain that the number of the elect is not small but great? The Abbé Lacordaire has recently preached a sermon from this text, "Many are called, but few are chosen." On this occasion, he pretended that it was a simple opinion controverted among doctors, and not a dogma. He tried to prove that the number of the elect is much greater than that of the reprobate. "Humanity," he said, "being generally composed of workmen and the poor, and consequently the elect (!!), it follows that the good surpasses the wicked. Further, the majority of infants, accounted innocent, die before the age of twelve years. Women, also, for the most part, are, by their devotedness and their virtues, the soundest part of the world; for, whether they maintain their virtue, or recover it as the sinner to whom much was forgiven.... Then the number destined to hell is not great. O Satan, where are thy victims? and what remains for thy heritage?" &c. Thus Father Lacordaire thinks that it is sufficient to be a workman, or a poor man, to be of the elect! He opens widely the gates of heaven to any who desire to enter there, and from the pulpit addresses flatteries to the female portion of his audience! I know not the opinion of the priests respecting such observations; but I know well that the laity, who have the Bible in their hands, will see the opposition to them of the clear teachings of this holy word.

CALUMNIES AGAINST THE PROTESTANTS IN THE SOUTH OF FRANCE.

Protestantism continues to be exposed to the most false and wicked inventions of its implacable adversaries. Lately, the *Echo du Midi*, a journal published at Montpellier, under the direction of the priests, contained an article on some scandalous circumstances, occurring, according to this jesuitical publication, at *Marsillargues*, a little town almost entirely peopled with Protestants. "The pastor," said the *Echo du Midi*, "raised at the end of his sermon the cry, *God save the democratic and social Republic!* The parishioners began to sing in the

temple the revolutionary song of the Marseillaise; they even danced indecently in the sacred edifice!" The details were distinctly given. It seemed impossible that statements of this kind should have been invented, and many journals of Paris copied the article from the *Echo du Midi*. But what part of these allegations was true? Nothing, absolutely nothing. The pastor did not utter the words democratic and social republic, no singing was heard in the temple, except that of the Psalms, and no tumult nor dance took place in the interior, nor at the door. The *Echo du Midi* has been compelled by law to disavow these odious accusations; but the ultramontane and legitimist journals of Paris, who repented the calumny, have not thought fit to insert the disavowal. In this manner impostures are propagated, accusations produce their effect, and French protestantism pays in public opinion the penalty of faults it has not committed. The chief even of the State, M. Louis Buonaparte, seems to have imbibed these false and injurious prejudices, for he said lately, to honourable members of our communion, that the Protestants of the south of France were not *the friends of order* they should be.

Notice here the tactics and the artifice of the Jesuit faction. "Calumniate! calumniate!" cried out a character in comedy, "and whenever you shall be contradicted, something of the calumny will always remain." Such is precisely the course of our adversaries. They attack, they depict in the darkest colours the disciples of Luther and Calvin; they represent them especially as Socialists, who compromise the sacred foundations of religion, family, and property. These lying insinuations always meet with some individuals disposed to adopt them; each papist curé is, in his parish, the official propagator of these calumnies; and by these means, in spite of our most earnest denials, we are convicted before an ignorant population, or abused as accomplices of the most detestable doctrines! What can be done to escape this evil? We form only a feeble minority, and the voice of the Protestants is not heard in the midst of the terrible storms which roar over our unhappy country. Our only remedy is to be resigned and patient, in the hope that the truth will be sooner or later known.

FRESH ATTEMPTS ON RELIGIOUS LIBERTY.

Liberty of conscience and worship is constantly threatened, either by functionaries of low degree, who are ignorant of the terms of the law, or by the clergy, who fan, without cessation, the flame of religious persecution. I will merely mention two fresh facts.

A dissenting pastor, *M. Lenoir*, who studied at the theological school at Geneva, and received the highest testimonials from its professors, had celebrated the Protestant worship at *Saint Hilaire*, in the district of *Ballac*. As he was going out from the meeting, he was seized, without any form of trial, by a gendarme, and dragged to the neighbouring prison as a vagabond or thief. *M. Lenoir* passed the night on a bundle of straw, and was able to reflect in his cell on what religious liberty is in France! I know not, at the moment I am writing, what has been the issue of this affair. It is probable that some influential

friends have interceded on behalf of this estimable pastor, and obtained his liberation. But one thing is certain, viz., that the prefects, the sub-prefects, the mayors, and the gendarmes interpret according to their inclinations the most sacred rights of conscience, and may put pastors into prison whenever it pleases them. The Government will not even in the slightest degree reprimand them; it will simply say, that such or such functionary has made a mistake, and the thing will be at an end.

In the department of *l'Eure*, a scene has taken place similar to that which happened at Montjavoult (*Evangelical Christendom*, p. 104, 105). The inhabitants of *Sainte Opportune*, near the city of Elbeuf, had repeatedly requested the consistory of Rouen to send them a pastor; and their request, after mature consideration, being found serious, *M. Paumier*, son of the venerable pastor at Rouen, was sent on this mission. He went to *Sainte Opportune* on the 28th of last March, and repaired at once to the mayor of the commune, in order to tell him the place and hour of worship. This magistrate, who apparently thinks that Protestants have no right to make proselytes, told the pastor that he would not suffer such a meeting in his village. *M. Paumier* represented to him, in vain, that the law had decided the question, and that the superior authority had given a verdict to the Protestants of Montjavoult. The fanatical and bigoted mayor refused to listen to these explanations. The pastor persisted in discharging his duty; the assembly over which he presided was disturbed by the interference of the public force. We learn that the consistory of Rouen immediately complained against this act of brutal violence, and addressed an energetic representation to the Minister of Worship. Let us hope that Government will do justice to the oppressed. But why does it not send to its subordinates explicit and precise instructions on the duty of respecting religious liberty? Will it always shrink through fear of displeasing the Romish clergy?

NUMEROUS CONVERSIONS TO THE REFORMED CHURCH.

Nevertheless, notwithstanding the ill-will of the civil power, protestantism makes delightful progress. Our evangelists and colporteurs pursue their work, sustained by their confidence in the force of truth and the blessing of God. A fresh commune, *Saint Michel*, near Forcalquier, in the department of *les Basses Alpes*, has for the most part embraced the Reformed faith. The circumstances of this religious movement are somewhat remarkable.

The village of *Saint Michel* was formerly protestant. It was converted to popery, as many others were, by the dragoons of Louis XIV. The ruins of an old Huguenot temple are still visible in this commune, and attest, in much eloquence, the former opinions of the inhabitants. It also appears that this population has preserved a certain spirit of independence. In 1849, the peasants of *Saint Michel* had some disputes with the bishop of the province. Their complaints being disregarded, weary of the tyranny of the Roman priesthood, they requested a Protestant

pastor. The consistory of *Marseilles*, with which they had entered into correspondence, exercised much prudence in this affair. They refrained from sending immediately a minister of the Gospel, but favoured the appointment of evangelists and other agents of an inferior order at Saint Michel.

The preaching of the truth produced good fruits. The *respectable* inhabitants, who had given the impulse of resistance to the bishop, when they saw the movement becoming serious, withdrew; but the humble, the poor, in greater number, persevered and demanded the establishment of Protestant worship among them in a regular and permanent manner. Our religious journals announce that *M. Rouaze*, minister of the Gospel, is going to reside at Saint Michel, and that the inhabitants contemplate the erection of a new temple on the ruins of the ancient one.

STATISTICS OF THE NATIONAL PROTESTANTISM OF FRANCE.

The annual sum allotted by the treasury of the State for our two communions, Lutheran and Reformed, amounts to 1,276,550 francs. There are in our country 507 pastors, who belong to the Calvinistic confession, and 249 Lutheran pastors; in all, 756 ordained ministers. About 84,000 francs are annually spent in the repair or erection of our religious edifices. Romanism receives from the budget a sum much more considerable, in proportion, than protestantism, for the expenses of its worship, and this needs not excite astonishment; for we have in the Reformed church neither cardinals, nor archbishops, nor bishops, largely paid. But we willingly abandon these advantages to the Papists, and only ask for two things—*liberty* and *equality* in religious communions. X. X. X.

VISIT TO THE NORTHERN CHURCHES.—No. II.

THE PROTESTANT'S WOOD—WALINCOURT—JUCHY-BEAUMONT—ITS HAMLETS: BERTBY, REUMONT—QUIEVY—SAULZOIR.

Rheims (Marne,) April 9, 1851.

If you and your readers, Mr. Editor, are not quite tired of our journeyings in the neighbourhood of St. Quentin, and are willing to accompany us in another excursion, we will at once set out. We must still go on foot, because the cross-roads are often very bad, and must provide ourselves with thick boots, stout gaiters, and a strong stick.

We bid adieu to the modest parsonage of Templeux, and immediately begin to ascend the hill overlooking the village. The sound of the flying shuttle no longer reaches us; but we still occasionally meet journeymen labourers bringing home their work, ploughs drawn by five strong horses breaking up the hard argillaceous soil of our fields, poor women and children picking up stones to sell at a penny the basketful, and a smuggler passing along with his dog, not endeavouring to conceal himself. We pass through the pretty wood of Hernelieu (*Herni lucus*), which crowns the summit of the hill, and where every Sabbath I used to wander after service, accompanied by not a few of my parishioners. All the green paths, all the shady corners of this wood, awaken pleasant memories in my mind. Here we used to sing a hymn on arriving, there another ere we departed; at this spot I have related the history of Luther; yonder, of Calvin or of Cromwell; here we read a chapter; there we prayed; down there, on the moss, at the foot of that old beech tree, amid the beautiful wild wood-flowers, we partook of a rustic repast with some of the neighbouring pastors and their families. Everything seems to me vocal in this wood. I delight to call it "*the Sabbath Wood*." In the village it is called "*THE PROTESTANT'S WOOD*," because it was to us a real "*chapel of ease*," where, in undisturbed peace, we could call to mind the memory of our ancestors, who fifty years before used to meet at midnight, in a wild hollow, not far distant, which to this day goes by the name of "*The Stony Box*."

Four leagues separate Templeux from WALIN-

COURT; we arrive at the latter place after passing through some villages, containing few, if any, Protestants. There we are received by a fine though decrepid old man; who, prematurely overtaken by the infirmities of old age, preserved the warm heart of youth. His trembling hand presses ours, and we are soon seated at his simple fireside. It is the pastor Larchevêque, one of the last pupils of the old school of Lausanne. He is one of the representatives of the old régime in the north; he is orthodox, and a warm advocate for the *republican constitution*, though his views have greatly modified (in a liberal sense) during the last few years. The parish where he has laboured for more than thirty years, and which contains between seven and eight hundred Protestants, dispersed through several communes, has always borne testimony to his private virtues, and to the Christian manner in which he has brought up his fine family. By right of seniority, he is President of the Consistory of Lille, but he has delegated the duties of his office to a junior colleague. In his flock, as elsewhere, we find, besides the great mass who are in a state of spiritual death, a little band of believers, who, under the guidance of two aged brothers, endeavour to keep separate from the world, and to feed on the Word of Life. The new church at Walincourt, built about ten years ago, is much more convenient and suitable than most of those we have seen in the departments of l'Aisne and la Somme.

Proceeding thence, we meet with some Protestants in the villages on the road to Juchy. We pass, on the left hand, Crèvecœur, a pretty village, which has been evangelised by the "*Société du Nord*," and where the good seed has brought forth good fruit. On our right lies the forest of the ancient lords of Walincourt, now the property of the commune. A rough, winding, difficult road leads first to Ligny, where we must stop a few minutes, then to Candry; till at length, gaining the high road, we soon arrive at JUCHY-BEAUMONT, formerly a hamlet of

Walincourt, from which it was separated, on account of its growing importance, some years ago. At Juchy assemble the small congregations of Cambrai, Le Câteau, Bertry, Reumont, &c. The pastor, M. Leopold Levasseur, represents the modern school of ideas, as the pastor of Walincourt represents the old school: they are brethren in faith, though standing on very different and very distant steps of the ladder, as to their manner of comprehending the Gospel, doctrinally and practically. He is still a young man, energetic, full of life and vigour, and dreams of bringing Christianity to bear upon the problems of social life. In 1848, he commanded more than 8,000 votes, when standing for the representation of the Department du Nord in the National Assembly; he was defeated by a majority of only two or three thousand votes. He is charged with being rather high in politics; but you will have no difficulty, if you accept his invitation this evening, to ascertain for yourself, how much truth or falsehood there may be in the charge. During our repast, he informs us that he has given notice in the church that there will be service this evening, and that both you and I are expected to attend. Do not attempt to excuse yourself on the plea of your imperfect knowledge of French—every objection is overruled: you may speak as best you can, but speak you must; you may say as little as you please, but you must say something; you can tell them about the Evangelical Alliance, you will interest, you will do them good. You are still undecided as to what you will do; but a messenger comes to tell us that the church is already filled, that they are waiting for us, that we must go; and you ascend the pulpit amidst an assembly whose ardent curiosity does not interrupt their devotional frame. These blouses, these clattering wooden shoes, this simple unadorned building, lighted by candles, and fitted up with irregular benches,—marks not of simplicity only, but of poverty,—all seem to transport you to another epoch; you can scarcely imagine yourself in a Christian church in France, in the nineteenth century. Your thoughts turn involuntarily to past ages, to the congregations in the desert; and if M. Levasseur and I begin to sing the hymn of the Canessards, Psalm lxxviii., we too almost share the illusion. After service, every one comes up to shake you by the hand, and ask you how you do. When the crowd has dispersed we return to the parsonage, provided with lanterns to avoid the dangers of losing ourselves or of falling down by the way. We find the wood blazing on the hearth, and the tea getting ready; newspapers and religious periodicals are there; some of the minister's friends, and some of the elders of the congregation accompany us. In a few minutes we have discussed a great variety of subjects; the wants of our churches in general is one that recurs most naturally in the conversation. And then we sing some of our beautiful hymns, ancient and modern; some of them are delightful, and we would willingly go on singing all night; but we must rise early in the morning, for the pastor has proposed to take us to breakfast with some of his parishioners a league off. We conclude this pleasant yet fatiguing day with thanksgivings to Him who has guided and kept us, and retire to the beds which hospitable

ingenuity has contrived to prepare for us in this house, inhabited only by two men. Rustic beds, camp beds, they are; but their occupants are sure to sleep well, because here no one seeks repose without first being well-tired.

In the morning, after seeking the blessing of God, we take a few tracts to distribute on the way, and set forth to visit the hamlets. The nearest, Bertry, is a short league distant; it contains about a hundred Protestants. Nowhere, perhaps, is so small a community split into so many sects; here we find members of the National church, Baptists, Independents, Irvingites; these last have a chapel, and some prophets officiating in red vestments, (which is very dangerous in France.) The members of the Establishment and the Baptists fraternise willingly, hold their meetings in the same place, generally indeed attend one another's services, and are inclined to unite in one flock. The Pontain family, one member of which is in the ministry, (an Independent minister at Boulogne) is the most distinguished in the church, and perhaps in the commune; it is at their house we are to stop. There everything speaks of peace, amidst wonderful activity. The young people, industrious, happy, and blessed in their work, support more than 600 workmen; and, notwithstanding the manifold occupations of so busy a life, they yield nothing in serenity of mind to the calm fine old men who surround and bless them. The six days of labour never make them forget the Lord's day; and after giving their time to business, they contrive also to labour for the advancement of the kingdom of God. Since we are at Bertry, we must of course hold service there; it is the constant rule in the churches of Picardy and Flanders; the congregation have been summoned before notice was given to the ministers, and we have only to take the pulpit. The Baptist minister is there, with all his flock; and he himself takes part in the service, by offering the concluding prayer.

I should have liked to have taken you to Reumont, and shown you the pretty new church, built on a plan designed by the pastor, and corrected by his father, who is one of our best architects. The congregation has borne almost the whole expense of this erection, but it is only fair to say that one of the members took upon himself almost half of the amount. Eighty Protestants reside in this village, which is not far from Câteau, and the greater number of them, if not truly converted, are at least seriously disposed. Here, as well as at Juchy and the other hamlets connected with it, church music is as much cultivated as at Templeux. But time is passing, and if we wish to sleep at Quievy, we must give up going to Reumont. The M^{rs}. Pontain have their carriage, and we set out in style, pass through Juchy, and in the course of an hour reach Quievy.

Quievy, which is very considerable, and contains a thousand Protestants, has experienced many blessed seasons of revival and spiritual fruitfulness. It has been visited by the Pastor Pyt, by the colporteur Ladam, and by several pastors still living, who were the means of the revival. The minister, M. Durell, a venerable relic of the school at Gosport, was counted in his day the most faithful and powerful preacher

of the north; and in many of the villages of Picardy you will find mothers telling you, as of a special privilege, that such and such of their children were baptised by M. Durell. His sermons were celebrated; and when the revival-preachers, who were dissenters, came to the neighbourhood, M. Durell extended to them the right hand of sympathy and fellowship, instead of joining with those who persecuted them. But now things are sadly changed. Age has stricken this excellent man; his energies, his faculties, his life, have suffered severe shocks, and his sheep are scattered. There are few communes where the Gospel has been more faithfully proclaimed than at Quievy; but there are few communes where worldliness and immorality have so much increased. *Corruptio optimi pessima*. The good old man welcomes us joyfully, and while the omelette and salad are preparing, while a messenger is sent to the village to announce the arrival of the ministers and service in the evening, he takes us into his garden, shows us his trees, his shrubs, his flowers, his vegetables, his kid, his rabbits; he explains to us his system of justification *by faith in works*, and talks to us of M. Bogue and his ancient masters; and for a moment he is carried back to the days of his youth. At eight o'clock the church is filled, 600 hearers await us; for notwithstanding the decay of real piety, the Protestants make a point of not missing a service conducted by stranger ministers.

The next morning we pass le Saulzoir, a hamlet of Quievy. There, a few years ago, a large number of Protestants were led away by the doctrines of Irving; and sixty of them for a time became Roman Catholics, with the idea of purifying the church of Rome by entering it as prophets. But finding that their prophetic and apostolic gifts were not recognised, they have ended by returning to pure and simple protestantism, and no trace of all these movements now remains. In this church are some true believers.

M. Levasseur of Juchy, who has joined us, and decided on remaining with us for a few days, will be an invaluable guide, inasmuch as he knows all the churches between this place and Lille better than I do. He is well known everywhere as a politician, and in all the churches as a Christian and a preacher. His conversation shortens the four leagues which separate us from Valenciennes, and we enliven with singing a long, arid, and monotonous journey. We leave on the right some small churches, too distant for us to visit; Maubeuge and its little congregation, &c.

From Valenciennes, where we shall meet with a few Christians but no church, we will first go to visit the mines of Anzin.

* * *Erratum* in the former letter. It is the consistory of Paris, not of Pau, that nominated M. Verne; he succeeds M. Grandpierre.

RENUNCIATION OF POPERY BY A PRIEST IN PARIS.

(Translated for Evangelical Christendom.)

The following article has been communicated to us from a highly respectable quarter, and we willingly give that publicity to it in this country which our journal supplies. It is printed, in the original, in the form of a circular, to be sent to the Romish clergy in Paris. A similar use is also, we understand, to be made of it here. We cannot refrain from expressing the desire that its perusal may, through God's blessing, lead to many more renunciations of popery. M. Massiot, not content with giving this explanation of his motives to the clergy, has commenced a monthly publication, entitled, *Recueil Catholique*. We have not seen it; but it was intended that the first number should appear in the course of last month. Its design is to advocate the truths of the Gospel in opposition to popish errors, and especially to direct inquiring minds, who are feeling their way out of the darkness of the great apostacy into the light of God's word. May His blessing attend it.—

EDDROAS.

Gentlemen, and honoured Brethren,—I have learned with regret, but without surprise, for I expected it, that public opinion errs with respect to myself. False reports are circulated. My late proceeding towards my former ecclesiastical superiors has been interpreted to my detriment. I owe to my holy office, as also to yours—I owe to myself, as a man of honour, and, above all, to truth—to dissipate all mere semblance, and to do away with all pretext for spite and ill-will to work upon. My letter, which is exclusively addressed to you, has no other end in view.

Report says: I have turned Protestant. No; I have never thought that any of the Protestant sects were in the way of truth, nor do I think so now. How could I, therefore, who was desirous of attaining unto truth, take up a position which I hold and declare to be false? No, again no; I am not a Protestant; and with all the energy of my convictions do I repudiate even the idea of becoming one.

Report says: I am allied to an English sect,

to an English party. Neither one nor the other. I have always thought, and am still of the same opinion, that schism is not merely a great misfortune, but a great crime; knowingly I could never commit it. Now, all that I have done, I did knowingly, after mature consideration, well aware of the step I was taking. So much for sectarianism.

With respect to party: in the religious point of view, there is no party; in Christ, there is neither Jew nor Gentile, Greek nor Barbarian, but only one Christ. In the political and national point of view, I love my country, as the Lord Jesus himself gave us the example. I have always considered my obligations as a citizen as numbering among my most important duties. With all my heart and all my soul I am a Frenchman; I believe I have shown this more than once; and assert, that I never did any one single act to compromise or stain that nationality which is my boast.

Report says: I acted from motives of interest

and angry vexation. From interest? I await my justification from God, and leave to mere facts the refutation of all calumny. From angry vexation? My behaviour, always respectful towards all, and especially towards my lord the archbishop of Paris, must certainly, and I trust will soon, do away with that hateful suspicion.

You ask me now to what church I belong? My answer is, to the one church, holy, apostolic, and catholic, to the which I always belonged, to the which you yourselves all belong. I have never ceased, nor can I ever cease to belong to the church, where, an infant, I received the holy baptism—where, young Levite, I was ordained a priest by the venerable bishop of Chartres. Oh, be not afraid that I have ever done anything, or ever will do anything to invalidate my own titles of Christian and of minister of Jesus Christ!

Do you yet ask me the objects and the motives of my proceeding? I answer frankly: I have fled from the wrath to come. I am determined to escape the judgment which soon will overtake all those who have forsaken the straight way of the Lord, and who will not repent. I have fled from among them, because:—

1. The heads of the Romish church have prohibited the free use of the Holy Scriptures, although Jesus Christ positively commanded all men diligently to search the Scriptures; *—although Saint Paul says positively that all “Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction . . . unto all good works;”†—although the apostles always addressed their Epistles, not to the clergy, but to the faithful themselves.

2. They have so disguised the spiritual mystery of the holy sacrament, making it a mere material fact, which changes its nature and its efficacy; and which, by an unheard-of violation of the universal laws, by a sacrilegious attenuation of the truth of God, the immutable Maker of those laws, constrains the faithful to belie his own senses and his straightforward reason, to believe; thus forcing faith to credit an imposture which they would fain attribute to God himself.

3. They have deprived the baptised of the use of that cup, which is alone the sign of the new testament; that cup which Jesus Christ commanded to give to all, and which the apostles, obedient to His precepts, administered unto all, as we see in St. Paul: “This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me. . . . As oft as ye drink it. . . . *Whosoever* shall drink this cup of the Lord. . . . But *let a man* examine himself, and drink of that cup.”‡

4. When assembled in the œcumenical council of Constance, they condemned a priest to be burnt to death, for having upheld the divine right of the faithful to partake of the chalice. They all, in acknowledging the authority of that council, became responsible for the crime. Not one of them confessed it. The blood they shed cries for vengeance. They still stand charged with that

crime, and most certainly the day will come when the last drop of that blood will be required of them.

5. They have imprisoned Divine worship in a tongue unknown to the people, having no regard to the formal direction of the apostle: “I will pray with the spirit, and I will pray with the understanding. I will sing with the spirit, and I will sing with the understanding also. Else, when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving thanks, seeing he understandeth not what thou sayest? Yet in the church I had rather speak five words with my understanding, than ten thousand words in an unknown tongue;”§ and in opposition to the custom of the primitive church.

6. In contempt of the inspired writings of the apostles, and of their doings in all the churches which they founded, they have decreed and made laws, vows contrary to nature, injurious to the holy state of matrimony, which God himself instituted, and which the Holy Ghost declares to be honourable in all.¶ Thus, of their own individual authority, for reasons easily understood, they have imposed upon the liberty of man a yoke which God never ordered, and which has been the cause of the most abominable disorders.

7. They have turned aside from its holy and legitimate aim the tribunal of penitence, given by God to His church for the deliverance of the afflicted. They have made it a profane means of fathoming the most delicate mysteries of the human heart, the most intimate secrets of the family. They have even defiled the sanctuary of God, and the minds of believers, by questions which the tongue of no man ought to dare to pronounce in the ear of the chaste.

8. They have, again and again, used carnal weapons, having recourse to fire and sword to maintain their authority upon earth. In the holy name of Jesus, who came to save and not to destroy—of Jesus, who condemned those that called down fire from heaven upon a guilty city—of Jesus, who commanded to let the tares and the wheat both grow together until the harvest—of Jesus, whose doctrine and whole life are a perfect model of meekness, patience, and charity; in this holy name they have killed, burnt, and tortured men by millions! Have they at last repented? Have they asked pardon for all the blood they have shed? No; even to this very day they boast of their deeds. Fear can hardly keep down the explosion of homicidal regrets and savage wishes! These crimes await the judgment which cannot linger much longer.

9. Contrary to the example of Jesus Christ, they have claimed for themselves, as priests, the exemption from duties which belong to every citizen; and from crimes against society the benefit of an exceptional jurisdiction, again contrary to the positive instructions of the apostles.¶

10. By a series of arbitrary usages, and, quite recently too, by an official act, emanating from the supreme chief of the Romish church, they

* John v. 39.

† 2 Tim. iii. 16, 17.

‡ 1 Cor. xi. 25—29; x. 21.

§ 1 Cor. xiv. 15—19.

¶ Heb. xiii. 4.

¶ Rom. xiii. 1—7.

have, contrary to the universal practice of the primitive church, established, propagated, and singularly spread and favoured the worship of the Holy Virgin, until it has usurped the place, in every church, of that worship due only to Jesus Christ, who alone ascended to heaven to be the one mediator between God and men.*

On all these points, therefore, the heads of the Romish church are in contradiction to the heads of the Catholic church. They have abandoned the ways of God. They have seduced His people. Among all Christian nations, instead of unity of faith and a knowledge of Jesus Christ, they have produced absolute incredulity, and those disorders and misfortunes which are its inevitable consequences. It is impossible that God, who does not change, who punished the old world, and who punished His chosen Israel, will not likewise punish, and that more severely, the still guiltier chiefs of His church. Already the signs of his anger have appeared. We, ourselves, in this nation, in this great capital, have been both the witnesses and the victims of His anger. Certainly, the day of judgment is at hand. The first stroke of the axe has fallen upon us; and God, in His mercy, has given us one hour for repentance. Have we repented? No, we have returned to the same practices, to the same infidelities, to the same disorders, and the same axe is again raised to strike. It is there, suspended above our heads. Your first pastor has trembled, and you have all heard the eloquent, but sinister warning of his alarmed solicitude!

For a long time within my own soul I felt all these things. But then I could but sigh in secret, or, at the most, give vent to my feelings in salutary warnings. This I did. But then how could I change my position? I knew it

to be terrible, but inevitable. There was no refuge for me. Out of the Romish church, I beheld churches equally guilty, each one in its way, of some particular crime. In them, therefore, I could find no asylum. At last, through God's mercy, light came down to me from above. I now know that what to man is impossible, to God is possible, and that He, faithful to his counsels, does not judge without offering an asylum to those who desire to seek refuge against His judgments. Yes, I see that of a truth God appears again in His church to save the remnant of his people; that He will re-establish His church upon her ancient foundations, purified from her errors, constituted according to His word, prepared as the chaste bride of Jesus Christ against the day of His coming. I tell you, my brethren, that I recognise the hand of God, not that of man, now working these things in the midst of us; that He is preparing in the church, in the face of imminent judgments, an ark of salvation, where He will in His mercy receive both priest and believer who are willing to turn unto Him. It is utterly impossible within the limits of this letter to tell you how, and to explain to you the nature of these divine communications. I can but affirm the fact, and invite you, through God's mercy, in the name of the Almighty, at the sight of the terrible events which threaten all, to receive in a proper spirit this holy warning of a brother, the last perhaps that I shall ever be able to address to you.

Accept, gentlemen, and dear brethren, the assurance of my entire devotedness and affectionate respect.

L'ABBÉ C. MASSIOT,
32, Rue de Penthièvre.

February, 1851.

BELGIUM.

MEETING TO FORM A BELGIAN BRANCH OF THE EVANGELICAL ALLIANCE.

Many circumstances have hitherto conspired to prevent the different churches of evangelical Christians in Brussels and other parts of Belgium from acting together in faith and love as an organised branch of the Alliance. Lovers of Christ, and therefore lovers of union among his disciples, as the pastors and members of those churches generally were, they nevertheless could not find their way to a common centre of ostensible fellowship. Their difficulties were not unknown to us, and we have deplored whatever of human infirmity was involved in them. We are now called upon to express our thankfulness to God that they are at length giving way, under the more abundant grace of his Holy Spirit. Our brethren themselves will learn from these few lines, which we prefix to the following letter, with what lively joy we have read this account of their recent proceedings—a joy which we are persuaded will be felt by all the friends of Christian concord, and especially by the members of the Evangelical Alliance, in various parts of the world, when they also shall read it in our pages. That institution, let us be assured, however much slighted, and, as we think, undervalued, in some quarters, is doing the work of the Lord in many lands, silently and with little observation it may be, but perhaps on that very account with the more certain marks of being a Divinely approved instrumentality.—EDITORS.

(To Sir C. E. Eardley, Bart.)

Brussels, April 8th, 1851.

Dear and respected Brother,—I will address myself to you, in the account I am about to give of the interesting meeting, in connexion with the Evangelical Alliance, recently held here, as it

was principally in consequence of your stirring exhortation and kindly words of brotherly encouragement that it was convened.

Some friends of Christian union having assembled to consider the desirableness of forming

a Belgic branch of the Evangelical Alliance, it was unanimously resolved to call a public meeting for this purpose at Mr. Anet's chapel, Boulevard de l'Observatoire, Thursday, April 3. Count de Zuglen consented to occupy the chair, and the Rev. Ed. Panchaud read a report of the progress of the Evangelical Alliance in Belgium and elsewhere. Though the weather proved unfavourable, being both cold and rainy, friends assembled to the number of a hundred, among whom were pastors of four different denominations, Dr. Scheler, Messrs. Anet, Panchaud, Van Maesdyk, Durand, and Tate.

After singing and prayer, a speech from the chairman, distinguished by its fervent piety, and the secretary's detailed report, several brethren in succession addressed the meeting, advocating the principles of the Evangelical Alliance and the cause of Christian union. Without dwelling on the sentiments advanced by each speaker in particular, I will merely state that the impression produced was at once real and profound. The brethren spoke with energy and power; but also humbly and penitently, when they alluded to the part they had taken in promoting the dissension and strife which had troubled the peace of the Belgian church. No discordant sound was heard to mar our harmony, and when Mr. Gräffe, one of Mr. Anet's congregation, expressed the satisfaction and holy delight experienced by that flock in meeting brethren of different denominations and offering them some proof of Christian love, Mr. Panchaud replied by inviting all

churches confessing Jesus Christ as their Saviour God, to be present at the dedication of his chapel, Monday, April 21st, announcing the celebration of the Lord's Supper on the occasion, to which all brethren recommended by their pastors would be welcomed with cordial affection.

It will be the first time such a scene has been witnessed in Brussels—the redeemed of the Lord gathering round the symbols of his body and blood.

We shall now proceed to form a committee, whose business it shall be (by the help of God) to consider the various points now engaging the attention of the Evangelical Alliance in England, and I trust you will not be disappointed in anticipating our co-operation. If, in former times, I have been greatly discouraged in endeavouring to promote the cause of Christian union here, I have been amply repaid by the meeting which has just taken place. God grant it may bear rich and abundant fruit to the glory of Jesus Christ.

You will make an extract, dear Sir, from these lines, of what you think suitable for *Evangelical Christendom*. I have performed the same office referred to in this letter at Fontainebleau and l'Echu, of which the Belgian journals furnish a report. We would draw the attention of our provincial brethren to this important subject.

Accept, dear and esteemed brother, expressions of gratitude and affection from

Your brother in Jesus Christ,

RD. PANCHAUD.

GERMANY.

INFRINGEMENTS ON RELIGIOUS FREEDOM IN ANHALT-DESSAU AND PRUSSIA — SUNDAY CONSECRATION—SILESIA.

Möln, April, 1851.

The following notification has appeared in the public journals under date of February 13th, 1851:—"The Consistory Court has just issued the following declaration concerning such Lutherans as have gone over to the so-called Free Congregations.

"1. All such as go over to the so-called Free Congregations cease to be members of the Christian Evangelical church, and forfeit every right and privilege connected with such membership; such as, (a) participation of the sacred supper in the Lutheran church; (b) claims to publication of banns, or celebration of nuptials in the same; (c) offering of thanksgivings in the same; (d) ecclesiastical Christian burial; (e) eligibility to any ecclesiastical office in the Lutheran church, whether as trustee, elder, beadle, precentor, organist, bellows-blower (!), bell-ringer (!), &c., &c., and further enrolment, under any capacity, in evangelic orphan, or other benevolent institutions; (f) the right to demand or receive any testimonial, regarding either moral conduct or religious demeanour, from a Lutheran clergyman; (g) claim to any share in pecuniary benefits, arising from any Lutheran foundation or ecclesiastical institution; (h) the assisting at a Lutheran baptism, whether as sponsors or as accredited witnesses.

"2. In the announcement of an intended baptism in the Lutheran church, it is henceforth

required that the names and designation of the proposed sponsors shall be expressly notified.

"3. The return of a member of the so-called Free Congregations into the bosom of the Evangelical Lutheran church, can only be effected by obtaining the consent of the ducal consistory, at the request and under the testimonial of a Lutheran clergyman that he has, by means of pastoral intercourse with the penitent, tested his faith, and become convinced of the sincerity of his repentance.

"4. As the so-called Free Congregations have rejected the Christian confessions of faith, baptism and confirmation, as exercised by them, must be regarded as wholly invalid by the Lutheran church; and hence the participation in such ceremonials is prohibited to members of that church.

"5. The administration of oaths to members of the so-called Free Congregations cannot take place on the part of a Lutheran clergyman."

Now, without at all entering into the religious position of the so-called Free Congregations, under which general denomination, I have reason to believe, are included all gradations of dissent from the Established church,—from the boldest infidelity up to the conscientious repudiation of the symbolical books as of co-ordinate authority with the Bible—it is easy to see how deeply and intimately the dominant confession can, under this rescript, interpose its power to check every

attempt to sever from its pale; and to what vexatiously extensive tyranny consistorial guardianship may be carried.

It can scarcely excite wonder that, under such a state of things, the timid prefer hushing their scruples to rest (or at least "bowing the head in the house of Rimmon,"* until better times shall arrive), while the bolder spirits, whose religious impulses are not strong enough to dare martyrdom, throw off all profession of Christianity, and take refuge in avowed scepticism from the teasing annoyances which meet the lukewarm Lutheran (although the lukewarm Christian encounters more!) in every phase of social life.

But the general terms of this Anhalt edict, which imply that its ecclesiastical thunderbolt is launched chiefly against supposed infidel associations, appear tame and pointless, when compared with that published on the 22nd of March, 1851, at Königsberg, which bids fair to annihilate the very semblance of freedom of conscience throughout the Prussian dominions; and that after, one short year since, the civil equality of all religious confessions having been guaranteed to the Prussian nation by a constitution solemnly sworn to by its king! The document, which, like most Prussian compositions, is verbose and bombastic, I am indisposed to burden you with; but may shortly state, that, besides enumerating all the cases of disability rehearsed in the Anhalt decree as affixing to members of the so-called Free Congregations, the Prussian act denounces them against *all sectaries*, without limitation, although the Free Congregations receive some extra anathemas. Moreover, while declaring that dissenters from the Lutheran confession shall not be married within their churches, it debars them from being married elsewhere! denouncing all other but Lutheran marriages, *concubinage*, and the offspring of such marriages, bastards!

As to the Free Congregations, their members are declared to have forfeited the Christian name; their baptisms, confirmations, &c., are pronounced null and void, their clergy unauthorised intruders into sacred things,† and, worse than all, they are debarred from receiving burial in any churchyard, even from their own ministers!

What will be the winding up of this excommunicatory act, in a country where no boy can be apprenticed, nor girl go even to service, without having been "sealed on the forehead with the mark" of ecclesiastical confirmation, it is difficult to foresee; but that *dissent*, and not *irreligion*, is the true object of attack, is demonstrated by the closing paragraph of the edict, which here follows verbatim:—

"In respect of the Anabaptists, they likewise are severed from the Lutheran church, and incompetent to the legal execution of any valid ecclesiastical official service. But as they, however, notwithstanding their many errors, decidedly hold fast the majority of the chief articles of the Christian faith, they claim to be distinguished from the followers of the Free Congre-

gations; and it is, therefore, our resolve to take another opportunity of declaring our intentions in regard of them, and the manner of their treatment, when the report of last year's synodal discussion of the question of 'ecclesiastical separation' is finally made up." Even *evangelical* dissenters, therefore, are to be left to the tender mercies of those who are their avowed opponents! I shall feel anxious as well as curious to know in how far Czeraski, Post, and the churches connected with them, will be affected by this new turn in the ever-veering Prussian policy, while I much fear it must act injuriously.

SUNDAY CONSECRATION.

Among the many anomalies which characterise both State and Church affairs in the present day, no one, perhaps, is more calculated to excite surprise than the zeal contemporaneously evinced in Catholic and Protestant countries for the better consecration of the Sabbath. Without being justly taunted with seeing the Jesuit cloven-foot in everything, it may, perhaps, be well to ponder—before hailing whatever is in itself good, as desirable, come whence it may—the possible causes and ulterior design of this simultaneous crusade against Sunday desecration in France, Austria, and Prussia.

In the account given of M. de Montalembert's "Report on the Sabbath question," given by your excellent correspondent X. X. X., in his communication of last January,‡ its design and probable effect are forcibly brought before us; and, in like manner, a recently published decree of the Imperial Austrian Government, proposing to prevent, by the infliction of temporal pains and penalties, not the *desecration* but the *non-consecration* of the Sabbath day, may probably be found neither an inefficient nor remote introduction to *compulsory attendance* on the mass, as the only recognised consecration of the day of rest. This will, no doubt, seem a bugbear to many, who augur of the events of the latter half by those of the earlier part of the nineteenth century. But no one who has closely marked the signs of the times in these last years, and weighed them in the balance of historic experience, will doubt the possibility, that the incredibly strong re-action, which is fast re-harnessing the bewildered nations of continental Europe to the well-appointed chariot of military despotism, and threaten to make Rehoboam's foolish vaunt a stern reality in civil polity, may likewise (under the guidance of the same serpent wisdom, and aided by the ever-ready civil sword) reseat hierarchical power on the ecclesiastical throne, and enable it to re-enact all "the antic tricks" at which "angels have so often wept," and to wash out in blood the taunting scoffs and heart-withering jests, with which Rome and all her satellites have been whilom harassed. Assuredly there is no lack of good-will, nor zeal, nor bold daring, in the Romish party; and if any proof were wanting of the tenacity of life peculiar to popery, or the

* 2 Kings, v. 18.

† In accordance with this, Dr. Rupp, at Königsberg, was lately fined seventy dollars for celebrating public worship.

‡ See *Evangelical Christendom* for February, p. 38.

wondrous resuscitations of which the supposed "dead beast" is capable, England at this moment furnishes enough to convince the most sceptical. Indeed, the hopes of the papal adherents are becoming daily more prominently expressed, and the general return of all Protestant nations to the yearning bosom of the true church is a common subject of joyful anticipation with continental Papists; nor is there small ground for dreading its realisation in countries where protestantism is an inheritance, not a conviction, and where human compositions, under whatever name, and human statutes are made the test and the rule of church fellowship, instead of simple adherence to God's revealed word.

It is with more satisfaction that we turn our eyes to the report (drawn up by royal command) of "The Prussian Evangelical Supreme Ecclesiastical Council," on the question of Sabbath observance.

This ecclesiastical opinion is invested with peculiar interest, as forming, as is believed, the ground of the Post-office regulations lately issued by the Minister of Trade and Commerce.

The more immediate law, however, which impelled the Prussian monarch to command an official ecclesiastical examination of the subject, was a meeting of clergy and laity, held on the 17th of July, 1850, at Gnadau (in the province of Saxony), which resulted in a petition to the king, praying "that he might be pleased to direct the home government to take suitable measures for enforcing a better observance of the Sunday."

The clerical report now given to his Majesty develops the history of what may justly be termed "the Sabbath movement," as it has been, for some time past, increasingly manifested, not only in Prussia Proper, but generally throughout Germany. It further refers back to former legal enactments on the subject of Sabbath consecration, as for example, the prohibition, in the early part of the present century, of public philosophical lectures being given on the Sunday forenoon in Berlin, and the generally expressed displeasure at a contemporaneous attempt to establish Sunday morning concerts.

The means now recommended to Government adoption are of a negative kind, not compelling to consecration, but prohibiting and punishing desecration.

Basing on this principle, the report suggests that "his Majesty may be pleased to command the administrative adoption of such measures as may secure the working classes in their Christian right of observing the Sabbath-day's rest, independent of the caprice, cupidity, or reckless immorality of their employers.

"2nd, That all courts of judicature or magistracy, from the highest to the lowest, may be impressed with the imperative necessity of a return to the strict observance of the Sunday, and the importance of their setting the example, by a conscientious abstinence from all official business on that day. And further, as a necessary sequence, the report calls for the authorita-

tively enforced cessation of public works on the day of sacred rest."

In conclusion, it remarks with lamentation on the fact, "that the Government-patronised educational and popular improvement institutions, though designed as a boon to the nation, should bear on their forehead the infidel stamp of a total non-observance of divine worship."

SILESIA.

The prime cardinal of Breslau, Deissenbrock, whose name was so often brought before the public in 1846-7, during the ferment excited by Ronge's world-famed letter regarding the holy coat of Treves, has lately been honoured by two presents from the sovereign pontiff; viz., a splinter of the *veritable* manger in which the new-born Saviour was laid in Bethlehem, and—a taper, which his Holiness himself carried in the last Candlemas procession!!! As either object, in itself worthless, derives its unspeakable value from the personality with which it is associated, we may see, in the union of these two gifts, and the fact of their being deemed worthy of juxta-position in the same category, the reality of that divine homage accorded actually (however it may be fashionable to deny it) by true Catholics, more especially such as live far from Rome, to the human head of their church.* On the other hand, the gradual lessening of the papal prestige in Italy itself is becoming daily more apparent, and the popular demonstration recently made in Treviso, on occasion of the bishop's inauguration, must have been deeply mortifying to the hierarchy. It is true, the proximate cause of the bishop's unpopularity was his being nominated by the detested Austrian rulers, yet who that sees the slavish devotion evinced towards high clerical officials in Austria Proper, Bavaria, and Tyrol, could imagine, that, in *Italy*, high mass could be interrupted by political wrangling—that a newly inaugurated bishop must pass through lines of soldiers to gain unmolested access to the pulpit—that the solemn benediction spoken from the balcony of his palace should be received with covered heads, and be frequently broken in upon by cries of "Puzza da Tedesca," &c., &c., and that a *military* guard of honour should be found necessary to his safety, even within the episcopal precincts? Yet such was the scene presented at Treviso on the 27th of February last!

On the other hand efforts, unwearied and unceasing, are being made by the Jesuit order to lengthen the cords and strengthen the stakes of the papal sanctuary. Thus we, in Germany, hear on all hands of their inroads on new and hitherto unmolested territories. The south of Germany has, indeed, long groaned under the incubus (though its bulk was never before so undisguisedly exhibited), and in Bonn, no less than three Jesuits exert their oratorical powers at the present time "to confirm the wavering and strengthen the weak" in the *true faith*. But a "new thing has recently appeared in the earth," in the shape of Jesuit missions to Northern

* The prime cardinal occupies a post of no trifling spiritual importance, since, by the last returns, it appears that the Catholic population of the Breslau diocese numbers 1,454,028 laity, and 1255 clergy, inclusive of ten military chaplains.

Germany likewise. Thus, in Osnabrück (in the dominions of the orthodoxly Protestant Ernest Augustus of Hanover), Jesuit preaching began on the 16th of last month, and that three times daily! It may be, that the Jesuits feel it desirable to make the most of their time, anticipating the probably speedy issue of a royal mandate to cease from proselyting efforts; but, be the cause what it may, the siege against protestantism is being carried on with unusual vigour, no less than sixteen confessionals having been newly erected, in which, at all canonical hours, prompt and plenary absolution awaits the penitents, who have but to ask and have. As yet, the results seem confined to the lower orders, no conversion of note having been trumpeted forth, (as it would most surely be, did it exist,) but, no doubt, the good fathers comfort themselves with the hope that England's example will not be lost upon Hanover, *if they are but allowed "to bide their time."*

On the subject of the popish anticipations, the language of the *Osservatore Romano* is sufficiently explicit. In a recent number of that accredited papal organ we read:—"The pro-

testantism of Geneva is in the last stage of dissolution. Its temples are deserted, and radicalism is carrying away, stone after stone, from the Protestant building. The followers of Calvin and Luther are hastening forward their mutual downfall by political and religious feuds, and the final blow will speedily be given by the erection of a Catholic church on the rased foundations of their once proud fortifications. London, Berlin, and Geneva formed, of yore, the destructive triangle of Protestant strategy. The allwise providence of God reserved for His high priest Pius IX. the glory of undermining and blowing up this triangle in the name of our Lord Jesus Christ!" This is, at least, plain speaking, and so far to be respected. Oh that Protestants would remember that union is strength, and lay to heart the inspired warning contained in Galatians v. 15.

T. B. K.

P.S.—I beg the correction of a typographical error in the April number, page 118, where "*sham* professors" appears instead of "*quondam* professors" of Lutheranism.

BOHEMIA.

APPEAL ON BEHALF OF THE PROTESTANT CHURCH OF THE AUGSBURG CONFESSION IN PRAGUE.*

(To the Editor of *Evangelical Christendom*.)

Savoy, April 8th, 1851.

My dear Sir,—Knowing, as I do, the lively and active interest which you have taken, and are still taking, in the promotion of every work of faith and labour of love, both in your own favoured land, and in many parts of the Continent, I feel encouraged to send you the enclosed appeal from the ministers and elders of a Protestant congregation in Bohemia, which has long been in a very destitute condition, and is still very far from being able, by their own means, to accomplish the objects specified in the appeal, of which the principal is to provide suitable accommodation for their increasing numbers. I shall be most happy to receive contributions, the more so, as I understand that the present minister is peculiarly calculated to prove a blessing to the Protestants in Bohemia, by his ardent zeal for the honour of his Divine Master, and for the good of souls, and should also be highly obliged to you, if you would kindly allow donations to be remitted to you.

I am, with the sincerest wish for the increasing success of your valuable publication,

Yours very faithfully,

CH. F. A. STEINKOPFF.

"Honoured Friends and Benefactors,—Faith, hope, love, these three Christian graces, occupy a place in your generous hearts. But the greatest of these is love, for it is the noblest and most enduring fruit of our communion with God;

'God is love, and he that dwelleth in love, dwelleth in God, and God in him.' 'Love is the fulfilling of the law.' 'To do good and to communicate forget not, for with such sacrifices God is well pleased.' Constrained by this love, you will always feel disposed to lend your assistance, where help is really needed. Under the influence of this spirit of love, you will show yourselves at all times ready to support every benevolent institution, and every work of philanthropy, looking not only on your own things, but also on the things of others.

"This inspires the undersigned with courage to make you acquainted with our great and pressing wants, and to subjoin an earnest petition.

"Our Bohemian evangelical congregation of the Augsburg confession has existed in the imperial city of Prague since the year 1782, and held its first service on the 1st January, 1783, in the palace of Count Morzini. In the year 1784, a house was purchased in the new town, wherein a room was set apart for holding Divine service; but this apartment, on account of the smallness of its space, and from its not being sufficiently lofty, is very prejudicial to the health of those assembling there; several attempts were therefore made in former years to gain permission to purchase an old church, in order that we might have a more fitting and healthy place of worship, but this was never granted.

"In the present more liberally minded age,

* We shall willingly comply with the request of our venerable friend, Dr. Steinkopff, to take charge of contributions for this Lutheran church; and the more so, from his own testimony to the Christian zeal and devotedness of its excellent pastor. They may be sent either to our publishers, Messrs. Partridge and Oakley, Paternoster Row, or to the Rev. Dr. Steane, Camberwell.—EDITORS.

in which an equality of rights is more generally kept in view, we are at length enabled to alter our sad condition. Indeed, all the evangelical congregations in Bohemia are in the possession of their own churches and places of worship, with the exception of our own in the royal capital, which, ever since its formation, has been compelled to put up with a miserable, unhealthy room for the performance of Divine worship. (Minute details are given in the accompanying pamphlet, as to the state of our congregation, under the title, 'Authentic information regarding the origin and present existence of the Bohemian Evangelical Church, Augsburg Confession, in Prague.')

"Up to the present time we have patiently endured our uncomfortable position, but are now compelled by necessity to change our locality, to seek a more appropriate church, and, at the same time, an edifice which may be converted into a school-house, and a residence for a clergyman and schoolmaster. An excellent opportunity now presents itself for purchasing the St. Michael's church in the Old Town, with buildings attached, which might be easily used as a parsonage, schoolmaster's residence, and school-house. The price demanded is 60,000 florins (nearly £5,000); and however willing we may be to dispose of our present house belonging to the congregation, it would not realise more than 20,000 florins, so that a very large sum is required to make up the deficiency. It is well known that the great majority of our members are poor; we can therefore think of no other means for the attainment of our object, than by trusting to the blessing of God and appealing to the active love and benevolence of kind and generous friends.

"We, the undersigned, therefore, in the name

of the Evangelical church in Prague, earnestly beg:—

"That you will be pleased, by your benevolent contributions, to assist us either in purchasing the afore-mentioned church, with the buildings attached, or in building a new one on the garden ground of the house already the property of the congregation, that we at last have a house suitable for the worship of God, for the glory of His name, to the honour of our royal capital Prague, and of our whole country.

"If some are not in such circumstances as to be able to render pecuniary assistance, others, whom the goodness of God has placed in a more favourable position, and who remember the words of Christ, 'It is more blessed to give than to receive,' will be able richly to supply the deficiency. One contribution will follow another, till the altar of love is full; and, respected, generous friends and benefactors, God already sees the good which your benevolence will produce before it is accomplished; the eye of God will see it when it is realised; He will regard with good pleasure the church and school, devoted to His glory, and you, through whose instrumentality they were founded; His blessing will rest upon you, and His rich mercy be your eternal reward.

"JACOB BENESCH, *Minister.*

"MATTHIAS REBAK, *Representative.*

"JOSEPH MANOWSKY,
FRANCIS LNUHARDT,
WEUZEL SHENEEKE,
JOHN SHENEEKE,
MATTHIAS PRECHERL,
JOHN NEDBAL,
WEUZEL REBAK,

*Members
of
Committee."*

AUSTRIA.

STATISTICAL ACCOUNT OF THE REFORMED CHURCH, (HUNGARY EXCEPTED.)

In our number for September last (Vol. iv. p. 274), we were enabled, through the kindness of our correspondent, Dr. MARRIOTT, of Basle, to give an accurate statistical table of the Lutheran Churches in Austria, with the exception of Hungary. We are now still further indebted to him for a similar table of the Reformed Churches in that empire, and which is subjoined.

I.—SUPERINTENDENCY IN INNER AND LOWER AUSTRIA.

Churches.	Pastors.	Souls.	District.	Post Stations.
Vienna	Gottfried Franz, Counsellor of the Consistory, superintendent and first pastor; Hermann Theodor Ernst, second pastor	3000		
Triest.....	Dr. Erhard Carl Buschbeck	520		

II.—SUPERINTENDENCY IN BOHEMIA.

Kochell	Mathias Kubesch, superintendent ..	1559	Kaurzim	Böhm, Brod.
Libischa	Joseph Kubesch.....	1192	"	Melnik.
Liebenitz	Joseph Fleischer.....	963	"	Kollm.
Swratauch	Johann Schantruczek.....	1248	Chrudim	Hlinsko.
Krauna	Joseph Schediwy	4664	"	Chrudim.
Butschina	Anton Koschuth, senior	1003	"	Hohenmauth.
	Johann Jonata			

Churches.	Pastors.	Souls.	District.	Post Stations.
Teletzi	Wenzel Karafiat	2761	Chrudim	Politschka.
Borowa	Benjamin Koschuth	871	"	"
Prosetsch	Anton Kadletz	3024	"	Hohenmauth.
Hraditsch	Vincenz Juren	1143	"	Chrudim.
Czerma	Franz Filipy	1590	"	Leutomischel.
Slaupnitz	Joseph Fischer	1742	"	"
Lositz	Johann Repa	403	"	Hohenmauth.
Dwakatschowitz	Benjamin Opaczensky	933	"	Chrudim.
Krakowan	Johann Koschuth	977	"	Kolin.
Bukowka	Joseph Bory	450	"	Chrudim.
Chwaletitz	Carl Fleischer	1367	"	Czaslau.
Wellim	Johann Ruml	2156	Bidschow	Kolin.
Liebitze	Johann Jelen	1664	"	"
Horzaw	Johann Molnar	1346	"	Nimburg.
Wellenitz	Gerson Scholtess	1023	"	Königsttdl.
Chleb	Stephan von Tardy	1197	"	Nimburg.
Liebstadt	Joseph Storch	772	"	Gitschin.
Wtelno	Paul Spaniel	748	Bunzlau	Melnik.
Nebuschal	Moses von Tardy, senior	1730	"	"
Lissa	Gerson Szalatnay	826	"	Bunzlau.
Wisoka	Johann Schollin	1391	"	Brandeis.
Boschin	Samuel von Tardy, senior	962	"	Lautschin.
Motachowitz	Paul Nespor	1490	Czaslau	Czaslau.
Sentisch	Wenzel Lauda	2948	"	"
Sazau	Joseph Esterack	675	"	Iglau.
Chernilow	Joseph Chlumsky	1264	Königgrätz	Königgrätz.
Kloster	Joseph Wessely	3082	"	"
Krabschitz	Anton Fleischer	1119	Rakonitz	Budin.
Letschitz	Johann Kaspar	1284	"	"
Sobieshrad	Ignaz Juren	717	Beraun	Dneszek.
Morawetsch	Johann Szalatny	825	Tabor	Tabor.
Prague	Friedrich Wilhelm Koschuth	551		

III.—SUPERINTENDENCY IN MORAVIA.

Wannowitz	Samuel von Nagy, superintendent ..	2769	Brünn	Lettowitz.
Jagorowitz	Mathias Krzal	3140	Iglau	Iglau.
Niemetaky	Johann Chlumsky	2069	"	"
Neustadt	Joseph Maresch	2066	"	"
Willimowitz	Johann Woschkrda	884	"	Trebitsch.
Teltsch-Gross-Lhotta	Stephan Gartschick	1492	"	Schelletau.
Nussau	Vacant	1910	Brünn	Pohrlitz.
Klobauk	Joseph Totuscheck, senior	2614	"	Brünn.
Prosetin	Joseph Schwanda	1266	"	Goldenbrunn.
Rowetschin	Benjamin Fleischer	1620	"	"
Wessely	Carl Molnar	1580	"	"
Wsetin	Carl Ozoczensky	3017	Hradisch	Hradisch.
Rauška	Paul Jelíneck	1708	"	Ung. Hradisch.
Jawornik	Carl Kun, senior	1048	"	Hradisch.
Zadweritz	Joseph Opoczensky	1768	"	Wischau.
Lipthal	Peter Meszaros	2588	"	"
Wall. Gross-Lhotta	Joseph Gerscha	1681	Prerau	Brünn.
Prussinowitz	Joseph Kubyk	391	"	Wischau.
Misulitz	Franz Kun, curate		Znaim	Znaim.

IV.—SUPERINTENDENCY IN GALICIA.

Josephsberg	Joseph Honeck	874	Sombor	Drohobics.
Königsberg	Fabian Hroneck	508	Rzeszow	Rzeszow.
András-Fálva	Moses Biro	500	Bukowina	Sereh.

POPERY AND PROTESTANTISM.

POPIST RE-ACTION—DIFFICULTIES OF PROTESTANTISM—PAPAL AGGRESSION IN ENGLAND—
CASE OF THE PROTESTANTS AT LAIBACH.

We wish to draw attention to the following communication. The references made in it to the recent papal proceedings in this country, as part of a general and concerted plan by which Rome, and especially the Jesuits, are plotting against the kingdom of Christ and the freedom of the nations—together with the account it gives of the re-action in Austria, and the difficulties protestantism

has to encounter there—are well calculated to interest our readers, and to strengthen in their minds the conviction that the Protestants of the Continent and the Protestants of England should stand together and help one another in these times of common danger. It is as important, in one point of view perhaps more important, that the real people of God in Germany, in France, in Switzerland, in Great Britain, should be united, and manifest an active sympathy in each other's welfare, as that the different denominations in these several countries should lay aside their mutual jealousies, and love one another for the truth's sake which is in them all. The providence of God is loudly calling them to united counsels, and to a combined defence of the Gospel, and of their Christian liberties. May the grace of God incline their hearts to answer to the call! Unprecedented facilities will be afforded them, in the course of the present year, for greatly increasing their personal knowledge of each other, and for enlarged intercommunication on all that relates to "the things of the kingdom," and we indulge the hope that these will be eagerly and extensively improved. Large-minded men, and men of loving hearts, men who enter into the sympathies of the Apostle, and know in their measure something of the nature of his anxieties, when he spoke of "the care of all the churches coming upon him daily," will, we trust, be drawn together for prayer and consultation and mutual help; and then, when afterwards they are dispersed again, and each goes to his own appointed sphere, they will all feel a deeper, livelier, more prayerful interest in each other, and realise more powerfully than ever that they are not isolated labourers but "fellow-helpers to the truth."

With regard to the Protestants at Laibach we may mention, that since we first introduced their case to the notice of our readers we have received about £50 for them. Part of this sum has been sent, and we are about to remit the rest. We shall wait a little longer, after this number gets into the hands of our readers, in the hope that the amount may be augmented; for we believe that the little flock for whom we plead are worthy of the assistance they seek.—EDITORS.

Laibach, March 6th, 1851.

Reverend Sir,—We wish to acknowledge your kindness in inserting the statement we made of the condition of our church affairs here in the November number of *Evangelical Christendom*, (vol. iv., p. 344.) Since the communication referred to, the hopes of the Pope and the Jesuits, to which we alluded, respecting the re-conversion of England to the Roman Catholic faith, have so far been realised as that a Cardinal has been sent into the country—an earnest of what is to follow. This restless, active body is unwearied, you see, in the prosecution of the aim it proposes; and should it not always succeed, which is, perhaps, to be expected, it still labours to sow discord and strife, as the likeliest method of forwarding its design; acting out the well-known popish axiom, that the end sanctifies the means.

If we attentively regard the political and social condition of nations till the present time, we perceive but too easily these demoniacal forms all around us, sowing divisions for the purpose of crushing every effort for good, even the noblest that might be devised; hindering the establishment of order and peace, the happy result of intelligence and knowledge, purity of morals, and reciprocal offices of love.

We Germans have had a woful experience in this matter, for the poison of demoralisation, introduced drop by drop, is working its baneful results, and obliging us to take a subordinate position in point of talent, moral qualities, and solidity of character.

The Reformation, it is true, prevented the total ruin of the nations into which it obtained an entrance; but the people soon fell into a state of apathetic indifference; while their enemies, guileful as serpents, insinuated themselves unobserved into every branch of the social system, and commenced that work of destruction by which they have been so richly repaid.

At length they dared to appear without disguise, and then we saw the Romish Bishop,

Drosde Fischering, stand forth boldly at Cologne, in Protestant Prussia, with the demand that mixed marriages should only be legalised on condition of a bond being given, securing the education of the children in the Roman Catholic faith. The discussions with Government, to which this demand gave rise, are very generally known. And if Protestants did then take the alarm and rouse themselves from their lethargy, the Catholics still felt strong and secure, even in a minority; and social and family dissensions (it may be confidently affirmed) from that time began to trouble the public peace in a less or greater degree. And it is equally well known, that every effort made by that *insinuating, untiring* body exerts a powerful influence on Austrian affairs; and with all the more success in consequence of receiving important assistance from persons of distinction, as well as from the Court, who would fain fasten on protestantism a charge of disloyalty, with a view to crush the spirit of freedom, which is just beginning to make itself felt. Protestantism in Austria, therefore, meets with every kind of opposition that can be devised to hinder its progress.

The year 1848, however, disappointed for a season the calculations of our industrious foes, who were driven like chaff before the wind, carrying nothing with them but the curse of mankind. The people, meanwhile, happy to breathe freely, gave themselves up to repose, and gathered no lesson from the transactions of the past. Just as the tiger, crouching in his hiding-place, watches his prey, these men wrapped themselves in sheep's clothing like the ministers of God, and going up and down amongst an inoffensive people, taught them to blame proceedings which, in reality, never could have taken place. This was the artifice they used to regain their former ascendancy, which they recovered with an entireness they could hardly themselves have expected. The elaborate constitution of March 4th, 1849, so glorious for

Austria, was only too quickly pronounced *impracticable*—a decision fraught with advantage to none but the high Romish clergy, who were not slow to perceive and hold it fast; while, notwithstanding 881 and 882 of the Fundamental Rights, all other Confessions, especially the Protestant, remained in precisely the same fettered condition as formerly. Memorials and petitions have hitherto produced no effect; and just as the magistrate inclines to the old or new *régime* are the complaints and grievances treated which arise in his district. The same case will be dealt with in one province on constitutional, and in another on ante-March bureaucratic principles—a mode of procedure termed “impartial dealing.” The highest ecclesiastical court of Austrian Protestants is a consistory at Vienna, whose president is, according to our old principles, a Papist, nominated by Government. This intrusion has been variously but vainly resisted, for the zeal such a president is likely to display, in seconding regulations or propositions for the benefit of protestantism, may be easily imagined. The ill effects resulting from an arrangement like this are self-evident, and the motive suggesting it is obvious; but as the glory of the sun cannot be eclipsed by the moon, so the Divine rays of the Spirit and of reason can as little be put out in darkness: and so, by the help of God, protestantism, as an emanation of the Spirit, in spite of all intrigues, shall, instead of being suppressed, only increase and prosper.

Would that governments generally had discernment enough to perceive that popular illumination is the surest and sole preventive of revolutions which prove fatal to the well-being of individuals as well as to the community at large.

The idea of the constitution will but so far be adopted, as it may be turned to account by the re-action; and whilst, last year, the 4th of March was at least ecclesiastically observed, in obedience to official command, as a day sacred to the constitution, still shackled, it is true, of 1849, it was this year considered unnecessary to keep up appearances at all; and this remarkable day passed over unnoticed—a striking proof of the instability of human performances, for the constitution has no symptom of life left in it now! Amid so much agitation, it is impossible to restore forfeited confidence.

Germany is bound with a chain which the Jesuits and their party have been careful to rivet so securely, that it shall not be easily broken; and the whole of Europe is affected by the re-action. England has hitherto formed the solitary exception, yet, even in England, many attempts have been made; but the uprightness of rulers, and the steady firmness of the people—protecting rights actually enjoyed, and not existing on paper alone—have secured the internal and external peace of the kingdom.

Ireland is to England what his heel was to Achilles—her vulnerable point, and has too often afforded her ample ground for deep anxiety; and we would gladly attribute the absence of self-dependence and self-respect amongst the lower orders to the lingering vestige of feudalism, by which the state policy exercised there is distinguished. The enemies of England gain a

decided advantage from this very defect, increased by a difference in faith, which suppresses intellectual effort, and renders the Irish the sport of Jesuits and rogues, while England, Protestant England, will always have a weak point as long as Jesuits are suffered to labour unchecked, setting themselves in direct opposition to all educational improvement.

Having recovered nearly the whole of the continent of Europe again to their toils, they were unwilling the only land of legitimate order and peace, of genuine freedom, which had sometimes proved serviceable to the re-action itself, should remain altogether unmoved by the commotions for which the present time is peculiar; and, as the only project likely to succeed, in the creation of a Cardinal in Protestant England aimed a blow at the foundation of her faith, which they justly supposed would vibrate through the country, by inducing divisions and strife in the families and houses of the people. Advancing with their usual penetration and craft, and satisfied with their present position as a commencement, they commit to egotism and feeling the prosecution of their nefarious design.

We have no intention of writing a history, for we are not equal to the task, but we would call on the advocates of true civilisation, of personal and intellectual freedom, on all anxious to promote the public well-being by *popular education*, to awake from the slumber into which they have fallen, notwithstanding the warning voices daily addressed to them, lest haply the awful announcement, “too late,” should ring in their ears to their eternal but unavailing regret.

If, before Luther's time, many talented and courageous men gave their ashes to the cause of clearer light, it was reserved for Luther to usher in the Reformation, which no sooner appeared than it was joined by other reformers, of different opinions, it is true, but all concurring in a settled determination to make religious liberty triumph, and verify the Scripture sentiment, “The Lord is that Spirit; and where the Spirit of the Lord is, there is liberty.” (2 Cor. iii. 17.) The grand aim of all who heartily embraced the principles of reform was the restoration of the Gospel of Christ to its original simplicity, and the universal enforcement of charity, in obedience to the Saviour's command. Sanctified affection only usurps the place of animal fondness, and, elevating our moral condition, raises us superior to the extremes of sorrow or joy, while it prompts us to engage in the work of improving the condition of others.

We, Protestants of the present day, separated in regard to outward observances, are yet of one mind, and should reciprocate offices of brotherly love, admonished by the apostolic injunction, “Let us do good unto all men, especially unto them who are of the household of faith,” (Gal. vi. 10), that impoverished fellow-believers may never be forced, by the state of their temporal affairs, to surrender their holiest principles. The fires of martyrdom, indeed, we have no longer reason to dread, though the inclination to light them is not altogether extinct. A thousand instances might easily be adduced in which opposition is the term of discipleship to the literally destitute Christian. To assist poor brethren,

then, particularly those whose numbers are sufficient to authorise their forming themselves into a church, is a duty incumbent on larger and more wealthy communions. Protestantism advocates intellectual progress, by which we hope to excite the spiritually degraded, or rather, enslaved professors of other creeds, to serious reflection, convincing our adversaries,—who, for the most part, are ignorant of what it is they oppose,—of the purity of our views, and the holy tendency of the Gospel of Christ, by the effect of our principles, manifested in a consistent life and conversation; though we do not belong to the “only church able to save,” or walk in the deluded presumption of Roman catholicism. Where many fellow-believers, emerging from the depths of a miserable degradation, constitute themselves an organised church working for the good of mankind, dark birds of prey hovering in every direction render urgent the need of assistance.

And we, Protestants of Laibach, with every disposition for effort, have no means of carrying it into effect; therefore, once more we appeal to the well-known generosity and pious benevolence of the English people, referring them each to the statement we made of our needy condition in the November number of *Evangelical Christendom*, and requesting you, Mr. Editor, to take charge of all contributions and transmit them, as

may be convenient, to Gustavus Heimann, merchant, at Laibach, president of our committee.

In anticipation of a favourable reply, we have commenced a neat Byzantine building, capable of accommodating 700 persons, *the first Protestant church in Carniola*, and hope, notwithstanding the low state of our funds, to see it completed and dedicated by the end of July; trusting that God will open the hearts of more affluent brethren, and so enable us to meet the engagements into which we have entered, and accomplish our further design of erecting a school-house and parsonage, besides making provision for the permanent establishment of a minister and master amongst us. It is no matter of surprise that the Romish clergy should regard our project with an unfriendly eye; they manifest their *Christian charity* by insulting allusions to protestantism in the sermon and exposition of Christian doctrine delivered at the “Klosterfrauen Kirche,” every Sunday afternoon. Such is the apprehension of Christianity entertained by this class of persons, to the disgust of the more respectable part of the Romish population itself. On behalf of the Protestant community we sign ourselves,

Your obedient servants,
GUSTAVUS HEIMANN,
FRANZ EDER.

PROPOSED “FOREIGN PROTESTANT AID FUND.”

(To the Editor of *Evangelical Christendom*.)

Dear Sir,—As a lay member of the “Alliance,” I beg to second the suggestion of a “poor curate,” contained in your last, for the establishment of a “Foreign Protestant Aid Fund.” It has long been on my mind to urge upon you the formation of a committee in connexion with the “Evangelical Alliance,” whose object should be to raise and distribute a fund such as the one proposed. Ever since I became a reader of *Evangelical Christendom* I have felt that something more adequate to the claims which our poorer Protestant brethren of the continental churches have upon us, *ought* to be done than *is* done. Surely, to keep alive the flickering flame of evangelical protestantism, where it is surrounded and almost stifled by popish darkness, is an object worth aiming at, and worth something like

systematic effort to achieve. Such cases as Pastor Wehrenfennig and his humble but interesting flock demand, as they would command (if properly brought before them), the liberal aid of the churches of Britain.

Do, dear Sir, follow up the suggestion, and let us effect something more worthy of ourselves in this matter than we have hitherto done. I feel assured that five or ten thousand pounds per annum might be raised *with ease*. As to myself, I shall esteem it a privilege to contribute a donation of ten pounds, as well as an annual subscription, in the event of such a committee being constituted.

I am, dear Sir, yours sincerely,
FREDERICK LOCKYER.

Manchester, April 24th, 1851.

Home and Miscellaneous Intelligence.

EVANGELICAL ALLIANCE—BRITISH ORGANISATION.

PRIZE ESSAYS ON POPEY—EDINBURGH SUB-DIVISION—TORQUAY SUB-DIVISION—SANDFORD—ANNUAL CONVERSAZIONE—ALLIANCE LECTURES—AMENDED AND ENLARGED PLAN FOR AUGUST CONFERENCE.

PRIZE ESSAYS ON POPEY.—At a meeting of the Committee of the Glasgow Sub-division, held on the 25th of March, the Report of the adjudicators of the prizes for Essays on Popery was received, and was as follows:—

“We, the undersigned, having been requested to act as adjudicators of prizes proposed for Essays on Popery by the Committee of the Evangelical Alliance, are unanimously of opinion,

“That the First Prize should be awarded to the Essay marked No. 6, having the motto,

Causa latet vis est notissima.—*Ovid.*

Οὐρανὸν ἰστέριζε καὶ ἐπὶ χθόνι βαλὺν.—*Homer.*

“That the Second Prize should be awarded to the Essay marked No. 5, having the motto,

Ὁ ἀνθρώπος τῆς ἀμαρτίας, ὁ υἱὸς τῆς ἀπολείας.
2 Thessalonians ii. 3. E. G. B.

"And that the Third Prize should be awarded to the Essay marked No. 4, having the motto,

'Ελευθερίαν αὐτοῖς ἱπαγγέλλομενοι, αὐτοὶ δοῦλοι ἱπάρχοντες τῇς φθορᾶς. Επιστολὴ Πέτρου.—B. ii. 19.

For now the field is not far off where
We must give the world a proof of deeds,
Not words, and such as suits
Another manner of dispute.—*Hudibras*.

(Signed) "RALPH WARDLAW.
"W. CUNNINGHAM.
"JOHN EADIE.

"March 21, 1851."

The sealed letters bearing the above mottoes were then opened by the Chairman and read, from which it appeared that the following gentlemen were the successful essayists, viz.:—

First Prize Essay.—The Rev. J. A. Wylie, 27, Montague-street, Edinburgh.

Second Prize Essay.—The Rev. Robert Gault, Killyleagh, County Down, Ireland.

Third Prize Essay.—The Rev. James Bryce, Free Church of Scotland, Aberdeen.

The secretaries were instructed to communicate the result of this adjudication to the writers of the Essays, and to the Committee of Council in London, recommending that the first of the Essays be published under the sanction of the Alliance.

The Committee of Council having received with much satisfaction the communication thus made to them, directed that the amount at their disposal, towards the prizes which had been awarded, should be remitted to the brethren in Scotland with as little delay as possible; and, considering that to the Scottish Divisional Committee it properly belongs to deal with the subject of Popery, as one of the topics of investigation taken up by the Alliance, they deemed it best to refer to that Committee the whole question of the course most desirable to be adopted, in reference to the publication of the first Essay, as recommended by the adjudicators, fully assured that, in whatever arrangements they might determine upon, the Council would cordially concur. The prizes were delivered to the successful competitors, at the last meeting of the Glasgow Sub-division, which took place on Monday evening, the 21st ult., and in which the Revs. Dr. Buchanan, Dr. Eadie, Dr. Hill, Dr. Smyth, and Dr. Wardlaw were engaged. The Essay by Mr. Wylie will be put to press immediately, and may be expected to appear in the course of a few weeks.

EDINBURGH SUB-DIVISION.—The members of the Evangelical Alliance held their monthly breakfast, April 4th, at 6, York Place. Dr. Andrew Thomson in the chair. The large committee-room was quite filled. The chairman, in the absence of Robt. Paul, Esq., gave an account of the Prize Essays by working men on Intemperance, in regard to which Dr. Hetherington, Mr. Paul, and himself, had recently acted as adjudicators, and the meeting seemed much interested by the statement. He also read a copy of a letter from Lord Palmerston's secretary, from which it appeared that the efforts made to diminish the disabilities of Protestants in papal countries had already been successful in the case of Dr. Gomez in Portugal, a circumstance

which might well encourage them to increased effort in the same direction. Wilbraham Taylor, Esq., and Capt. Valiant, were present at the breakfast, having visited Scotland from the Foreign Conference and Evangelisation Committee in London. The devotional exercises were conducted by the Rev. Dr. Jones, Messrs. Edwards, Arthur, and Clarkson. Sheriff Robertson also addressed the meeting.

TORQUAY SUB-DIVISION.—The usual monthly devotional meeting, which should have been held in the last week of March, was postponed till the evening of the 10th inst., from inability to procure a suitable room. On this occasion, the state of accounts for the preceding year was submitted to the meeting. The total receipts, including a donation of £10 from Sir Culling E. Eardley, on account of extra expenses in printing necessary documents, amount to £35 1s. 2d.; the total disbursements, including £10 remitted to the funds of the Executive Council in London, amount to £31 5s. 2d.; leaving a balance in hand of £3 16s.

No written report was read, but the secretary verbally adverted to various particulars of local interest. During the past year, there have been eight public meetings held, where the utmost harmony had always been manifested, and by means of which the cause of Christian union has been promoted. The number of new members amounts to 101; and the total number registered is 256. This large increase of members seems to indicate a growing appreciation of the Alliance principle in this place. It had long been felt as a matter of regret, that whilst so many persons attended the public meetings, and expressed their satisfaction and delight with all they saw and heard, so few applications were made for admission to membership. This subject having been talked over at a meeting of Committee, the members present were generally of opinion that many individuals of piety, connected with the different communions in the town, were only waiting for some more express invitation to join the Alliance than they had ever yet received. It was therefore privately arranged to make an effort to obtain additional members. Two gentlemen of the Committee, who were connected with the Abbey-road Chapel, personally waited on a number of individuals who were known to them as church members, and stated their object. In no instance did they meet with a refusal. Most of the parties applied to owned that they had been desirous of becoming members of the Alliance; but did not very well know how to set about it. At the next meeting of Committee, nearly forty recommendations were tabled from that one chapel. Altogether, on that occasion, upwards of fifty new members were admitted, and resolutions were most harmoniously passed that similar steps should be taken in reference to the Baptist and the Wesleyan chapels. This was accordingly done, and at the following meeting of the Committee the additional admissions, from these and other sources, amounted to above forty. So that, both in reference to membership and to funds, the year which has just closed must be thankfully acknowledged to have been a prosperous one.

In the hope of imparting a fresh impulse to

the good cause in this place, a new arrangement has been made in the secretariat. Mr. George Colliver, who occupied the situation of registration secretary, having resigned, Courtenay Clarke, Esq., of the Devon and Cornwall Bank Branch here, kindly allowed himself to be nominated as Mr. Colliver's successor. And as it appeared desirable that the duties devolving on the Rev. David Pitcairn should be lessened, the Rev. Nicolas Harry was elected as corresponding secretary, and Mr. Pitcairn remains as minute secretary.

After some allusion had been made to the Annual Conference held at Liverpool last October, and to the assembling of the Executive Council in November, at Torquay; to the Conference in London next August, in connexion with the Great Industrial Exhibition, and to the Foreign Conference and Evangelisation Committee, the office-bearers for the ensuing year were appointed.

In the absence of Sir C. E. Eardley, the president, the chair was occupied by the Rev. David Pitcairn, who addressed the meeting at its commencement, and at its close; the Rev. Messrs. Carto, Harry, Cecil, and Coward, took part in the devotional exercises, and also delivered very suitable and impressive addresses. The Union Hall was not quite filled, but the audience seemed to be deeply interested in the proceedings of the evening.

SANDFORD.—On Tuesday evening, the 15th ult., a most numerous attended meeting of the members and friends of the Evangelical Alliance was held in the National School Room, Sandford, at which the Rev. Thomas Curme, rector, presided. After prayer having been offered by the Rev. T. Eden (Baptist), the Rev. J. Jordan, vicar of Enstone, read the 17th chapter of John, and expounded that intercessory prayer of Christ, dwelling particularly upon those words—“Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.” Christ prayed for the unity of the church, the reverend gentleman remarked, in order that the world might be impressed with the genuineness of the Christian religion; and the main object the Alliance has in view is to promote the accomplishment of this prayer, “That they may be perfect in one.” At the conclusion of this speech, the Rev. J. Cooke (Wesleyan) prayed, and after a hymn being sung, the Rev. Thomas Bliss (Baptist) spoke in a touching and beautiful manner upon charity. He remarked, that love was the chord which John struck throughout his preaching and writing, and alluded to the statement made by Jerome upon this subject, i.e., that during John's later years he was not able to make a long discourse, but was then carried to the church, and was accustomed to say nothing but these words—“*Little children, love one another.*” Mr. Bliss ended his address by saying that Christ enforced this command, both by precept and example, and if it were obeyed all would be well. “If we love one another, God dwelleth in us, and his love is perfected in us.” The Rev. T. Cooke

then rose and spoke on the object of the Alliance, and remarked that all minor points of difference were there laid aside, and strenuously urged the necessity of prayer for the prosperity of this great, this noble institution. After the Rev. Thomas Curme had given out a hymn, the Rev. W. Cherry (Baptist) concluded the meeting by offering prayer.

We are thankful to be able to report that interest in the cause of the Evangelical Alliance appears to be extending, and it is earnestly to be hoped that other places will follow the example of Enstone and Sandford, and afford the advocates of Christian union opportunities, at the present important crisis, of bringing the claims of this holy cause more fully into view. Such an institution as the Evangelical Alliance cannot, we think, fail to promote the accomplishment of that oft-repeated prayer, “Thy kingdom come, thy will be done on earth as it is done in heaven.”

ANNUAL CONVERSAZIONE.—With a view to the promotion of Christian union—the *great primary object* which the Alliance professes to have in view—between its members and friends resident in London, and those who may come from the country to attend the approaching religious anniversaries, it is proposed to hold a *Social Meeting at Freemasons' Hall, on Thursday evening, the 15th of May*. As on former occasions, a portion of the time will be occupied in free fraternal conversation; after which, several brethren will engage in devotional exercises, and short addresses will be delivered.

ALLIANCE LECTURES.—The following are the subjects of a series of weekly lectures proposed to be delivered in London, during the period of the Great Exhibition, under the superintendence of the Committee of Council of the British Organisation:—

I. The Divine Inspiration of the Holy Scriptures, viewed in connexion with modern theories by which it is opposed.

II. The authority and sufficiency of the Holy Scriptures, together with the right and duty of private judgment in their interpretation, as subverted by the Popish and Tractarian rule of faith.

III. The unity of the Godhead, and the Trinity of persons therein, as taught in the Holy Scriptures, and the leading heresies by which the doctrine has been impugned.

IV. The scriptural doctrine of human depravity accordant with sound views of the philosophy of mind.

V. The one Priest and Mediator of the true Church, as degraded and blasphemed in the Priesthood and intercessions of the Papacy.

VI. The Protestant doctrine of Justification contrasted with the doctrine held by Romanists and Tractarians.

VII. The work of the Holy Spirit in connexion with the salvation of a sinner, and the general prosperity of religion.

VIII. The immortality of the soul and the resurrection of the body, scriptural verities unaffected by all the attacks to which they have been subjected.

IX. The eternity of future rewards and punishments, and the utter groundlessness of the teaching of the Romish church in relation to Purgatory.

X. Views of Papists and Protestants contrasted in regard to the Sabbath.

XI. The essential unity of the Christian church contrasted with the alleged unity of Rome.

XII. The scriptural doctrine of the sacraments contrasted with antichristian assumptions.

The lecturers already engaged are the Rev. J. Jordan, the Rev. J. Stoughton, the Rev. Dr. King, the Rev. Dr. Buchanan, the Rev. W. M. Bunting, the Rev. Dr. James Hamilton, the Rev. Dr. Steane, the Rev. Dr. Candlish, the Hon. and Rev. B. W. Noel, the Rev. T. R. Birks.

The lectures are intended to be delivered on Friday evenings, to commence each evening at seven o'clock *precisely*, in Freemasons' Hall,

Great Queen-street, Lincoln's-inn-fields. The first of them will be delivered (D.V.) on Friday evening, the 30th of May, by the Rev. John Jordan, Vicar of Enstone. Subject:—*The Divine Inspiration of the Holy Scriptures, viewed in connexion with modern theories by which it has been opposed.*

Admission will be by *tickets*—for the entire course, five shillings each—for a single lecture, one shilling each—to be obtained, after the 15th of May, at the office of the Organisation, 7, Adam-street, Adelphi; and of Messrs. Nisbet and Co., Berners-street; Sealeys, Fleet-street; Partridge and Oakley, Paternoster-row; Cotes, Cheapside; Williams, Moorgate-street; and Jackson, Islington-green.

AMENDED AND ENLARGED PLAN FOR THE AUGUST CONFERENCE.

The Annual Conference of the (British) Evangelical Alliance for the United Kingdom, is appointed to be held, as already announced, from the 19th of August, 1851, to the close of that month, or later. Many Christian brethren, of various countries, are expected to be present.

The Committee of the Alliance are anxious to render that occasion available for greater and wider purposes. The gathering of the nations in London, for the Great Exhibition of 1851, seems a call in providence for Christians to ascertain the state and prospects of evangelical religion in various lands of Christendom, with a view to increased mutual sympathy and helpfulness among all true believers in the Lord Jesus Christ.

To this end the Alliance proposes, in addition to the period required for its own domestic objects, as specified in the circular of 23rd of December, 1850, to devote several days to Free "National Conferences." Free, in the sense of frank, brotherly conversation, which may lead to as complete a knowledge as possible of the Christian state and statistics of each country. Free, also, in this further sense, that admission to the Conferences, and participation in the discussions, will be offered to Christian brethren of different nations, who are not members of the Alliance.

The Committee of the Alliance have accordingly appointed a special Committee for "National Conferences," upon whom will devolve the duty of making the preparations and arrangements necessary to render such Conferences effective, particularly by obtaining the presence of as large a number as possible of distinguished Christian men of various nations,—by providing for correct interpretation as may be found to be requisite,—by preparing a general outline of proceedings for

each day, and by securing a permanent record of such proceedings in the shape of suitable reports.

Communications have been already received which justify the anticipation that deputations may be expected from France, Belgium, Switzerland, Germany, and Italy.* Brethren from the United States have undertaken that representatives shall be sent from thence, if desired. No doubt is entertained that from several other countries deputations may also be secured. One object is, to induce Christian Israelites from various lands to come over, and to give them one day for public conference with us. One day is proposed to be devoted to giving our brethren of other countries the opportunity of obtaining some general information as to the religious state of the British empire.

It is right to add, that when first the subject was mooted, the Evangelical Alliance offered to "the Foreign Conference and Evangelisation Committee for 1851," the direction of these "National Conferences." That Committee, however, considered that their strength was already fully taxed in providing preachers, missionaries, tract distributors, &c. in various languages, for the entire period of the six months of the Great Exhibition, besides promoting occasional lesser conferences of brethren, and also felt that the Evangelical Alliance, having older and more durable relations with foreign countries, could more effectually carry out these purposes. They, therefore, unanimously agreed to leave the work in question in the hands of the Alliance, expressing, at the same time, their cordial sympathy in the object.

In consequence of the additional work thus undertaken by the Alliance, it has become necessary to adjust afresh the arrangements for

* We take occasion to state here the remarkable and gratifying fact, that we received, a few days ago, a public daily journal, printed in Genoa, containing the programme of the August Conference, preceded by an introductory paragraph, giving an account of the formation of the Evangelical Alliance in England, and of its subsequent extension into other countries; and calling attention to its object as designed to evince more powerfully and completely, by means of the agreement of its members in the common Christian faith, "a new kind of catholic brotherhood, in contradistinction to the old papal unity." The arrangements of the intended Conference are then set forth at length, and the invitation which the Council has issued to continental Protestants to attend it. We imagine that this is the first time such a document has ever been printed in the Italian language upon Italian soil. Let us thank God, and go on steadily and prayerfully with our work; for, assuredly, there is an influence gone forth from the Alliance more extensive, and, through His blessing, more potential than even its friends are aware of.—EDITORS.

Conference. They accordingly now stand as follows :—

The Council to meet (D.V.) on Tuesday, the 19th of August, being the anniversary of the Conference of 1846, at which the Evangelical Alliance was formed; and the Conference to open on Wednesday, the 20th.

On the Wednesday morning, the "annual address," adapted to the occasion, to be delivered, the "practical resolutions" read and enforced, and the annual Report of the British Organisation presented; and on the Wednesday evening, a meeting to be held for the mutual introduction of brethren.

Thursday morning, the 21st, to be devoted to a free and fraternal conversation on the subject of Christian union; and on Thursday evening, the Committees of Foreign Organisations having been previously invited to furnish the Council with reports of the state of the Alliance cause in their respective countries, such reports to be read, and each of them followed by a free and general conversation. At the sitting on the following morning, Friday, the 22nd, this reading of foreign reports, and intercommunication on the topics suggested by them, to be resumed and continued; and in the evening a public meeting to be held.

Saturday, the 23rd, to be given to the subject of *Infidelity*,—a paper to be read on its aspects as affecting our own country.

Monday, the 25th, to be given to the consideration of the state and prospects of evangelical religion in *Italy*.

Tuesday, the 26th, to be given to the consideration of the subject of *Popery*,—a paper to be read on its aggressions in the British empire.

Wednesday, the 27th, to be given to the consideration of the state and prospects of evangelical religion in *countries speaking the French language*.

The forenoon of Thursday, the 28th, to be given to the consideration of the subject of *Sabbath desecration*,—a paper to be read on the topic in its relation to this kingdom;—the evening to a *general conversazione*.

Friday, the 29th, to be given to the consideration of the state and prospects of evangelical religion in *Germany*.

Saturday, the 30th, to be employed in the same manner in regard to the *United States*.

The forenoon of Monday, September the 1st, to be devoted to the *religious statistics of our own country*; and the evening to a *public meeting*.

Tuesday, the 2nd, to be occupied with the state and prospects of the *Jewish nation*.

On Wednesday morning, the 3rd, a *public breakfast* to be held; after which, *religious liberty*, and more particularly the circumstances of British subjects abroad in relation to it, to be brought under consideration; and the evening to be given to a concluding and parting meeting, strictly devotional.

The engagements of each day will be preceded by devotional exercises, open to the public, commencing at ten o'clock, and occupying from an hour and a half to two hours; and all the meetings of the Conference, except the two general public meetings, will be held at the Freemasons' Hall.

The reading of papers on *foreign Infidelity*, *Popery*, and *Sabbath desecration* has been transferred from the days for which they were originally appointed to be prepared, to the days appropriated to *continental countries*.

It affords the Committee of Council great pleasure to be able to announce that Professor Martin, of Marischal College, Aberdeen, has kindly undertaken to prepare the paper on *British infidelity*; the Rev. Dr. Cunningham, Principal of the College of the Free Church, Edinburgh, the paper on *Popery*; and the Rev. John Jordan, Vicar of Enstone, that on *Sabbath desecration*.

The Committee, however, deem it incumbent upon them to state that they do not feel at liberty to rely on the general funds of the British Organisation for meeting the expense which must be incurred by the arrangements above stated, and would therefore submit to their friends, that the extent to which the objects proposed can be carried out, will depend on the amount of contributions placed at their disposal for this special purpose. As it will be necessary to correspond, without delay, with the Christian brethren abroad, whose presence may be desired, the Committee would urgently request that contributions may be forwarded to 7, Adam Street, Adelphi, London, as early as possible; if by post-office order, to be made payable to the Rev. Joseph P. Dobson.

FOREIGN CONFERENCE AND EVANGELISATION COMMITTEE FOR 1851.

CO-OPERATION IN THE PROVINCES—RULES AND REGULATIONS.

Reading and Committee Rooms,
47, Leicester Square, April 21, 1851.

My dear Dr. Steane,—You have taken so much interest in the operations or rather preparations of this Committee, that I cannot help reporting progress to you towards the close of another month. I send you a slight sketch of my tour in the north, which I read to the Committee. Our colporteurs, French and German, are beginning to move amongst the masses, and are rather feeling their way for the moment. With regard to funds, we have only received £2000, and I do not think we can possibly accomplish our task with less than £4000; at the same time, I

confess, I am very sanguine of getting, at least, £1500 from the provinces.

It is proposed to hold a prayer meeting (D.V.) on the 30th instant, at Exeter Hall, at 10 o'clock, a.m., to implore God's blessing on this and kindred works.

Ever faithfully and affectionately yours in the Lord,

WILBRAHAM TAYLOR.

Agreeably to the wishes expressed by the Committee, I started for the north on Monday, 17th March, with a view to stirring up an interest in the work undertaken by the Foreign Con-

ference, amongst Christian brethren in the provinces.

At Birmingham, March 18th, great interest was felt, and it was agreed to issue a circular accompanying that of our Committee. I also engaged to attend a meeting in that town on my return.

At Manchester, March 19th, they were more difficult to move. A committee was, however, formed, and a secretary appointed.

At Liverpool, March 21st, my message was well received; much interest manifested; a good committee formed; an active secretary appointed, also a treasurer and bankers.

At Chester, March 23rd, some interest was taken, but I am uncertain whether the gentlemen who consented to act on a committee have done so yet.

At Leeds, March 25th, a committee was appointed of all denominations; but I fear the left wing of Christ's army has met without the right wing.

At Hull, March 26th, a committee was formed, and proceeded at once to action, issuing a circular, &c.

At York, March 27th, a very influential committee was formed, but there was some mistake about the secretary, and consequently they are at a stand-still.

At Newcastle, March 29th, an excellent committee was formed, with a paid assistant-secretary and collector; also treasurer and bankers.

At Edinburgh, April 1st, the interest felt in the work was most enthusiastic. The most influential persons in the city readily joined the committee. A treasurer, secretary, assistant-secretary, and bankers were appointed; and a friend kindly undertook to canvass, if possible, Dundee, Aberdeen, and Perth, for the same object; his expenses being paid out of the money collected.

At Glasgow, April 4th, your secretary was equally well received; but, owing to the fast preceding the Lord's supper, he lost two days, and, even then, had great difficulty in meeting with all he wished to see. A very numerous and important committee was, however, formed there also.

At Bradford, April 8th, the work was taken up with zeal by all parties.

At Derby, April 9th, also, a committee was formed, and is likely to prove an efficient one.

At Cheltenham, a committee has also commenced operations, and several subscriptions have been received.

On most of the gentlemen who form these several committees I have had to call twice; on many, three times; and on some, six and even seven times, before I could obtain an interview.

As a striking proof of how very readily our objects approve themselves to the minds of Christians, I would mention that almost invariably, when no notice of my visit had been given, I was received with marked coldness, as though I was merely *another beggar come*; but as I opened out the subject and delivered my message, civility took the place of coldness, then cordiality and brotherhood; and in nearly every town I had the offer of a bed and a Christian welcome from one or more parties, of which I availed myself, except when it was more convenient to remain at the hotel.

Some were indifferent to the Exhibition; some approved; some abused; many feared and were alarmed; all agreed that we were specially called on to exhibit our Christianity. The idea that most met with approval was, that Bibles should be placed in every lodging where they could possibly be introduced. I was hurried home two days sooner than I expected, or I would have visited Sheffield and Huddersfield. The whole tour occupied twenty-two days. W. T.

RULES AND REGULATIONS OF THE FOREIGN CONFERENCE AND EVANGELISATION COMMITTEE FOR 1851.

READING ROOMS.

Members.—Persons become members from 1st of May to 1st of November, as follows, viz. :—

CLASS I.

Without election, and without payment :

1. Members of the Committee, including the honorary, and corresponding members.
2. Contributors of 10s. and upwards, up to 31st of March.
3. All our Preachers.

CLASS II.

Without payment, but upon being elected by the Managing Committee :—

1. Foreign ministers of the Gospel, and other foreign evangelical Christians.

CLASS III.

Upon being elected by the Managing Committee, and with payment :—

1. Contributors, after the 31st of March, to the Foreign Evangelisation Committee, of 10s. and upwards.
2. Laymen paying a reading-room subscription

of £1 and upwards; clergymen and ministers, of 10s. and upwards.

N.B. Elected members must be nominated by two persons who have become members previously; their names must be entered in the recommendation book, and also suspended in the reading room, on or before Tuesday in the week of their proposal; the Managing Committee meeting on Thursdays, and deciding on the persons proposed, by ballot.

The tickets of members are signed by the secretary, and are not transferable.

The Managing Committee reserve to themselves the right of cancelling the admission of any member to the reading room, if it shall appear to them desirable—and of returning to him his subscription, or the proportion of it.

Visitors.—One visitor at a time may be admitted by any member of the reading room, for not longer than one week, on entering the particulars in the visitors' book.

Address Books.—One book is kept for the foreigners, and another for the British, having

access to the rooms; in which shall be entered their addresses, both at home and in London, and the time of their arrival and departure.

Refreshment Rooms.—Admission is limited to members, and their friends accompanying them. The tariff is published separately.

Hours.—The premises are open daily, from 9 A. M. to 10 P. M., except on Sundays.

Bibles.—Copies of the Holy Scriptures, in various languages, are placed in the rooms, and may be purchased in the office on the ground-floor.

Information.—A table of the religious services, with other necessary information, is supplied; also, maps of the metropolis, railways, &c.

Complaints.—A book is kept, in which can be entered any suggestions or complaints.

Removal of Papers, &c.—No book, news-

paper, &c., can be allowed to be taken from the premises.

Smoking.—No smoking can be allowed in the reading rooms.

Committee Meetings, &c.—The Managing Committee will meet every Thursday, at two o'clock. A soirée, or conversazione, for reading the Scriptures, and fraternal intercourse, is proposed to be held every Tuesday evening, at seven o'clock; admission to which under certain regulations. Public Breakfasts are occasionally held also, under certain regulations.

Alteration of Rules.—The Committee will alter or amend the rules, if found necessary.

By order,

WILBRAHAM TAYLOR,

Honorary Secretary.

47, Leicester Square, London,
March 27th, 1861.

MADAGASCAR.

43, Finchley Road, St. John's Wood,
27th March, 1861.

Dear Sir,—I offer no apology for handing you the following extract of a letter, received per the last overland mail from the Mauritius, for publication in *Evangelical Christendom*, feeling assured that it will be perused, by every section of the church of Christ, with deep and painful interest, and cannot fail in calling forth sympathy and prayers on behalf of this suffering and cruelly persecuted portion of the one "little flock," exposed to all the horrors of a barbarous persecution, in the midst of a savage land, without any human aid or protection. It may also serve to awaken our apprehensions to the attempts of the apostate church of Rome, ever on the watch, both at home and abroad, to seize upon every opportunity for making proselytes. Sad, indeed, will be the consequence, should the young prince of Madagascar be seduced and drawn away from the simplicity of the Gospel he has embraced, and so boldly maintained, in the midst of the fiery persecutions he has been called to endure. The letter is dated from the Mauritius, 24th December, 1850, and is as follows:—"You have heard of the partial opening of the port of Madagascar, which was effected by a Frenchman of the name of De Lastelle, (his wife is a native of that island); he has just left the Mauritius with his daughter, whom he sent to France for educa-

tion; he has taken a Romish priest with him, for the purpose, it is confidently said, of introducing him to the prince of Madagascar; if this be so, it will bring a cloud over the hopes of those who looked forward to his reign with the expectation that it would bring relief to Christ's little flock, whose number has not decreased, though harassed and distressed by the cruel hand of persecution. A native man came over with De Lastelle from Madagascar, who had been educated in one of our mission schools there. On coming on shore from the vessel, he informed the Rev. Mr. Le Brun that 170 Christians had been taken. Several had been burnt alive; ten thrown over a precipice; and the rest were reprieved for three weeks or months, I do not know which, and then they were either to give up their faith or die. The man promised to call again on Mr. Le Brun, to give him further information respecting them, but was not permitted to leave the ship again. The Queen of Madagascar keeps a guard of 200 men at the port of Tamatare, to watch the heads of the Europeans placed on poles along the beach (of which I sent you a drawing), and if one of them is missing, it is to be replaced by the head of one of the guard."

I am, dear Sir,

Yours, very sincerely,

A STEEDMAN.

Rev. Dr. Steane.

Brief Notices of Books.

Romanism: Eight Lectures for the Times. Delivered at the English Presbyterian Church, River Terrace, Islington. By the Rev. J. WEIR. London: Cotes. Post 8vo. Pp. 286.

This is one of the many volumes to which the recent papal measures have given birth; and if its popularity be proportioned to its worth, it will have as extensive a circulation as the best among them.

The author is thoroughly familiar with his subject in its various phases, both as the result of diligent study, and of a long residence in Ireland. He writes, moreover, as one deeply impressed with the magnitude of the evil he encounters, and with the perilous consequences which must ensue if it be not counteracted. Zeal is combined with learning, and argument is enforced by eloquent persuasion throughout the lectures. They have our hearty commendation.

Printed by Jacob Unwin, of No. 8, Grove Place, in the Parish of St. John, Hackney, in the County of Middlesex, at his Printing Office, 31, Bucklersbury, in the Parish of St. Stephen, Walbrook, in the City of London; and published by PARTIDGE & OAKLEY, 24, Paternoster Row, in the Parish of St. Faith-under-St. Paul's, in the City of London.—THURSDAY, MAY 1, 1861.

Original Papers.

THE WANT OF CHRISTIAN UNION AN IMPEDIMENT TO THE SPREAD OF CHRISTIANITY, AND AN INVITATION TO PAPAL AGGRESSION.

BY HUGH BARCLAY, ESQ., SHERIFF SUBSTITUTE, PERTH.

It must occur to every thinking and devout mind, that there have hitherto existed some strong antagonists to the spread and prevalence of Christian principle and practice, even in countries long recognised as Christian. Strange, we may exclaim, that, after nineteen centuries have well-nigh run their course, so little of this world should be *called* Christian; and of the little which has assumed the badge of the cross, so little *evidence* has been given of its *power and spirit*!

Let us, then, ask ourselves, whether such a mournful result be not much attributable to the absence of union and co-operation amongst professing Christians? As in the time of our blessed Lord, so is it still. We are more solicitous to detect the mote in our brother's eye, than to pluck the beam from our own. We still make broad our phylacteries, and inscribe thereon—not "*Holiness unto the Lord*,"—but the peculiar Shibboleth of our party. "I am more righteous than thou." We pay tithes of mint, anise, and cummin, but neglect the weightier matters of the law, especially the law of Christ—the new commandment given by him—the law of perfect love, "which suffereth long, and is kind; envieth not, and is never puffed up."

In our several religious communities we have had too much of the spirit of the ancient Jew and Samaritan, who, though acknowledging a common origin, had no dealings the one with the other. There has been much of the diversity of tongues after the model of Shinar, compelling men to leave off building the city, and to separate themselves from each other; and little of the pentecostal diversity, where, without discord or confusion, every one was enabled to hear, in his own language, the wonderful works of his God, and the most wonderful of all his works—that of man's salvation.

The church has been vexed with sectional distinctions, each sect excelling, as it were, in the diverse coloured garment of the patriarch's son, though exciting the envy of the brethren. Little have we sought to sit compactly together at the feet of Jesus, under the ample folds of his seamless robe, at once the emblem of the purity and the unity of his church. We have exemplified the fable by vainly seeking rather to tempest away the peculiar mantle of our brother, than to win him by the sunny influence of love to come and sit together with us in our Father's house. We are too anxious, with micro-

scopic eye, to detect the minor points of difference between us, than with masculine mind to overlook the little points of disagreement, and with telescopic eye to look far into a coming eternity, where such matters will be unknown, and meantime to stand on one common platform of our common Christianity, "*Repentance towards God, and faith towards the Lord Jesus*."

Thus, indeed, has the church hitherto had much the characteristic of a house divided against itself, and her worst enemies have been those of her own household. Too much resemblance has it had to the feet of the image in the vision of the Babylonish king; and too little to the unity and simplicity of the stone cut from the mountain. Great care and labour have been bestowed on the construction of the sling and the bow; but too little heed to the unerring hand which, whilst men may sling the former and draw the latter at a venture, guides the stone and directs the arrow, for the overthrow of giant error, of sin and ignorance. The stone from the brook which smote his type of Philistia was smooth, not rough.

To the student of the Bible the effects of union, as the precursor and assurer of success, is clear and encouraging. The first temple was dedicated to the Lord, but it was only "when the trumpeters and the singers were as *one*, to make *one* sound, in praising and thanking the Lord," that the glory of the Lord filled the house. In New Testament times, when the living temple was to be set up to the Lord, it was when all Christians were "*with one accord in one place*," that the windows of heaven were opened, and the Holy Spirit was poured out. It was then that the multitude who believed, diversified as they were by language and colour, in matters of faith "*were of one heart and of one soul*."

We are not warranted to hope for success in our endeavours to evangelise the world, until we realise more of our Master's command and example, and "*love one another as Christ loved us*." Like the lines from the circumference of the circle, the nearer we approach Christ our centre, the nearer we draw to each other Christian. Thus might it again be said, in an advanced age of the church, what was so truly said of her in her youth, "*Behold how these Christians love each other*."

That truth is not confined to mechanics

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which declares, "*union is strength*." It is equally true in morals and in religion. The fable of the father putting the bundle of rods into the hands of his children, as emblematical of unity together, and weakness asunder, is every day exemplified in the Christian church. The preaching of the Gospel is doubtless the lever which is destined to move the moral and spiritual world. But Christian hands, instead of pulling in unison together, at the proper end, have been hanging on different portions of the arm, and so dividing their strength, and dissipating the power which, properly applied, might, with God's blessing, achieve the mighty object of the world's salvation.

Long has it been said that the "*field is the world*," and the "*field is white for the harvest*." But not only have the labourers been few, but, alas, how truly may it be still said, as it was of the prophets of Israel, "Thy prophets are like the foxes in the deserts. Ye have not gone up into the *gaps*, neither made up the *hedge* for the house of Israel to stand in the battle in the day of the Lord." Oh, that the same feeling which once pervaded the bosoms of the reapers in the field of Boaz had place in the hearts of the spiritual reapers in the Christian field,—when one shall salute the other with "The Lord be with *you*," and receive the hearty response, "And the Lord bless *you*." If, indeed, we cannot thus in love bid each other "God speed" on earth, how do we expect to realise the apocalyptic vision, when all the redeemed ones, from every nation, kindred, and tongue, form one vast assemblage in heaven; and with one soul, as with one voice, proclaim — "Alleluia! Alleluia! salvation, and glory, and honour, and power, unto the Lord our God."

Realising somewhat this lofty feeling, let us pray for each other, and unite with each other in every good and holy work. There may, so long as man is in his present state, be diversity of opinion, in minor matters, amongst Christians agreeing in the simple essentials of our holy faith. "*Many men, many minds*," is an ancient and a true saying, and the advantages of such diversity may not be unappreciable. There were twelve tribes in Israel, but their nation and encampment was but one. Let not diversity or disparity be with us equivalent to discord or dissension. Let us not imitate the Jews, who, when their city was besieged, were in union only when the enemy were at their gates, and whenever he withdrew, had a worse enemy within the walls, in their own jealousies and discords, more effectually advancing the interest of the Roman general. If, meantime, we cannot *incorporate* with each other, let us at least *co-operate* together against our com-

mon enemy, and in advancing our common cause,—the triumphs of the cross. Let us look less at the points on which we differ, than on those in which we agree, admiring more the amethyst that gives value to the signet, than its mere setting—the workmanship of our own hands.

See, then, how we would have our Christian friends to pray for the interests of each other; whatever be the *material* ground in their banner, they *spiritually* inscribe the glorious symbol of the cross,—which to all is life, and light, and liberty. For our Episcopalian brethren, we may pray that they have Christ himself, and none but *He*, the true Bishop and Shepherd of their souls. In return, we ask from them that they supplicate on those who have separated themselves from their communion, that they enjoy a separation from sin and all its pollutions. What Christian could refuse to pray that the Established Churches of the land be established firmly in "the faith once given to the saints," and purified from all alloy of man's invention, however much veiled in antiquity? For the Churches called Free,—who would refuse a prayer that they may be free indeed, with that liberty with which the Saviour makes his children free? For the Baptist, the Pædobaptist cannot refuse the supplication that both may have the baptism of the Spirit. For the Congregationalists, all others may pray that they together may be found members of the general assembly of the first-born in heaven; and for the Society of Friends, other Christians may pray that they have "the Friend that sticketh closer than a brother." The churches of Christ may, like the cherubims, have their wings stretched upward, and yet joined each one to another, having their faces one to another, because all look unto the same and only mercy-seat,—thus helping and encouraging each other in their heavenward progress. Like Gideon, let us spread out our several fleeces, but may the sign sought be, that the dews of heaven rest not merely on our own portion, but on all the ground around. As with the first, may it not be with the second temple? "David could *not* build an house unto the name of the Lord his God, for *the wars* which were about him *on every side*," and Solomon resolved to build the house, "now that the Lord my God hath given me *rest on every side*, so that there is neither adversary nor evil occurrent." The temple of the Lord is not to be built as the city on the plains of Shinar, "with brick for stone and slime for mortar," but as the temple on Mount Zion, "built of stone made ready before it was brought thither, so that there was neither hammer, nor axe, nor tool of iron heard, while it was in building."

We live in momentous times. The pillars of the political world shake. Ancient dynasties, enshrined in mediæval mists, totter. Familiar actors on the stage of the world pass away as things of nought. He, who once set up and threw down potentates, and set his foot on the neck of kings, becomes himself a fugitive from his city. When restored by the force of foreign arms, taught not wisdom in the school of experience, he throws his withering firebrands on that green spot of the earth, which, with all her blemishes, has borne most resemblance to "the garden of the Lord." It is nearly two hundred years since "Giant Pope" was represented by John Bunyan as in a cave, and, "though alive, by reason of age, and also of the many shrewd brushes that he met with in his younger days, grown so crazy and stiff in his joints that he can now do little more than sit in his cave's mouth, grinning at pilgrims as they go by, and biting his nails because he cannot come at them; and saying, you will never mend till more of you be burned."

It is recorded of extreme old age that there are symptoms of the mental and physical of second childhood before the final exhaustion of nature. So the ancient Man of Sin appears to be cutting new teeth, and, like the chief bird of prey, renewing his youth. But, if it be asked what has encouraged the superannuated bedlamite to try his shrivelled hands on our fair island, may it not be answered, that we have courted his aggressions by our own unseemly contentions. Greatly overrating our disunion in *truth*, he has thought it fitting time to recommend his mighty *catholicity of error*. We have made unseemly rents in the partition walls of our churches, into which Antichrist has sought to introduce his wedge, to widen still more the breach, patching it with untempered mortar, and covering it over with the specious but delusive adhesive of Roman Cement. How ought we, then, to meet this insidious attack on our Christian liberties? We have often, in separate divisions, gone around the City of Error, and the sound of the Gospel trumpet has been sounded by every successive band. But the time has come for our seventh, and last, and united march. It is now time for the tribes of Israel to go up together and to raise one combined shout. Then may we expect the walls to fall down flat before us, and that which was once an obstacle may become a pavement for our feet, for "the Lord hath given us the city." New Jerusalem shall be built where once great Babylon stood. This is surely not a

season to raise the din of discord, or to reckon antiquity or precedence, where all should be the humility of the little child; or to boast of purity where all is impurity; nor ought we to endanger the success by unseemly contests for the post of honour, or special position or duty in the army of the Lord. Let us all regard it honour to be in the service of the Captain of Salvation—the Lord of Hosts—though it be to be but hewers of wood or drawers of water. Let every particular church and every individual Christian go straight up before them, under the one banner of our spiritual Joshua. "Grudge not one another, brethren, lest ye be condemned: Behold, the judge standeth at the door."

In God's natural kingdom His wisdom is seen in the beautiful combination of means and agency with the unity of end and purpose. The light which cheers us—the air we breathe—the bread we eat—the water we drink—are all resolvable into distinct elements; but are blended together as one for the great end of the support and enjoyment of life. So ought it to be if man moves into God's work in the moral and spiritual world. "Unity in diversity, and diversity in unity; such is the law of nature, and such, also, is the law of the church. Truth is like the light of the sun. Light comes from heaven one and always the same, and yet it assumes different colours on the earth, according to the objects on which it falls." Whilst there may be many minds on matters unessential to salvation, there ought to be but one mind—even the mind of Christ—in the essentials of our most holy faith. The object of worship is the same in every church, though its shrine may be somewhat differently fashioned; the portrait is ever the same, though its frame may be made to suit the tastes of different classes. Let our differences be blended and cemented with Christian love, so as, like a beautiful piece of mosaic work, to unite us the closer, with an increase of beauty in the whole. Let the Christian church stand forth as the bow of the covenant—in the dark cloud which overhangs a sinful and doomed world may she shine forth the bright refulgence of the Sun of Righteousness—of various atoms blended into one harmonious whole—emblem of the happy end when the world becomes Christ's, and its every indweller a true Christian.

One land, one home, one friend, one faith, one law,
Its ruler God, its practice righteousness,
Its life peace,—for the one true faith we pray;
There *is* but one in heaven, and there *shall* be
But one on earth, the same which is in heaven.

European Intelligence.

FRANCE.

EXHIBITION OF HOLY RELICS AT PARIS—IDOLATRY OF THE POPE—DEBATES IN THE LEGISLATIVE ASSEMBLY ON THE FRENCH CARDINALS—LETTER OF PIUS IX. TO COUNT MOLÉ ON FREE EDUCATION—OPPOSITION TO THE OPENING OF PROTESTANT SCHOOLS—INCREASING PIETY AMONG THE PROTESTANTS—SPEECH OF M. GUIZOT AT THE ANNIVERSARY OF THE BIBLE SOCIETY AT PARIS—CENSUS OF THE POPULATION IN A RELIGIOUS POINT OF VIEW.

—, France, May, 1851.

Whilst England and the whole world have been engaged with the magnificent Exhibition at the Crystal Palace, do you know what kind of exhibition the Romanist priests have made at Paris? They have exposed to the adoration of the faithful

THE TREASURY OF HOLY RELICS.

Namely:—1st. Five remarkable pieces of the true cross. 2nd. The holy crown of thorns. 3rd. Two nails which were used at the crucifixion.

The contrast is truly curious. On the one hand, the Protestants collect the *chefs-d'œuvre* of science, art, and industry; they call on all the people of the earth to collect together, in one place, the most perfect productions of human activity, and thus excite a fruitful emulation among the different branches of the human race: it is one of the grandest and most interesting spectacles which our world has ever witnessed. On the other hand, the Papists seek in a dusty cupboard some apocryphal *débris* of the past; they expose, in broad daylight, I know not what poor relics, to which they give pompous names, and ask the adorations of intelligent beings for these playthings of folly and imposture. By such contrasts judge the superiority of one religion over the other.

The ultramontane journals have published long articles on the *authenticity* of the relics exhibited by the Romanist clergy of the capital. I will not, of course, weary your readers with these details. The *five pieces of the true cross* were brought into France during the middle ages, by abbés, monks, or chevaliers, who had taken part in the crusades, and especially by the good king St. Louis. According to the ultramontanes, these five pieces had belonged, first of all, to the empress *Helena*, mother of the emperor *Constantine*, and they have passed through different hands into those of the archbishop of Paris. These fragments consist of *two kinds of wood*; but that does not in the least embarrass the benevolent commentators; for they seriously maintain—I know not on what authority—that the cross of the Saviour was composed of four different sorts of wood. A fine subject for dissertation, truly, in the nineteenth century.

As to the *holy crown of thorns*, France is indebted for it also to the king St. Louis. This devoted prince purchased it, A.D. 1239, of the Venetians, who had themselves bought it of the emperor Baudouin II., of Constantinople. But how could this emperor Baudouin II. attest that this crown was really that which was placed on

the head of the Redeemer? The papist writers do not explain it, and they would be much embarrassed to answer this question. Baudouin probably wanted to fill his empty coffers, and therefore wrought upon the credulity of the Venetians and the French, selling them a false relic. This is the most simple and plain explanation that can be given.

Then, as to the *two holy nails*, the one, according to a *very respectable tradition*, comes from the emperor Charlemagne, who had received it from a patriarch of Jerusalem, and the other was brought into France by a princess of Bavaria, who had obtained this precious gift from a king of Poland. The revolutionists of 1793 took away, without ceremony, the two holy nails, but they have been miraculously recovered since the return of the Bourbons. How, after such conclusive proofs, can you dispute the authenticity of the holy nails? The heretics alone are capable of such impiety!

You will ask, perhaps, whether the Parisians have been interested by the exhibition of these stupid relics? No, the great mass of the intelligent have not paid them the least attention. But in a city of more than a million of inhabitants, there are always thousands of ignorant and fanatical persons, who receive kindly the declarations of the priests, and carry rich offerings to the altars. This is sufficient! The papist clergy fill their purses, and the Jesuits laugh at the dupes they have made. The history of popery is full of such things.

IDOLATRY OF THE POPE.

We pass to another subject, not altogether unconnected with the preceding. Every one knows the pompous terms employed by the ultramontanes to designate the pontiff of Rome; they call him *Very Holy Father*,—*the Universal Bishop*,—*His Holiness*,—*His Beatitude*,—*the Vicar of Jesus Christ on earth*, &c., &c. But an abbé,—*M. Jules Morel*,—has surpassed these servile denominations. He places the Pope by the side of God and Jesus Christ!

I copy, literally, the following lines, recently inserted in the *Univers*, the most influential and celebrated journal of the Jesuit party in France:—“This immortal man (the Pope) is called *Holy Father*, AS GOD! Do you understand now that this name is, after and *with the name of God*, above all names, that there is no other to save us in this life or in the future life, and that, at the name of the Pope, the knee of all the children of Adam should bend in heaven, on earth, and in hell?”

That is to say, that men should adore the

Pope as they adore Jesus Christ; for the Abbé Morel applies to the bishop of Rome the words that the apostle St. Paul has written in honour of Christ! It is no longer the Lord, it is the Pope who works our salvation in this world and in the next! The Pope bears the same name as God; he is almost equal to God!

Would you have imagined that a Romanist writer would dare to carry to such an extent his profane worship, and to avow so plainly his idolatry of the Pope? Would you have thought that a journal, which numbers among its subscribers the majority of the bishops and priests, would have the audacity to publish such an apotheosis of the papacy? What do honest Roman Catholics say to these Jesuit profanations?

The Abbé Jules Morel,—this worshipper of the pontifical idol,—is the same that on former occasions most completely defended the Inquisition. The two things perfectly agree; and the clerical advocate, who attests that the Pope is God, was worthy to celebrate the virtues of the monk Dominick, of Torquemada, and their imitators. Miserable and blind papists! They have put the creature in the place of the Creator, they invoke as a God a fallible and miserable being; they fall really into paganism, and turn into licentiousness all the pure and holy revelations of the Gospel! When will the time come in which they will open their eyes to the truth?

DEBATES IN THE LEGISLATIVE ASSEMBLY ON THE FRENCH CARDINALS.

A discussion, not very favourable to the dignity of the Roman church, took place, some weeks since, in our National Assembly; it related to the additional sums allowed to the French cardinals. A short explanation is necessary.

When the Roman pontiff thinks fit to appoint, among the papist bishops of our country, a cardinal, or a *prince of the church*, the new ecclesiastical dignitary receives from the budget of the State, 1st. The sum of 45,000 francs for the expenses of his installation. 2nd. An annual supplement of 5,000 francs, which, in addition to the 15,000 francs which are paid to him as bishop, make his yearly income, to sustain the *dignity of his rank*, 20,000 francs. Mons. Bourgat, and other representatives, thought that these pecuniary allowances were a little too heavy, at a time when our finances were deficient; and demanded that the new cardinals should be contented with the ordinary salary of the members of the episcopate. Hence a long and stormy debate has arisen.

The 45,000 francs demanded for the expenses of the installation have been particularly the subject of controversy. Why does a prince of the Roman church want 45,000 francs on entering on his new duties? What is done with this money? The answer is this:—

First of all, 11,600 francs are given to the Roman chancery for the expenses of parchment, wax, silk, ribbons, beads, &c., which accompany the diploma of the cardinal. Rome does nothing for nothing, and it appears that parchment is scarce in the city of the holy chair. How can you wish the honest members of the Roman chancery not to be recompensed for their trouble? The Pope does not appoint cardinals every day,

and the chancery has arranged the matter at the most equitable price.

Further, the members of the *propagation of the faith* receive 7,350 francs. Under what pretence? And what connexion is there between this society and the new cardinals? I know not. But be assured that if this question were asked at Rome, the propagators of the faith would offer good reasons in justification of this allowance of 7,350 francs.

In the third place, the secret chamberlain, to whose care is entrusted the "*barrette*," (the red square cap of the newly appointed cardinal,) demands the moderate sum of 3,750 francs. Do you think this is too much? And do you suppose that a red square cap could be taken care of at a more moderate price? You must not forget that the *camérier secret* is a notable personage; that he is the chamberlain of the Pope, and that his salary ought to be proportionate to his high duties.

Fourthly, 18,000 francs are allowed to the gentlemen and officers who carry the *barrette* to Paris; this sum is intended to cover the expenses of their journey and sojourn. It is easy to understand that the gentlemen of the Holy Father cannot travel as poor pilgrims, nor live as anchorites. They have brilliant equipages, a good table, splendid lodgings, and the small fee of 18,000 francs is fully spent.

I shall not further examine these expenses. It is a true *compte d'apothicaire*, as we say. The gardener even of the Pope seeks some gratuity, and the cardinals cannot remit a liard of the 45,000 francs demanded for their installation.

The majority of the legislative assembly rejected the proposition of M. Bourgat, and the organs of ultramontanism said that M. Bourgat and his friends were miscreants, impious, atheists, and violators of all divine and human laws! Rome distinctly declares that the 45,000 francs are the *sine quâ non* condition of the appointment of the princes of the church. No money, no cardinals! And as the cardinals conduce greatly to the prosperity of France, the budget will continue to pay the sums demanded! Such has been the issue of the debate; but I doubt whether public opinion sanctions the vote of the majority.

There are many people in our country who would rather save the money and dispense with the cardinals. On this subject I will propose one question—from what source has your Cardinal Wiseman drawn the 45,000 francs which were necessary for his red hat? I presume that the British Parliament did not pay them out of the funds of the State.

LETTER OF PIUS IX. TO COUNT MOLÉ ON FREE EDUCATION.

The Pope has recently addressed to *his very dear son*, Count Molé, a letter, in which he congratulates him on having founded a committee for the extension of *free education* in France. M. Molé was, some years since, prime minister of Louis Philippe. He has a great reputation for prudence and diplomatic skill; but, until the present time, he had not been considered a very fervent Romanist. The revolution of February produced on him, and on M. Thiers, and on many

other old disciples of Voltaire, a marvellous impression. M. Molé has been suddenly converted to the traditions of Popery, and is now exerting all his strength to extend the domination of the clergy.

In adopting the words *free education* he has employed what we call an *antiphrase*—i.e., a figure of rhetoric, analogous to that by which the Greeks gave to the furies the name of *Eumenides*. The object of the committee is not to establish free education; on the contrary, it consists in subjecting as much as possible all our schools, both great and small, to the monopoly of the priests. Thus, for example, our poor lay-instructors will be superseded by *Brothers of Christian Doctrines*; our classical colleges will be transformed, by degrees, into small seminaries; the Jesuits will take everywhere the direction of establishments devoted to the instruction of youth, and the University, founded by Napoleon, will be ruined or crushed. Admirable free education!

Pius IX. is perfectly satisfied with it, and has signified, to his *very dear son*, his unqualified approbation. "Your enterprise," says he to Count Molé, "has given us lively satisfaction; for our chief desire is too see everywhere men, who, animated with the pure spirit of the (Roman) Catholic religion, and heartily attached to the chair of Peter, devote their energies to repel or to destroy the errors by which not only Christians, but, to our great grief, *civil society* is attacked. . . . We confidently hope that, with the blessing of God, all those who are associated with this committee, having constantly before their eyes the worship of God, the honour of our religion, and the true interests of *civil society*, will consecrate, each one *under the direction of his bishop*, all their influence, all their devotedness, in order that in the different parts of France the young people may be trained to piety, virtue, &c."

The aim of the court of Rome is evident. The bishops must be the supreme masters of public instruction, and the laity must work under their direction. The Pope insists much on the identity of the interests of civil society with those of the pontifical chair; it is an artful dodge, to excite the zeal of those who would be wanting in fervour for Roman doctrines. "Act with us, and for us," cry out the agents of the papal chair, "where everything is falling! You will lose your houses, your property, your security, when we lose our privileges." Rome had employed these means against the Protestants, and it resumes in the nineteenth century the weapons of the sixteenth.

That which superabundantly proves that the friends of Rome are by no means disposed to favour the progress of free education, is their

OPPOSITION TO THE OPENING OF PROTESTANT SCHOOLS.

I must relate the termination of an affair of which I have already twice spoken. You recollect, perhaps, that the primary teacher, *Ferdinand Guilbot*, who had opened a school at La Gande, in the department of Le Var, was brutally sent away, under the pretext that there were no Protestants in this commune; and that, in consequence of this act of tyranny, he sent to the rector of the Academy an address signed by thirty-seven

heads of families, among whom thirteen declared themselves Protestants. It was hoped that this address would change the resolutions of the Academic Council. For by what right should the heads of families be deprived of the services of a teacher whom they love and respect, and whose moral character inspires them with full confidence respecting their children? But the rector of the academy of Le Var, Abbe Bonafoux, (for he is a priest,) has maintained his unjust decision, and has even adopted, by aid of the Academic Council, a new resolution, some points of which deserve to be mentioned.

"Whereas, Le Sieur Guilbot, by opening a Protestant school at La Gande, where there did not exist a *Protestant by origin, one born a Protestant, and recognised as such*, has introduced into this commune *commotions and divisions* :

"Whereas, the means which he has employed to gain proselytes among ignorant and rude people, are *contrary to the laws and public morals* :

"Whereas, the closing of his school is demanded *from every quarter*, and especially by the magistrates, as the only means of re-establishing in this commune *peace and tranquillity* :

"Resolved—That the school of Sieur Guilbot be closed immediately and for ever . . ."

It is useless to comment at length on so disgraceful a production. At no time has intolerance spoken in language more ridiculous and odious. What! have only Protestants *by birth* the right of having Protestant schools? What, then, becomes of liberty of conscience? Is it no longer lawful to change one's religion, and is Protestantism a crime? What, again! does the Abbé Bonafoux, rector of the academy of Le Var, attack the commotions and divisions which prevail at La Gande? Who provoked these commotions? Were not the new converts peaceable? Under this pretext the Apostles might have been lawfully pursued and put into prison! What does the accusation, of having employed means contrary to the laws and public morals to make proselytes, mean? Utter clearly your complaints. Why insist on these vague generalities, which have no positive meaning? Be precise; show without vagueness what M. Guilbot has done, and in what manner he has violated morality!

But I refrain. The Abbé Bonafoux, and those who resemble him, do not understand even the first point of the argument. They invoke liberty, and practise despotism. Their mouth proclaims *free education*, and their acts tend to the monopoly of the national instruction. Patience: the reign of the Jesuits and priests will not last for ever.

Amidst these vexations of Popery it is consoling to see the

INCREASING FAITH AND PIETY AMONG FRENCH PROTESTANTS.

Our late Christian festivals have been marked by redoubled fervour. At Nismes, Paris, Montpellier, everywhere the temples were too small for the immense crowd that desired to hear the word of God. Religious services were

multiplied, and yet the congregations did not decrease. The communicants also were very numerous. The intelligence received from all our centres of Protestant population show, that the holy supper has never been celebrated by so great a number of believers. In a word, there is among our co-religionists a very sensible movement, an indisputable progress in the inner life, and the observance of public worship.

This fact is in all respects important. It shows that the Papists are strangely deceived when they represent protestantism as weak, languishing, and almost dead. No; protestantism is not dead, and will not die. It exists; it grows, both positively and negatively. As a *positive* doctrine, protestantism is nothing else than the religion of the Bible,—the religion of the Gospel,—the religion of God the Saviour,—the religion which saves the soul in truth and love: this religion cannot perish; it is holy,—it is eternal, since it is the expression of the thoughts and will of God. As a *negative* system, protestantism can never pass away; it is useful and necessary now, as well as in the time of Luther and Calvin. We ought still, and with the same energy, to *protest* against the errors of Popery, — to *protest* against tyranny over consciences,—to *protest* against the despotism of priests and the usurpations of the pontifical hierarchy; for Rome has remained essentially what she was three centuries ago. She has neither corrected her false traditions, nor her maxims of intolerance, nor her evil passions; and if she is more moderate in her actions, it is because she is restrained by public opinion, which no longer permits her to exercise the same cruelties.

The French Protestants fully feel the difficulties of their present position. They draw closer to each other, and attach more importance to the regular exercise of their worship, in order to convince the Papists that they are prepared to defend vigorously their rights. The constitution guarantees us *religious liberty and equality*: we will never renounce rights so precious and sacred; we will defend them against the demands of the Jesuits and priests; we will manifest, in a yet more striking manner, our invariable attachment to the faith of our fathers; and we hope that the public spirit in France will never sanction the renewal of ancient persecutions.

The Protestant religious societies of Paris held, at the close of April and the commencement of May, their annual general meetings. The reports read at the meetings show delightful progress, and every thing proclaims that the Bible work, religious tracts, missions, the evangelisation of our country, &c., are advancing. But I will return to these meetings when I shall have received more precise and complete details. For the present I will confine myself to the

SPEECH OF M. GUIZOT AT THE ANNIVERSARY
OF THE PROTESTANT BIBLE SOCIETY.

The announcement that this illustrious statesman would be called upon to speak at this meeting, in his capacity as President, drew a vast concourse of hearers. M. Guizot is unquestionably one of our most eminent orators. His thoughts are lofty and powerful, his ex-

pressions energetic and striking, his voice deep and full, and his action commanding attention. And as for three years he has not been able to ascend the political tribune, the desire to hear him in another sphere of ideas and action was strongly excited.

M. Guizot did not make a long speech; but what he said was marked by that authority and reflection which deeply impressed his hearers. The orator said, first of all, that the Bible Society need not fear repetitions nor monotony, although they assembled every year for the same object, *for its work is both always the same and always new*. The Bible changes not, nor the means of disseminating it; but the whole world is open before the Bible Society, and the excellent effects which accompany the distribution of the Scriptures bring unceasingly fresh souls to the feet of Jesus Christ.

Then M. Guizot inquired, what is, *religiously speaking*, the leading problem of our age? The question lies, according to him, between the men who recognise a *supernatural order*, and those who do not; it lies between supernaturalism and rationalism. On the one side are the infidels, pantheists, sceptics of all sorts, and the pure rationalists; on the other side, Christians. It is true that certain rationalists admit the existence of a God; but what is this God? A vague abstraction;—a *statue*, an *image*, a *marble*, as M. Guizot said. But the human soul and society demand more, much more; they need the *living God*. The living God alone is capable of regenerating the world. Faith in the *supernatural order*—respect, submission to the supernatural order—must enter into great as well as simple minds; into the most elevated as well as the most humble regions. On this condition religion will exercise an efficacious and powerful influence,—otherwise it will not. And by what means must faith in the supernatural order be awakened? By the distribution of the Bible. “The holy books,” said M. Guizot, “are the master, *par excellence*, to teach us this sublime truth, and to render to it its empire. They are the history of the supernatural order; the history of God, both in man and in the world.”

This first part of the speech of M. Guizot deserves approbation, but the second part gives rise to some remarks. The orator proposed to show that the revival of faith needs not create any fear for the maintenance of religious liberty; and he cited the example of England, where the Romanists continue, notwithstanding the universal irritation produced by the papal aggression, to possess *liberty of worship*, for their chapels are open, and increase;—*liberty of their press*, for they publicly defend their faith and their actions;—*liberty of speech, and voting in the Parliament*, for they there boldly plead their cause. Thence the orator concluded that faith and piety will never bring in their train either injustice or violence; and that the different Christian communities will only contend for zeal and activity.

This is very well: but should not an important *distinction* be noticed here? If religious liberty subsist with the revival of faith among *Protestants*, would it be the same among *Romanists*? In London, Geneva, and Berlin, believers respect the conscience and the rights of their adversaries,

but is this the case in Rome, Madrid and Lisbon? And if the majority in France should again become papist, would the liberty of Protestants be still respected? Nobody will think so; and M. Guizot, it seems to me, has made a mistake, in confounding the very different maxims of Romanism and Protestantism.

CENSUS OF THE POPULATION.

The Government has recently ordered a census of all the population; and amongst the questions which will be addressed by the agents of the public authorities to the citizens, there are one or two which concern their religion. This is an entirely new proceeding, which it is not easy to explain. The civil power has hitherto made this

census every five years, without inquiring into the religious belief of the citizens. Why, then, is this change introduced? What matters to them the religious party to which Frenchmen belong?

This innovation conceals some secret purpose or snare. There are, in fact, some Romanists by birth, who are Protestants at heart, without having made a formal abjuration. They will be greatly embarrassed in replying to the question of Government. There are other Protestants who are isolated in provinces entirely Roman Catholic, and may have motives of prudence for concealing their religion. The civil power has obeyed a suggestion of the papist clergy: it would have acted more wisely, in letting alone a matter which does not concern it. X. X. X.

THE BISHOP OF LONDON AND THE PROTESTANT CLERGY OF FRANCE.

Paris, April 26, 1851.

My dear Dr. Steane,—You will oblige me and others by inserting in *Evangelical Christendom* a translation of a paper, entitled, "*Grande Exposition à Londres,—L'Eglise Anglicane.*" You will find it in the "*Archives du Christianisme*" of this day, which I send by post, along with these lines. The offer made to us having had large publicity in your country, you will at once see, without my entering into them, how important it is to the brethren on this side the Channel, that their views should be publicly known also; and that their motive for refusing a kind and fraternal invitation should not be misconstrued or misrepresented. The paper is written, I trust, in a Christian and fraternal spirit, and can give offence to no one.

Believe me, &c. &c.

FRÉDÉRIC MONOD, Pasteur.

The English Episcopal church, unwilling to remain behind other churches in that country, has adopted measures for providing Protestant foreigners with places of worship. Proposals to this effect have been made to some of our pastors. "Our visitors," says the Bishop of London, in a letter now lying before us, addressed to the Marquis of Cholmondeley, and dated the 4th of March, "our visitors appear amongst us as guests, for a limited time; they do not come to reside in the country. It seems to me, then, that without failing in our duty as members of the Anglican church, we might join in offering such of our guests as belong to Protestant churches acknowledging the grand doctrines of evangelical truth, the means of conducting the public worship of God according to their own peculiar forms, during their brief stay* in this country; *although such services could not be performed in our churches, and no member of our clergy might take an active part in them.*"

This paragraph from the letter of the Bishop of London, supported by the Bishop of Winchester, and approved by the Archbishop of Canterbury, distinctly states the nature of the offer made to us, with the restrictions by which it is accompanied.

We say, made to us, although we do not belong to any national church, properly so called; for it was not correctly asserted, when it appeared in print, that the only persons referred to were "foreigners, members of national churches;" the bishop himself extending the invitation to the members of any Protestant church confessing the fundamental truths of the Gospel; and those charged with the practical development of the theory requiring only, in regard

to ministers, regular ordination in an accredited church, even if a position of ecclesiastical independence have been afterwards taken up. Particular names illustrate this principle of action. We attach no importance to these distinctions, as is well known. Jesus Christ, His Spirit, His truth, His life, are our all; at the same time it is only right to present the offer of our Anglican brethren in its true light. As regards the invitation itself, one or two points in it gratified and affected us.

First, the manifestation of Christian brotherhood displayed in this attempt at union, made by some of the highest dignitaries of the church of England, and not confined to the letter of the Bishop of London, but expressed in still warmer terms in a letter, dated March 11th, which accompanied it, from "the Corresponding Committee" of the "Foreign Aid Society." We bless God, with the Committee, for the revival of "that spirit of charity" between the English episcopal church and the non-episcopal churches of the Continent, "which, for nearly two centuries, had been almost entirely suspended."

Secondly, the testimony borne to the distinctive and fundamental truths of the Gospel. To accept and avail himself of the offer here made, it is not sufficient for a minister to be a Protestant, and duly ordained, he must also acknowledge these doctrines; must be, in one word, an evangelical or orthodox Christian, as the bishop expresses it; believing and teaching, in the words of the Committee, "that the death of Christ is the atoning sacrifice for sin, that man is depraved, that Christ is God, that justification is through faith alone, and that the Holy Spirit regenerates and sanctifies all the elect people of

* We do not understand why the bishop should twice insist, in a few lines, on the brevity of the stay which foreign brethren will make in his country.—*Ed. Archives.*

God." "Our invitation," we quote from a letter written by one of the principal and most zealous promoters of the scheme, "is addressed to all pastors lawfully ordained, and holding the truth as it is in Jesus. It is not addressed to Socinians or Arians."

Having thus witnessed, sincerely and cordially, to the intentions and feelings of the honoured brethren addressing us, it remains for us to state our conviction, that their invitation ought not and cannot be complied with, by any minister of Jesus Christ amongst us, sensible of the just and lofty claims of that ministry of the Gospel, into which he has been called by his Master to serve him, and build up his church. Our insuperable objection is found in that part of the bishop's letter which we have printed in italics, where our brethren tell us we may not officiate in an Anglican church, and no clergyman of the episcopal church may join with us officially in the worship of God. What is this but to tell us, that in the eyes of that church we are not true ministers, and our churches are not true churches of Jesus Christ? The bishop acknowledges, in so many words, that, "in different cities on the Continent, the consistories, or the ministers of Protestant churches have allowed English ecclesiastics to make use of *their places of worship*, for the celebration of Divine service, after the rites of the English church, and that he had himself officiated in *many churches*, both Lutheran and Reformed;" while, at the same time, he declares ministers from the Continent may not celebrate Divine service in English places of worship," and English ministers may not unite officially with us! What is this, we ask again, if it be not to assign an inferior rank to our churches and our ministers? It is one thing to believe that episcopacy is the best and most scriptural form of church government, and quite another to exclude *brethren in the faith* from its pulpits, as the Anglican church is now doing, just because they do not participate in this opinion, and consequently advocate a different ecclesiastical system.

Were it a question in which we were interested simply as individuals, we would, or at least we ought, to judge mildly, to prove ourselves meek and lowly of heart, like our blessed Lord. But it affects something above and beyond us, in regard to which all concession would be treachery, rather than humility; it affects the ministry of the eternal Word committed to us by Christ Jesus himself; and for this sacred and glorious ministry we dare not accept an inferior position to that occupied by a pastor or bishop, or archbishop of the Anglican or any other church, in the discharge of the same sacred functions.

If the publication of the Gospel to the Protestant foreigners visiting London during the present year depended on our accepting the invitation given, we should, in avowing our scruples, have to consider whether the peculiarity of the case would not justify an abandonment of the principle, and whether in consequence we ought not to avail ourselves of the school-rooms of the Anglican church, provided as special places of worship. But it is not so; the servants of God arriving in London will rather be perplexed by the number of the pulpits offered them on a perfect ecclesiastical equality, and the

multiplicity of the services required at their hands. But our English brethren reply, "It is not we who exclude—it is the law of the land; and an Act of Parliament must pass before you could legally celebrate a religious service in our churches different from the Anglican service, or in any other but the English language. We regret it should be so, but *the Act of Uniformity* decidedly refuses what you demand. Why, then, should you complain?"

Dear and esteemed brethren, we do not complain of you; far from it; we yield to your kind feeling and fraternal design the homage they deserve; you have done what you could; and gratefully we acknowledge and shall ever remember it; but we do complain of the law which binds you, of the ecclesiastical system, which will not suffer you to act as your heart dictates; and before this law and this system, which degrade our ministers and our church below your ministers and your church, we stand and tell you, with sincere regret, we cannot accept your offer. There can be no half-way brotherhood here; either treat us as exercising a ministry equal in value to your own, or allow us to wait in expectation of the time when the power of the Spirit working in our hearts shall have annihilated this ritual and human obstruction, and taught us to form evidently and manifestly, as we do form in profession and principle, but one church universal, redeemed by the same Saviour, serving the same God, and sanctified by the same Holy Spirit.

In the meantime, our brethren, by this one act, have advanced a step in the right direction. We rejoice to see them tacitly acknowledge that they are separated from us only by points of discipline, and ecclesiastical forms of government; while their regret at being unable to go farther, if not formally expressed, may be easily gathered from the tone of their letters. We would have them thoroughly understand the position we conscientiously feel it our duty to assume. Had the invitation been a private one, from one individual to another, to preach in a school-room or anywhere else, we would gladly have accepted it, as many amongst us, on more than one occasion, have already done. But it is, on the contrary, public and official,—the invitation, in fact, of church to church, and has been noticed by all the English journals. (*The Record* and the *Christian Times* have published the two letters in *extenso*.) The question is therefore no longer the same, and in adopting an attitude at once reserved and fraternal, we feel ourselves perfectly justified.

We desire the ministers of the Gospel, to whom the invitation has been sent, to weigh well the arguments we have just laid before them, and which we take a pleasure in repeating are in perfect harmony with feelings of respect and affection for our English brethren in their individual capacity. They highly value, they decidedly prefer their ecclesiastical system, and this is as it should be, for they are honest and Christian men; they will not sanction anything tending to lower their church in public esteem; and, we hope, indeed we are quite satisfied they will allow us the free exercise of the same conscientious and legitimate sensibility.

TRANSLATION OF NEANDER'S EXPOSITION OF ST. JAMES INTO FRENCH.

(To the Editor of *Evangelical Christendom*.)

Marseilles, 7th of May, 1851.

Sir,—Presuming that the French language is more familiar to the greater part of your readers than the German, I take the liberty of informing the religious public of England, through your medium, that I have just published a free translation into French of a practical explanation of St. James's Epistle, by Professor Neander, whose loss the University of Berlin, Germany, and the Christian church in general, deplore.

Shortly before his death, he dictated to an amauensis this small work, as also a commentary on the Epistle to the Philippians (already translated into French), and one on the First Epistle of St. John (which shall soon be

so). The point of view of these several works is practical.

For perspicuity's sake, I have divided the exposition of Neander into chapters—seventeen in number. I have also introduced it by a treatise on practical exegesis, published by the author himself in a German journal. In the hope that this publication will be favourably received in England, and may serve there, as in France, to promote the sound knowledge of the Holy Scriptures,

I have the honour to be, Sir,

JEAN MONOD,

Minister of the Gospel at Marseilles.

* * * The work is to be got at Partridge and Oakley's, Paternoster-row.

BELGIUM.

CONDUCT OF THE ROMISH PRIESTS AT THE DYING BED OF A MURDERED MAN.

Heigne Jumet, April, 1851.

Sir, and respected Brother,—I told you some months ago of the difficulties, but at the same time of the success, with which the work of evangelisation in this part of the country is attended. I will now, still claiming your Christian sympathy, relate, at some length, an occurrence which has created considerable excitement in our arrondissement.

The 6th of March, the day for enlisting, which is done by lot, a number of intoxicated and riotous young men returned to G—, having visited all the taverns in the neighbourhood. They passed on singing disgusting songs, and throwing stones, as they went, at the door of a young man, living on terms of criminal intimacy with a woman, the mother of six children, (the eldest, older than himself.) Heated with liquor, and exasperated with insult, he armed himself with two knives, and rushing out of the house, struck the first who presented himself to his fury. The wretched man, mortally wounded, sunk down, a few steps farther on, at the door of his sister's house; where they carried him into a room, in which, after a fortnight of suffering, he died.

This man, whose name was Joseph Lambert, the father of five children, was one of the first to come to the meetings. Impious, drunken, quarrelsome, he had, before this, long ceased to attend public worship. Meeting with him in the course of domiciliary visitation, I induced him to attend our little assemblies, and for two years his conduct was as correct as could be expected from a person of this kind; but after joining in a disorderly carousal, two years ago, he again forsook Divine service, and his life became a frightful course of blasphemy and vice, his language exciting the horror of his fellow-labourers (he was a collier), for he was incessantly cursing God and man. No orgies were so low, but he was ready to take part in them, and he was always among the first to come to blows in a fight. On the 6th of March, he hastily quitted labour and home, to meet death in the midst of

the wicked. I had often expostulated with him, pointing out the inevitable consequences of such a course of life, but he would listen to my remarks with scoffing incredulity, and then make them the subject of ridicule in conversation with his abandoned associates. His gentle, inoffensive wife, often pinched with want, and greeted with blows, the very slave of this despicable tyrant (one of the Socialists of the country), was never suffered to utter a word of complaint. Though extremely ignorant, she had discernment enough to discover the beneficent tendency of the Gospel of truth. "*I was happy when he went to church regularly,*" she told me.

It was the 7th of March when I heard what had happened to this unfortunate man, and at once determined, unless sent for, not to visit him. The same evening a person came for me at his request, and that of his wife, and I immediately went to him, attended by three of the deacons. "*Sin has laid you on this bed of suffering,*" were the words with which I addressed him, speaking of his situation with mild fidelity; I prevailed on him to seek pardon of God, and, as I watched him, those words of Scripture came across my mind, "Every mouth shall be stopped before God." I learned that both the vicar and curate had been with Lambert during the day, but he was unwilling to hear them. The next day I called again, and found him scarcely able to articulate a word. I spoke of the state of his soul, and offered a prayer. His wife complained bitterly to me, and many others, of the priest, who, she said, was always tormenting her husband, adding, she could not turn him out of the house, as she was not at home, but at her sister's. I must not omit to state, that the vicar of R—'s most potent instrument in the conversion of heretics is a splendid promise of pecuniary assistance—"You shall want nothing;" I heard it myself, on one occasion. The doctor, a pre-eminently irreligious man, accustomed to indulge in witticisms at the expense of the Romish clergy and

faith, came to the aid of the priest, forbidding me and all Protestants access to the dying man's chamber—a privilege reserved exclusively for Romanists and their priests, who were unanimous in their endeavours to effect his conversion, not desisting till he had submitted to the ceremony of extreme unction and marriage. He was senseless as a corpse. A person who saw him at that time assured me he did not recognise him. The vicar went everywhere proclaiming *his decided conversion*; when, a few days before his death, the poor unhappy creature said, in a hardly audible voice, to some one who stood near, "*I am of the religion of those who provide for me.*" Such was his conversion. At the suggestion of the priests a collection was made from house to house throughout the commune, and produced 108 francs. The superintendent of the collieries made a deduction from the workmen's wages (without consulting them), to the amount of twenty-five francs. This man, notoriously profane, consented to be a witness to the marriage, &c., simply to gratify the priests. (It is well to observe, that the priest had re-married the man, considering the former ceremony invalid.) Impiety has in all ages proved the steady friend of superstition in the great warfare carrying on between the world and Gospel truth. The commune of R—— passes for one of the most revolutionary and most independent of the papal yoke in our arrondissement; yet this is a specimen of what takes place here.

The day of the funeral the people collected in crowds; a mass was said; but the priest was not so disinterested as to relinquish his pay. It was expected the service would be gratuitously performed. "*He would not chant mass for nothing,*" he observed to one of his flock, "*neither would*

the clerk!" For some days it was a general remark in the commune, "*See what it is to have power; the priests can do anything!*" an argument of irresistible force with a large proportion of the population. But murmurs of all kinds are already heard, and the triumph has vanished in smoke.

The last days of Lambert's life his wife slept on a bed of straw, having given up her mattress to her husband. Affected at her forlorn condition, one of the members of our church, forgetting every feeling but that of charity, begged some straw for the poor woman, and lent her a mattress. Such are the sentiments the Gospel inspires in a heart that loves the Redeemer, and such is the Gospel which can alone bring consolation and peace to the soul sunk in sin. Protestants conduct themselves irreproachably on these occasions. I have been compelled to acknowledge that the good work is gaining ground, and gathering strength, and the word of the Lord being blessed to the salvation of many.

The attentive and intelligent reader will be able from this simple statement to form a definite idea of the influence of popery, and the means by which it seeks to accomplish its ends, in a country like this, crushed before the priest.

We cannot appeal to public opinion through the medium of a journal of any importance; our articles are always rejected.

Pray for your brethren in Babylon, and encourage them with your sympathy. Our cause is the common cause.

Believe me, Sir, and honoured brother,

With profound respect, your devoted

J. JACCARD,

Minister of the Gospel.

CONSECRATION OF REV. E. PANCHAUD'S CHAPEL.

Brussels, April 28th, 1851.

Dear Sir,—You kindly gave a place in *Evangelical Christendom* to my people's appeal for assistance in erecting a chapel. That appeal was not unsuccessful, and through your friendly interposition some contributions have been received. Allow me now, my esteemed brother, to occupy the pages of your excellent journal with the grateful acknowledgments of myself and my flock for the subscriptions and donations which have reached us through the medium of *Evangelical Christendom*, as well as through other channels, for this purpose.

I have the pleasure of announcing that the church, only proposed early in 1850, the first stone laid on the 1st of May in the same year, having been used for Divine service since the middle of January, was solemnly consecrated on Easter Monday, in the presence of a numerous assembly, many pastors of different denominations from the country, as well as resident here, taking part in the proceedings.

If I suffer myself to enter somewhat into detail, it is because our dedicatory service was a genuine family festival, such as the Evangelical Alliance loves to encourage and witness.

All Belgian pastors confessing the Saviour's divinity, and interested in the spread of the Gospel, received invitations, but circumstances,

over which they had no control, prevented many dear brethren attending, who wrote in the most affectionate terms, explaining the cause of their absence, and expressing their best wishes for the prosperity of our undertaking.

Messrs. Anet, Van Maesdyk, Tate, Tiddy, and Dr. Scheler of Brussels, and Messrs. Jaccard, Poinot, Dupont, and Williamson, Belgic ministers of the Gospel, besides many elders and schoolmasters representing different country churches, testified by their presence the satisfaction with which they beheld a fresh place of worship rise up, where the pure and holy doctrines of the Gospel would alone be proclaimed. The chapel, capable of containing 400 persons, was at both services well filled. At the first, instead of a sermon delivered by one of our brethren, we invited Messrs. Anet, Dupont, Tiddy, and Marzials (the latter was detained at home through ill health), to occupy the pulpit successively, and address us suitably to the occasion. Prayer was offered by Messrs. Jaccard and Poinot. A choir performed three pieces from the Apocalypse, the music by Mr. Bost, sen., and the congregation united in singing a hymn I had composed for the occasion.

The evening service was still more delightful, from the very cause of our meeting—that brethren of different denominations might break

bread together. About a hundred gathered round the Lord's table, and prayed and sang with one accord the praises of the Lamb of God which taketh away the sin of the world. No such sweet fellowship had been enjoyed by the brethren here before; and never before had they manifested their unity to the world by assembling out of different flocks to commemorate their Saviour's death. We separated after two hours' delightful experience of the love of Christ and the communion of saints. One of our country brethren, who assisted at this Christian festival, could not forbear writing, on his return, to thank us for the spiritual benefit we had been the means of affording, and says, "*it was the happiest day of my life!*"

A meeting for the Evangelical Alliance was next morning held in the school-room belonging to the chapel. Our brethren from the country encouraged us to redouble our efforts in the pro-

secution of this sacred cause, by promising their support in the event of a Belgic branch being formed.

I will only add one word on the state of our funds. Having collected £750, we still require £250 to defray the moiety of the expenses incurred. A thousand pounds is the sum we are anxious to make up; the other thousand will remain as a debt; the interest for which we shall pay, instead of renting the chapel as we have previously done.

The sympathy and support we have met with in Belgium and in Brussels especially—even the public papers having noticed the opening of our chapel—will serve as a kind of guarantee to any brethren disposed to assist us, that their contributions will be well applied.

With much affection, believe me, dear Sir,

Your attached brother in Christ,

ED. PANOHAUD.

GERMANY.

AUSTRIAN SOLDIERS ASKING FOR BIBLES—AUDACITY OF THE JESUITS—MADAME SPAZER-GENTILUOMO AND THE SERBIAN BISHOP—RENUNCIATION OF ROMANISM BY CHAPLAIN KÜPPIS—THE FEMALE JESUIT—STATISTICS OF THE PAPAL HIERARCHY.

AUSTRIAN SOLDIERS ASKING FOR BIBLES.

Duchy of Lauenburg, May, 1851.

I have more than once alluded to the Austrian occupation of Northern Germany, as suggesting anxious forebodings, not merely to the politician, but to the most moderate and impartial advocates of national independence; and not always was even the Christian mind sufficiently impressed by the calming consideration that an Almighty Alchemist is ever at work, evolving permanent good from evanescent evil. Yet seldom has this consoling truth—coupled, too, with the humbling apostrophe, "Oh ye of little faith, wherefore did ye doubt?"—been brought home more vividly to my conviction than when, a few days since, I learned that no inconsiderable number of the Austrian soldiery have requested the Protestant landlord of an inn in the town where they are quartered, to procure Bibles for them! "We see plainly," say the poor fellows, "that our priests want to keep us in ignorance, and therefore seek to amuse us with a deal of *fiddle-faddle*; but, now that intercourse with Protestants has shown us what they really are, we will read their Bible, and judge for ourselves."

Here, then, is an all-sufficient reason, an ample explanation of the hitherto mysterious providential phenomenon of this avalanche of Roman Catholic soldiery on our Protestant district; and who knows whether it may not prove more than a counterbalance to the Jesuit zeal now compassing sea and land in pursuit of proselytes! At all events, it may surely be classed among the things for which the Christian heart is called upon to "thank God and take courage," even when the "locusts" of error and deception are ascending as a cloud from the bottomless pit.

AUDACITY OF THE JESUITS.

I mentioned in my last the Jesuit inroad on

the Hanoverian territory.* A letter now before me, from a correspondent in Osnabruck, thus depicts the almost incredible boldness of their priestly pretensions:—

"For some time past a Jesuit mission from Southern Germany has been edifying the faithful by discourses, *three times daily*, in the cathedral here. With the most unblushing effrontery these Jesuit fathers have propounded from the pulpit (to the satisfaction of Catholic, and indignation of Protestant hearers), the doctrine of the efficacy of priestly confession, and the uselessness of confessing to God; illustrating their blasphemous assertions by the following similitude:—'We Jesuits,' say they, 'are God's appointed proxies for the receiving of confession, just as kings, who must have taxes paid them in order to carry on their governments, employ subordinate agents to gather them. Now, were any of their subjects to take it into their heads to demur to this arrangement, and propose paying their taxes into the king's own hand, what would he reply? Of course, that he had something else to do than to receive taxes, and hence had appointed some of his servants to that special duty; and so, in like manner, will God rebut every attempt to confess to him without priestly intervention.'"

This is plain speaking with a vengeance, and must, one would think, open the eyes of all but the most deplorably ignorant.

MADAME SPAZER AND THE SERBIAN BISHOP.

But there are other occurrences recently in the papal camp, which are exciting the attention of friends and foes. The first I shall mention, and which throws a light more strong than advantageous on enforced clerical celibacy, has reached the public eye through the medium of the press; and I will here transcribe *la Chronique*

* See *Evangelical Christendom* for May, page 149.

Scandaleuse, without note or comment, from the *Breslau Zeitung* of March last:—

"The precognition of the case of the *ci-devant* Imperial Opera cantatrice, Madame Spazer-Gentiluomo, accused of having purloined 3,000 florins from a Serbian bishop, in an hour of unguarded dalliance, has resulted in referring the matter for trial at the assizes, which commence on the 4th of April. Doubtless, the frail fair-one relied for safety on the well-known secrecy of priests in matters of *the confessional*; but in this instance she seems to have erred in not duly appreciating the *practical* spirit of the prelate, weighed in whose balance—character against gold—the former flew up and kicked the beam! The *personale*, no less than the piquancy of this legal drama, will, doubtless, secure it a high place among *les causes célèbres*; and although the Attorney-general may favour its being tried with closed doors, some friendly chinks will doubtless be discovered, through which the *aroma*, at least, of the proceedings will penetrate."

On the very following day, however, this editorial expectation was annihilated; for the same paper announced, "The suit against Madame Spazer-Gentiluomo, which we yesterday stated as on the point of commencing, has been suddenly terminated; her acquittal having been pronounced by eleven of the jurors, in consequence of the *withdrawal of all charge* against the lady by his Grace, the Bishop M——, which, the public is given to understand, originated in a misapprehension."

It is probably well for public morals that this line of acquittal has been adopted, as even the most striking evidence of "the nakedness of the land" would have been too dearly bought at the price of immoral details.

RENUNCIATION OF POPERY.

The second occurrence to which I alluded is of a more gratifying nature, and is thus given in a Vienna journal of the 10th ultimo:—

"The Roman Catholic chaplain, Johann Küppis, resident in Ofen, has gone over to protestantism. The prince primate made every effort to retain the chaplain in the true church, and even wrote a strong letter to his father on the subject. But neither this, nor his citation to Gran, had any influence on the chaplain's determination, and the consequence has been, that the recusant has been formally excommunicated by the Gran consistory, and cast out as a dead and rotten branch from the Catholic church. At the same time it was officially notified to the chaplain, that his purposed matrimonial engagement would be null and void, while, to clench this latter denunciation, a decree has just emanated from the Cultus ministry, prohibiting as unlawful the celebration of the nuptial ceremony towards any *ci-devant* Roman priest, even after he has become a Protestant.

"It is scarcely to be expected," continues the Vienna journalist, "that the Austrian Protestant church will submit, without remonstrance, to this new encroachment on its rights, and petitions are therefore looked for, praying a repeal of this fresh celibatic enactment—with what success, must depend on guiding political exigencies. But the anxieties of the Hungarian Protestants,

already highly stimulated by the so-called Haynau decree, cannot but receive a new access from these decisions of the Gran consistory and the civil government."

THE FEMALE JESUIT.

Mention has been made lately, in some of the English journals, of a publication entitled "The Female Jesuit," in which are disclosed the wily, and, for a time, successful machinations of a jesuitically trained girl, to sow domestic disharmony, in return for the experienced exercise of Protestant benevolence. It is rather a curious coincidence, well worthy of notice, in evidence of the inflexible nature and unvarying effects of Jesuit principles, that a game, essentially identical in all its distinctive features, has, of late years, been played in the kingdom of Hanover.

I am not sufficiently acquainted with the bearings of the English case, to know whether the accomplished evil has been *wholly* removed by the unmasking of its vile authoress; but, if so, her German congener can boast a deeper-seated and more abiding instrumentality. For, alas! some meshes of the poisoned web she contrived to cast around the family in whose compassionate bosom she was long cherished, still cling with embarrassing tenacity to individual members, leaving the distressing sense of mistrust and suspicion, even where the full force of previously entertained conviction has been shaken; and never, probably, will the now existing members of that Protestant household be able entirely to throw off the incubus inflicted on them by their Jesuit inmate. How fearfully strong must be the influence, how perverting the sophistry, by which a young girl can be induced steadily to pursue a course of deception, not only without any view to personal advantage, but actually in the belief that she is doing God an acceptable service.

As there is, however, unquestionably no such legitimate mode of displaying falsehood as by the promulgation of truth, it is some consolation to know that while Roman catholicism is indefatigably bent on introducing its ravening wolves into every fold, the Protestants of Germany are awakening from their supineness, and erecting that standard of Gospel truth which must prevail against every enemy.

STATISTICS OF THE PAPAL HIERARCHY.

In Leipsic a work has recently appeared, which excites a good deal of attention in this country, on account of its statistical revelations of the numerical strength of the papal staff. It is printed in Italian, bears the title of *Gerarchia della Santa Chiesa Catholica Apostolica Romana, al i Genuaio*, 1851, and its author is *Girolamo Petri*, a papal official in Rome. Its professed object is to give the most authentic and detailed statistics concerning all Roman Catholic institutions and dignitaries throughout the world, illustrated by views of the most remarkable localities. The following is a short summary. The Roman Catholic Church numbers, in all, 70 cardinalates, of which three only are now vacant. The oldest cardinal is archbishop Oppizoni of Banoni; the youngest, the prince archbishop v. Diessenbrock of Breslau. The number of archbishops throughout Europe is 104, forty-six of

whom fall to the share of Italy, and fifteen to France, while Russia rejoices in three only, and Prussia in two.

There are 427 bishops in Europe, and eighteen vicars apostolic (under the supreme guidance of the *congregatio de propaganda fide*;) the validity of the title of the twelve bishops recently appointed for England is, as is well known, now contested by the British parliament. Asia possesses forty-seven, and Africa fourteen bishops; America is favoured with eight, partly vicariats and partly bishoprics.

The sole patriarchs awarded to Europe are those of Lisbon and Venice, although several of the oriental patriarchs have their residence in Rome, where they hold various apostolic offices; and, although bearing the title extraordinary of patriarch, exercise none of its functions.

The patriarch of Jerusalem has resided there ever since 1847, in consequence of a special agreement between the Pope and the Sublime Porte. The sum total, therefore, of Roman Catholic archbishops and patriarchs is 136; that of bishops, 763; 104 of the former and 609 of the latter being employed in Europe.

Archbishoprics and bishoprics in *partibus infidelum*, are merely titular distinctions, and generally bestowed, 1st—On papal ambassadors at foreign courts. 2nd—On Roman prelates. 3rd—On coadjutors or suffragans in foreign countries. 4th—On the elder members of chapters, diplomatic plenipotentiaries, (who are frequently archbishops). The number of these latter in *partibus infidelum* is seventy-eight; that of bishops, 372; forty-one of the former and 234 of the latter are in Asia. T. B. K.

THE INNER MISSION OF THE GERMAN EVANGELICAL CHURCH.

Frequent reference has been made in our pages to the revival of evangelical religion among the Protestants of Germany. Almost contemporaneously with the recent European revolutions, some of the most earnest-minded men in that country had their hearts powerfully moved by the Spirit of God to attempt to deepen and extend the influence of the Gospel among their countrymen. They sought to rekindle the fire of holy zeal and brotherly love on Christian altars, where it burnt dimly, or had well-nigh become extinct; and then to engage the awakened and united churches in a combined effort to evangelise the population. Two successive years they assembled at Wittenburg, and last year at Stuttgart; each meeting surpassing the preceding in numbers, in power, and especially in the practical character of its counsels and aims. To the last of these assemblies, a deputation was appointed by our Evangelical Alliance, to convey the assurances of the sympathy and strong affection with which Christian brethren in Britain were observing what was going on in Germany. Circumstances prevented our friends who were deputed from being present; but Sir CULLING EARDLEY wrote to Mr. BEHMAN HOLLWEG, the President of the Assembly, and in the course of his letter requested that information might be communicated of the proceedings of the assembly, and especially that we might be furnished with an account of the Home or Inner Mission. This letter will be found in our number for October of last year. (Vol. iv., p. 316.) It was cordially welcomed, and the contents of it were laid before the meeting; and in a brief acknowledgment the President promised to transmit the desired account of the Mission, as soon as a succinct narrative of its origin and proceedings could be prepared. We have now to report the reception of this document, accompanied with various reports and illustrative papers. It is too long to be given in a single number of *Evangelical Christendom*, but we lay the first part before our readers now, with the intention of giving the remainder next month. They must allow us to bespeak their attention to this most valuable communication. Certainly, we have never before had it in our power to bring before them so important a statement of the great work, as we venture to call it, which the Lord is carrying on in the chief cities and towns of Germany. We are sure, that if it be read in the same spirit of ardent and enlarged love to the souls of men for Christ's sake in which it is evidently written, and its various details pondered, it will be felt to give the promise of a wide-spread revival of evangelical godliness in the heart of continental Europe. May our brethren be abundantly enriched with the grace and wisdom necessary to direct and sustain this spiritual work, and the Lord of his rich mercy accept their zeal in his service, and crown it with a larger blessing than even their desires and prayers have dared to expect or to ask. The document, in its entirety, will, we trust, be reprinted from our pages, and published by itself.—EDITORS.

Our English friends, in their letter concerning the work of the "Inner Mission"* in Germany, have put three distinct questions, which, we trust, will be sufficiently answered by the following detail.

I.—The first question includes "a short and faithful account of the origin of the Inner Mission, and of the measures taken to meet the distressing moral and religious state of the labouring classes in Germany."

* We hold ourselves justified in making use of that term in English, finding it already adopted by our American brethren.

ORIGIN OF THE INNER MISSION.

The revolution of the year 1848, beginning in March, had, in its rapid progress, thrown every part of Germany into anarchy and confusion, and soon attained its highest pitch in the autumn of that year. In journals and periodical papers, in popular meetings and clubs, in Parliaments and National Assemblies, in every way of public demonstration, those who called themselves "the people" had formally renounced their allegiance to the living God and our blessed Saviour. It was in the moment of that awful crisis, when rebellion raved throughout towns and villages; when communism openly raised its pernicious head among the labouring people in manufacturing districts, and more so in the large cities; when, in the upper parts of Silesia, famine and pestilence had thrown 20,000 families into starvation, death, and misery; when, in Frankfort upon Main, Anerswald, and Lishnowsky, members of the National Assembly were butchered by a furious mob, and the Prussian Assembly at Berlin dictated its laws in defiance of every Divine and human ordinance; at that moment, when the whole nation seemed to be involved in the like doom of Divine wrath, then it was that about five hundred friends of the kingdom of God, from every quarter of Germany, assembled at Wittenberg, Luther's venerable seat, and the cradle of the Reformation.

The meeting had been called by fifty men of Christian character, laymen as well as clergymen, belonging to almost every part of our country. As the chief object to be deliberated on by the assembly, they proposed a confederation of the different Protestant confessions and churches in Germany. And, what was indeed most urgent, they called upon their brethren to put forth, against the united powers of darkness, a loud and unanimous testimony of their faith in the Lord, crucified and raised from the dead, as the only fountain of salvation, as well for our miserably blinded people, as for the whole world of sinners. With one voice the friends assembled at Wittenberg acknowledged before God that there was but one way of rescue from the impending doom, by rallying back all and every one to the standard of living faith and repentance. This confession having been pronounced, the assembly was next called upon to prove, in fact and deed, the fruits of repentance, by joining in the great work of the Inner Mission. For whoever truly believes in Christ ought verbally and actively to enlist in the holy war against unbelief and antichristian error, and as a living member of the church, with all his power help to show to his fallen brethren the one way of salvation.

The work was not quite an unknown nor an unprepared one among us. For more than a score of years past, a number of believers, single or united in Christian associations, had laboured for the purpose of bringing the Gospel, by every legitimate means not yet or but imperfectly employed in the established churches, to a people widely estranged from God and spiritually destitute. Christian institutions and schools had been founded for the education of the young in the word and spirit of Christ; Bibles had been diffused, tracts distributed, female societies formed

for visiting and relieving the poor. Much had been done in this way, by many individually, or by associations for peculiar purposes. But the evangelical churches were far from acknowledging, and yet more from actively inculcating as a duty common to all Christians, the undertaking and promoting such spiritual labours. There was no sort of connexion, moreover, between all those different and peculiar efforts. Often enough they hindered one another, instead of affording mutual assistance. This had been long and deeply felt by many. It was the call to the work of the Inner Mission, that, like a long expected signal and watchword, roused the assembly of Wittenberg, and through its agency the German evangelical church, in most of its living and believing members, at once to see what was to be done, and to put their hands to the work. It called them to repent and confess what had hitherto been neglected; to declare the obligation of all believers to take their part in the great task of *bringing back the souls of the people to God*, and to acknowledge all such labours as being the work of the one living church of Christ, "from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." (Eph. iv. 16.)

It is the church as his own body, which in the spirit of charity and mercy inspired by its head is ready to serve each single soul, as well as the whole people, in every good and spiritual purpose tending to eternal salvation. In this spirit, then, and with every faculty that God bestows through his grace in Christ, the brethren were exhorted to go forth among the people, and help to bring home the Gospel truth to every class of men, with a new vigour, and in such a way, old or new, as is best adapted to the spiritual wants and condition of each of these classes: to those ignorant of God, to the fallen or lukewarm, to the tottering and unsteady, among rich and poor, refined or homely bred; and in charity to bring relief to those who have sunk into misery and destitution, both of soul and body. The necessity was urgently enforced, that those separate and individual labours already carried on, or in future to be undertaken, ought to be allied with each other more closely than before; and, without hindering any one in his particular endeavours, ought to form *one* powerful manifestation, before the eyes of the world, of that fulness of faith and charity with which the Lord inspires his own people. (John xvii. 23.) Such a united testimony would be a light shining in the darkness which unbelief, ignorance, and enmity to God were spreading over our nation.

To call forth such testimony, such communion and fraternity among true Christians, such an active manifestation of faith in Jesus, which may lead to the rescue of our people from perdition, spiritual and temporal, and from the hands of their deceivers, this it is and always will be, what the work of the Inner Mission intends. Christ Jesus alone is to be our head in this work; His word our law and leading star, the grace of God our only power, the glory of the Lord and the rallying of our people to their

Saviour the one great end, for which all hearts and hands are to unite in true repentance and faithful obedience to the Prince of Life.

The friends assembled at Wittenberg were determined, in this spirit, to return to their homes and congregations, to their offices and spheres of labour, and to bear witness, loudly and exultantly, that in the midst of this nation, fallen off from God, and turned to its own pernicious ways, in the overthrow of all ordinances, Divine and human, there yet remains a living church of Jesus, still putting her trust in her eternal Lord and King; and not existing for herself alone, but for the nation, to which she belongs by the ties of nature.

There was, among the hundreds that had met at Wittenberg, an entire unity of faith. They all vowed new fidelity and new obedience to the Lord, in the certain hope of his grace, and then parted, carrying with them, into their different towns and countries, a zeal kindled anew for the promotion of the kingdom of Christ.

In order to give a rallying point to the friends before they parted, and to all who should afterwards join in the work of charity to the soul, a *central committee*, for the Inner Mission of the German Evangelical church, was established. It consists of twelve men, named in the papers annexed. The seat of the central committee is to remain at Berlin and Hamburg. It is not identical with the committee for founding a confederation of the German churches, but these committees are nearly connected; the presidents and vice-presidents are the same in both. The central committee has adopted the principles of that confederation, and consequently adheres to the confessions of faith of the German Evangelical churches, transmitted from the times of the Reformation.

The central committee began its labours in the year 1849. Further details will be given, sub. n. 3. This will serve, we hope, to throw some light on the origin of the Inner Mission.

OPERATIONS OF THE INNER MISSION.

The second part of the question, regarding the "measures taken," will be answered by some few sketches of what has been done.

But we must previously observe, that we have not put down any formal binding statutes or laws. Our methods and ways are the result of what was necessarily indicated by the state of religion and religious matters in our country, and founded on the nature and character of our German Evangelical church. Thus it happened that, without any previous agreement, the measures adopted by us have almost universally been approved and put in practice by the friends of the Inner Mission.

Preaching the word we consider, according to the will of our Lord, as the principal and central point of all missionary labours. And inasmuch as preaching is not merely an individual concern, but a duty of the church, the office of the ordained ministers of the word is in every respect of the highest importance, for carrying on the work of the Inner Mission, provided that they be men of living faith. We regret to say, that this is far from being the general case with us in Germany. But, although wide tracts of the

country and even whole towns remain, in which a faithful minister is scarcely to be found, and, upon the whole, there is yet a large proportion of rationalistic, unbelieving, and unfit clergymen among us; nevertheless, the fact is undeniable, that since 1817 (the third centenary of the German reformation), up to this day, the number of faithful preachers has been increasing in a most extraordinary manner, and that at present there are thousands in Germany, preaching the word purely and faithfully according to the Scriptures. Twenty or twenty-five years ago, there were not, perhaps, ten faithful ministers to be found among 200. But now, perhaps, they form a third part of the total sum. There are still districts where, of 280 ministers, only 80 preach the pure word of life; but even there, through God's gracious will, the latter are always increasing, and besides, much spiritual salt has been preserved in the sanctuary of domestic piety, among Christian families. Never would there have been such a falling off among the people, nor such an urgent want of missionary labour, if unbelief had not spread so far among the clergy. It is the same with schoolmasters and teachers. The number of those that are leading the children to Jesus, may be smaller yet, in proportion, than that of faithful ministers. But these matters are not easily to be calculated. Prussia alone has 28,000 schoolmasters for the lower and middle classes of the people!

In those congregations where the minister is a faithful Christian man, he is considered as the very centre of the work of the Inner Mission, ordained as such by the Lord of the Church, and next to him the master of the public school. But where the minister is an unbeliever, he must himself become an object of the Mission. His flock ought to bear him on their hearts, and exercise spiritual charity towards him in forbearance, supplication, and profession of the truth, that he may be brought to the knowledge of it. But it ought always to be remembered, that the office he fills belongs to the Lord, who may, sooner or later, put another man into it, who is more according to His own heart.

This is to us a point of great importance, in regard to the principles of our church. The Inner Mission is as far from aiming at the establishment of a new church, or new community, as it is from wishing to see the churches overthrown which God has founded, and to this day graciously upheld, in spite of all their infirmities and innumerable wounds. It is not a revolution in the church, nor a dissolution, that we are looking for, neither schism nor a sect. What we pray and hope for from the Lord, is a revival of the church of the Reformation, its thoroughly awaking from sleep and torpor; and we confidently believe that such a revival is possible, even in such parts, where no human eye, as yet, is able to trace its beginning. For we know that none other than the Lord himself has called forth this our work of the Inner Mission in his church, and for it. It is our hope and our aim that the church of the Reformation may become a work of regeneration, and "the people's" church, in the true and full sense of the term, in which all classes of the population may find peace and full pasture for their souls.

The living and believing members of each con-

gregation are, therefore, to rally around their believing minister, and every one is to show his sense of the duty incumbent on him by the priesthood common to all Christians, which is, by prayers, supplications, and active help, to co-operate to the coming of the Lord's kingdom. The unbelievers are to be won by the agency of love and faith in the living Christians, that they may also be restored as living members to the body of Christ. So much as regards the general outlines of our system.

It would be difficult expressly to enumerate all the various practical ends which our labourers have proposed to themselves. It will suffice to name some of them, confessed to be the most important by all. Among them are the following:—

1. *Sunday sanctification.*—The Lord's day is not kept with us as it is in England and Scotland. The profanation of the Sabbath has become a great national sin, and source of national guilt with us, in which all ranks and classes of society, more or less, participate. An immense task is herein laid upon us, especially in large cities, but also in many parts of the country, in manufacturing districts, &c. The religious and social importance of the Sabbath question has but lately been brought to be more generally appreciated; and this we may, to a great extent, attribute to the agency of the Inner Mission. Effectual measures have been adopted in this respect. Meetings have been called, sermons delivered on the subject, Sunday-evening services, and children's services have been lately introduced in several towns; literary compositions, called forth by public prizes, English Sabbath treatises translated, the periodical press employed, especially the papers for the Inner Mission, and lastly, an example has been set of religiously keeping the Sunday, by the friends of the Inner Mission.

2. *The renewal of family worship*, almost fallen into oblivion in most of our houses, but which now also begins to revive. We especially insist upon the servants being called to join in family prayer, in order to renew the tie of Christian communion between masters and serving-men. The measures adopted have been the same as those for sanctifying the Sunday.

3. *The renewal of Christian care for the poor and sick*, as a concern of the church of Christ, wherein all Christians, men and women, have to take their part as members of their respective congregations. (Here must also be mentioned the efforts employed to prevent and suppress mendicancy among children—an abuse, which, in many places, threatens the whole population with moral ruin; the establishment of savings' banks and savings' societies, and the efforts directed against peculiar vices, especially drunkenness.) Our public institutions for the poor have almost become institutions for pauperising the people, and have most essentially contributed to estrange the lower classes from the word and church of God, which, as the steward of the grace of Christ, ought also to serve tables, (Acts vi. 2.) To this purpose, voluntary associations have been formed for the Christian care of the poor and diseased, and have proved very useful indeed. Larger towns are divided into districts, and, as the chief point to be observed, *personal visitation of the poor is universally*

acknowledged. The measures for the suppression of mendicancy have been closely connected with the care for the poor, and been crowned with great success, especially in the southern parts. In some large cities, city missionaries have lately been appointed, in imitation of English city missions.

4. *Christian education of children*, especially of the morally neglected, by institutions and societies formed for the purpose. In many places, Christian teachers have found a very hopeful sphere of labour for the Inner Mission, by undertaking the spiritual care of their pupils in their respective families. Christian schools of different kinds have been founded, also a kind of ragged schools or Sunday schools for the poor. The latter are not of the same exigency among us as in England, on account of the system of our public schools embracing every class of the people. But much is to be hoped from the public services for children, already mentioned, lately begun at Berlin, and other places.

5. *The calling forth of a Christian popular literature*, by publishing good and Christian writings, prayer-books, &c., for every class of the people, as the only remedy against that fearful depravation of the press, which has spread far and wide over our country. The formation of small Christian libraries, the establishment of small periodical papers, &c., have proved very useful.

6. *The renewed Christian care for whole classes of men, hitherto neglected and left to moral depravation.* Among these, a very numerous and important class in Germany are the wandering young tradesmen, in the midst of whom, atheism and socialism, making war against God and man, have formed a powerful propaganda for their pernicious doctrines, and from Switzerland and France (Paris, Lyons, &c.) are gradually infecting the whole continent of Europe with their venom. Associations have therefore been formed for spreading the Gospel among wandering tradesmen, but very much remains to be done.

7. *The Alpha and Omega of all our measures is, to multiply opportunities of hearing the word of God publicly preached.* Great blessings have been experienced from public *Bible-lessons*, in which the Bible is simply and practically explained, and from *Sunday-evening service*, above-mentioned, hitherto almost unknown in Germany.

We might easily double the number of the means employed. But this will suffice to give a notion of the manner how, and the ends for which the labour has been begun, and is going on in those several congregations which, or to speak more accurately, "the ministers and living members of which," have joined in the work of the Inner Mission.

But there yet remains one important view of the matter expressly to be pointed out, as intimately connected with the whole state of religion in Germany. Wherever the idea of the Inner Mission has been conceived in its full original meaning, there the tendency has been steadfastly adhered to, that all those separate efforts ought to be considered and treated as *branches of one system*, and limbs of one body, in different ways

co-operating to one great end, on one and the same foundation. It has, therefore, carefully been avoided, to form different and peculiar associations or committees for all those different and peculiar ends of our labour. The old and inveterate evil of the *division* of spiritual faculties and powers would, in such case, instantly be renewed, and this is not the only danger. Separately undertaken, each labour would, in its very origin, carry the germ of its decay. For how should time and means suffice for such a number of separate administrations? And what must also be considered, if carried on as one indivisible work, the Inner Mission will much easier coalesce with the body and organisation of the church itself, as is already the case in some places, *e. g.* in the Rhinelands and Westphalia. But the very nature of things loudly demands, that the evils to be cured should not only be attacked separately, and by single societies or congregations, but also in the whole extent of their dominion at once. We have, therefore, *more extensive measures* to name, transcending the narrow limits of parishes and congregations. Such are—

1. *The appointment of itinerant preachers.* They are to preach here and there, wherever they are most wanted, but never without the consent of the respective parish ministers. In several places the experiment has been made. Gospel preachers have been sent to places where the word was either unknown, or had not till then proved its power of raising and vivifying the dead. In three or four places, itinerant preaching has been carried on zealously, and under evident blessing. But various obstacles have for a while put a term to its further progress.

2. *The sending out of colporteurs*, with Bibles and New Testaments, tracts, and other Christian writings.

3. *The establishment of societies for diffusing and also for publishing Christian books throughout Germany.* Societies of this nature had, for some time, already been existing and active. Since the beginning of the Inner Mission they have increased in activity and usefulness.

4. A number of *periodical papers* are working in behalf of the interests of the Inner Mission, without always expressly declaring that intention by their title.

5. For the rescue and Christian education of neglected and depraved youth, a great number of *houses of refuge* have been founded, most of them destined for the benefit of more than one congregation. Almost all are at the same time agricultural institutions. Of these, only in the last year, 1850, more than thirty-four new ones have been established; since 1843, above fifty. Not a few have been active for several years before, and the number is always increasing. The great principle of the Christian education of the people is by them set in action, in all its energy and salutary influence. Somewhat differently, but with the same tendency and by similar means, other societies are taking care of neglected children, by procuring a refuge for them with Christian families.

The *foundation* and *anniversaries* of such establishments, for the most part celebrated in summer, are fit occasions for *popular Christian*

festivals. Many thousands of Christian friends meet in the open field for solemn thanksgiving and rejoicing in the Lord, a fact loudly testifying to all the world, that the German Evangelical church is still living and "renewing her strength," by the blessing which the Lord our God is laying on the work of the Inner Mission. All such establishments being merely founded on faith, and not possessing any larger funds, they are consequently entrusted only to the free-will and charitable love of thousands, who, by serving the cause of the Lord, on their part experience his vivifying mercy.

6. With several of the houses of refuge for children have been connected other institutions, for the purpose of *informing and training such young Christian men* as are afterwards to labour in the missionary work as colporteurs, teachers, prison-wardens, visitors of the poor, nurses of the sick, city missionaries, and the like. We use to call them "institutions for brethren," (*bruder-austalten*). Some of them had already been existing, but have now, in consequence of the increasing demand for "brethren," doubled their activity. The training of Christian school-masters has also been begun by some.

7. Other establishments are destined to form *female Christian nurses, teachers*, and other "sisters" (sometimes called "deaconesses"); and in connexion with these, or independently,

8. *Christian infirmaries* have been founded, hospitals for children also.

9. Great attention has been paid to the important work of *Christian care for prisoners.* The number of culprits and detained is increasing among us, from year to year, in a most appalling manner. Our prisons in Germany are, as far as regards the exterior, generally in a good and laudable order; but, in most prisons, the officers, as well as the administrative authorities, are void of a Christian spirit. Some of the prison ministers have lately redoubled their zeal, and laboured with partial success. Among several German Governments the question, how prisons may be thoroughly regenerated, has of late been much discussed, and in some places care has been taken to appoint pious men as gaolers; a fact which, before the beginning of the Inner Mission, scarcely anybody would have believed to be possible.

10. *The care for dismissed culprits* is inseparable from that for the imprisoned. Associations for this purpose were not unfrequent for some time since, but most of them founded merely on principles of humanity, and therefore carried on without energy or success. By the agency of the Inner Mission these labours have passed into the hands of Christian men, and new efforts have been entered upon to fulfil this arduous task.

11. Ultimately, we must point to all those frequent public *meetings, conferences, and congresses*, held in all parts of our country, and sometimes frequented by hundreds, or several hundreds of clergymen and members of the church, at other times by *thousands*, many of them arriving from considerable distances. In wide districts, even in whole parts of Germany, the minds of the people have been stirred on such occasions in a hopeful and salutary way. We

shall return to this matter in the course of our detail.

All the above-mentioned labours are *private and voluntary efforts of Christian friends*, without any official character annexed to them. But what must be pointed out as most hopeful prognostics of a happier state of spiritual matters among us for the future, is the fact, that in several parts of Germany the *highest authorities* of the church have loudly and publicly acknowledged and recommended this our work of the Inner Mission, urgently exhorting the clergy and congregations committed to their care to further, with all their might, the missionary labours. This is certainly to be considered as an important official testimony to what hitherto appeared only as a private concern, bearing witness before all people, that to labour for the Inner Mission is to edify the church founded on the Gospel. Such a declaration, from some of the highest dignitaries of the Evangelical church, is the more important at the present conjuncture of time and circumstances, since the church of Rome has strengthened her hands, and is carrying on, with all her might, similar efforts, under the patronage of her

bishops, among the adherents of the Roman creed in Germany. As such, who patronise our cause, we may, among others, name the supreme authorities of the evangelical churches in the kingdoms of Bavaria and Wurtemberg, in the Grand Duchy of Baden, the provincial synods of the Prussian Rhinelands and Westphalia, the general-superintendents of the Prussian provinces of Westphalia, East Prussia, Saxony and Silesia. Nor have the most distinguished and zealous teachers of divinity at our German universities been backward to support our cause, and take their part in it. Such men as Hengstenberg, Ullmann, Nitzsch, Tholuck, Dörner, T. Müller, Hofmann, Oehler, Hundeshagen, R. Rothe, Schmidt, Lücke, Ehrenfeuchter, Pelt, Lehnerdt, and others, have loudly and vigorously borne witness to the work of the Inner Mission. This makes us hope that a happy alliance will be formed between theological science and every branch of Christian practice; and that the rising generation of clergymen, instructed by the care of these illustrious men, will bring to their flocks the word of the Gospel, together with the zeal for every effort, tending to the rescue of souls, among our people.

(To be continued.)

HUNGARY.

PRESENT STATE OF PROTESTANTISM.

In our January number, 1850 (vol. iv. p. 26), we inserted an article from Dr. MERLE D'AUBIGNÉ on the spiritual necessities of our fellow Protestants in Hungary, accompanied with an appeal for pecuniary assistance. The same statement was published among the Protestants of Continental Europe, and also in America. It awakened an extensive sympathy on their behalf, and contributions to a considerable amount were generously sent to their aid. Grateful reference was made to them in a letter to Dr. MERLE, an extract from which he kindly sent us in a longer communication, which will be found in our number for November of the same year (vol. iv. p. 334). The following paper, forwarded to us by his direction, contains a more formal acknowledgment, accompanied with a cash account of the monies received, and the payments made, as the consequence of his appeal. It will be seen that these Hungarian Protestants are still in circumstances to need the friendly countenance and support of their fellow Christians. When it is borne in mind that nearly all their ministers have been educated in rationalistic colleges in other parts of the Continent, and are deeply imbued with the infidel and neologian sentiments which they thus imbibed, we are persuaded that the importance will be felt of their having a THEOLOGICAL FACULTY of their own, by whom pious young men, as they are raised up among them, may be trained in sound scriptural learning, and in evangelical truth. We believe that the excellent men, whose godly efforts in the different branches of education are commended to our Christian notice, are worthy of confidence; and that should they be encouraged to add a School of Theology to the other departments of their institution, their supporters may rely on the training being such as, with the Divine blessing, would prepare a faithful and zealous ministry. The difficulties, however, which they have to encounter must, as we may easily conceive, be very formidable; and we trust that the learned Professor of Geneva, to whom they are already so much indebted for awakening attention to their necessities, as well as other ministers and private Christians, will continue to afford them their valuable counsel and assistance. For our parts, we willingly advocate their cause, and earnestly commend it to British Christians. If our readers feel as we do, they will regard it as one of the most urgent duties of the present day to strengthen the Protestant interest in all parts of the European continent, and especially in Roman Catholic countries. It is high time that Protestantism should become aggressive. Popery is invading Protestant England; the best return she can make is to send her Protestantism to invade Popish Austria and Popish Italy. Not our wishes only, but our judgment also, goes in this direction. We are looking forward with intense interest to the coming August Conference, when so many Continental Protestants—Pastors, Professors, and men of station and influence—from all parts of Europe will be gathered in London, to lay before us the state and prospects of evangelical Christianity in their respective countries; and we must before-

band confess to the disappointment we shall feel, if such a conflux of eminent Christian men, and such intercommunications as will take place among them, do not result in some great and permanent measures for the propagation of the Gospel among the millions of European Roman Catholics. In the meantime we shall continue to point out to our readers, as in the present case, channels in which their prayers, their sympathies, and their substantial aid may flow; and if they will make us the medium of their bounty, we will gladly take charge of it, and transmit it, as we did before, to these necessitous and deserving fellow Protestants of Hungary. Contributions may be sent either to our publishers, Messrs. PARTRIDGE and OAKLEY, 34, Paternoster-row, or to the Rev. Dr. STEANE, Camberwell.—EDITORS.

(To the Editors of *Evangelical Christendom*.)

Gentlemen,—Your journal having been the means of conveying assistance to the Hungarians, I am directed by Dr. Merle d'Aubigné to pass on to you the communication enclosed. Will you let it appear in *Evangelical Christendom*, and in case of any fresh contributions being received, send them to the treasurer of the Evangelical Society, à l'Oratoire, Geneva.

Believe me, Gentlemen,

Respectfully yours,

O. JUILLIEN.

Many Christian hearts were deeply affected by the account of the Hungarian Protestants' important evangelical institution, laid before them some two years ago. Assistance was rendered these brethren, and it only seems right that they who gave them the cup of cold water in the name of the Lord, because his disciples, should be informed of their present condition. This cannot better be done than by extracting from a letter written by a Hungarian brother in French, dated February 10th, 1851.

"The gracious hand of the Lord has led us thus far. The perplexed state of affairs, and the disruption of ecclesiastical and political bonds during the past year, have been a sad interruption to our intercourse, beloved brethren, with each other. All the necessities of life have risen extravagantly in price; but praise and thanksgiving to our God for his tender regard! Great difficulties have been met, and by his help overcome. Our institutions continue, receiving evident marks of Divine approbation; they have even extended and assumed a new and important aspect. We have hope in the Lord that he will still be with us, opening a path to our feet. Pray that we may be kept faithful.

"No section of the Protestant church is so deplorably situated, in regard to Christian education, as that of Austria and Hungary. The spirit of faith seems to have abandoned the scientific schools established amongst us; of which Protestant Austria contains only one, the gymnasium of Teschen. While the non-German population (Sclavonian, &c.), devoting themselves almost exclusively to the cultivation of their native languages, have suffered classical studies, once carried to a respectable length, to be greatly neglected. And in these schools, destitute of the Word of God, and deficient in necessary human instruction, are educated the ministers of the Hungarian Protestant church. What must the legitimate consequences of such a melancholy state of things certainly be? Ignorance, infidelity, impiety, almost universal degeneracy, among ministers and churches. Pastors and flocks wandering in the wilderness are devoured, in turn, by the numerous enemies watching them there.

"The dead man cannot communicate life to himself. No amendment originating in the church is to be looked for. Government offered assistance a short time ago, proposing to salary six professors of the Protestant school of Oedenbourg; to receive in return the right of electing these six professors, of nominating the director of the school, and annulling the election of the remaining six professors if not possessed of their confidence. Had this scheme been realised, the Hungarian Protestant church had here found her grave; and yet the present church authorities would, without fail, have accepted it, had not the people, admonished by long and deep experience, protested. This danger is for the moment averted, but the greatest peril, arising out of the absence of a Christian spirit and the want of a sound education, still threatens us with destruction, if we do not employ efficacious means to remedy this deadly evil.

"Sensible of these requirements, the church of which we are the principal officers determined some years ago to arrest, if possible, the impending ruin, and re-animate the expiring Protestant church of Hungary, by evangelical efforts, accompanied by the power of the Spirit of God. Six years of toil and supplication have passed away; the Word of God, intact and genuine, has been distributed in our schools, amongst the aged and the young, and by the grace of Him who is "the yea and amen," the scattered seed shall not return unto him void. Stranger youths and children assembled in this peaceful parish, to the number of more than two hundred, from all parts of this vast empire, carry with them, on their return home, the precious jewel of the Word of Life. Fresh boarders, pupils for the training school, and *hospitants* (the name we give the young people not residing in the institution), are committed to our spiritual oversight, and thus we hope to spread the knowledge of the Divine life, and the consolations of the Gospel throughout this terribly disorganised and pre-eminently wretched land." (Our readers will recollect that the Hungarian institution, conducted by the brethren whose last letter they are now reading, is composed of three establishments. 1st. An elementary school, for the children of the people; 2nd. A training school for masters; 3rd. A school for the superior classes. We leave our brethren again to speak of the two last establishments themselves.)

"In the autumn of 1849, we received twelve new pupils into our training school. Two Protestant ministers of Carinthia pressed us, in the spring of 1850, to admit the two sons of some poor Carinthian parents, giving us a melancholy description of their deficiency in regard to elementary schools. There is no school of a higher

order for Protestants at all in Austria; and they can no longer be satisfied to send their children to Catholic schools, where they are exposed to grievous annoyances and serious temptations. These young Carinthians manifest great assiduity and conscientiousness in the discharge of their duties. They are mild and religious, and through their instrumentality we cherish the hope of seeing the knowledge of Christ revived and deepened in the hearts of their poor Protestant countrymen.

"With regard to the school for a classical education, it has undergone considerable modifications, in consequence of a change in political relations. Hungary being now placed on a footing with the rest of the empire, we are subject to the same ministerial edicts respecting the schools; and we are happy to be so, for it is a project embracing the principle of fundamental as well as formal improvement. Our school we have converted into a lower gymnasium, regulating it according to the order prescribed by the minister. This new position increases the importance of our work, but renders it at the same time more difficult. We are anxious, in the more perfect development of our school, to preserve in it the Spirit of Christ. Yet our work is by no means complete; children cannot remain with us after fourteen years of age, and at that critical period of life enter fresh schools, where all the lessons we have endeavoured to inculcate will probably be obliterated. We must then exert ourselves to the utmost to be able to offer a finished education, and so arrange our school as that it shall include an upper gymnasium."

A letter from the brethren in Hungary, written six months ago, intimates a design of adding a *school of theology* to the former establishments; all ministers of the Hungarian Protestant church (it contains four millions of members) being educated out of the country, at rationalistic academies, "Our institution," then wrote the Director, "should be a city set on a hill, whence the light of the Gospel should illumine the darkness of infidelity and superstition. We have determined to render our institution capable of preparing faithful ministers for the Protestant church of Hungary and Austria." The last letter received from our friends does not allude to the project; perhaps they considered its accomplishment as still too remote. We recur again to the February letter, and quote its conclusion:—

"You see, dear brethren, the Lord has placed an important trust in our hands; it is not our cause, but his own. What he has already effected, has shamed the unbelief and discouraging fears of many amongst us. Our hope is in God. It is now a time when all is remoulding in Hungary; we meet with no opposition; Government being aware that the old schools are incapable of adopting the new regulations. Such is the miserable state of degradation to which infidelity has led. Assist us to profit by the fresh opportunity the Lord has afforded us of promoting his glory. We are in active operation, but needing 30,000 florins; a large sum, no doubt, but then we remember the prophet's words to the Israelitish king: 'The Lord is able to give thee much

more than this.' Your kindness has procured us five thousand florins, remitted by Professor Merle d'Aubigné, but, dear brethren, we require much more. Help us with your brotherly gifts, your prayers, and your counsels. We often raise our tearful eyes to heaven, yet not despondingly, as long as we are enriched by the love of the brethren and the consolations of the grace of God. You cannot picture to yourselves the delight and emotion with which translations of your letters are listened to; men and women gather round us, and many tears are shed. Do not forget that we labour, that we ask assistance, not for ourselves, but for the millions of our countrymen who are without hope, because without God in the world."

(Signed by six of the Directors and Professors of the Institution.)

The above letters were addressed to Dr. Merle d'Aubigné. The present moment is not, perhaps, a very favourable one for the voice of our Hungarian brethren being heard; donations have, however, been received from Protestant France and French Switzerland, where much distress now prevails. The Evangelical Societies of Paris and Geneva, and other religious societies, are in debt to a larger or smaller amount. Christians must come to their aid, and come promptly and liberally. Brethren who consider it a primary duty to support Christian institutions in their immediate neighbourhood, might also put something by, of the good things God has given them, for this institution and these distant brethren. The churches of Greece, in the early ages, not only cared for those about them; *their liberality*, as the Apostle terms it, *came even unto Jerusalem*.

The Hungarian Protestants' Account.

March 31st, 1851.

RECEIPTS.

Contributions received from	
Geneva . . .	fr.2427 75
Canton de Vaud . . .	1572 5
Neuchâtel . . .	100 0
France . . .	3906 70
Vaudois Valleys . . .	1200 0
Holland . . .	577 40
England . . .	1239 53
Scotland . . .	1900 5
Ireland . . .	6 50
America . . .	2618 15
	15,548 15

PAYMENTS.

First remittance, in March, 1850, through Bâle	fr.7550 0
Second remittance, in June, 1850, through La Chaux de Fonds . . .	3832 80
Balance placed at the disposal of the Committee in March, 1851 . . .	4165 33
	15,548 15

Found correct by the Financial Committee.
The Treasurer of the Evangelical Society of Geneva,
(Signed in original) VIEUSSEUX COLLADONE.

TUSCANY.

APPREHENSION AND IMPRISONMENT OF COUNT GUICCIARDINI.

Our readers we have no doubt, as well as ourselves, have been aware, for some time past, of the revival of a fierce intolerance in the State of Tuscany. The public prints have reported the arbitrary interference of the Government with the worship of the Swiss and English Protestants. In reference to the latter, a correspondence has been published, which passed between the Tuscan Minister and the British representative at that Court. The concluding document in the series is a letter from Lord PALMERSTON, which, we take a sincere pleasure in saying, does great honour to his lordship for the manly rebuke which it ministers to the busy and bigoted intolerance of the Government of the Grand Duke. His lordship instructs Mr. SHEIL in the following terms:—"You will also say, that though the papers enclosed in Mr. SCARLETT's despatch are satisfactory to her Majesty's Government, as showing that the British residents at Florence have strictly complied with the conditions on which permission was given for the establishment of a Protestant chapel, yet her Majesty's Government cannot disguise the painful impression which they have received from the intolerant spirit which is manifested in the DUKE OF CASIGLIANO's communication, and which affords so remarkable a contrast with the liberal and enlightened system which prevails in the United Kingdom, in regard to the exercise of religious belief." We trust that this contrast between the intolerance of Roman Catholic countries and the religious liberty conceded to Roman Catholics in England, will be increasingly held up, and more prominently than ever, in the face of Christendom. But our immediate design is to notice the case of COUNT GUICCIARDINI. This eminent Christian—a descendant of the illustrious historian whose name he bears, and the representative of one of the oldest families of the Florentine nobility—had sometime ago practically renounced Romanism, and attended Protestant worship. He was sleeplessly watched by the Jesuits; and, after being driven from Italian worship to take refuge in the Swiss, and from the Swiss to find a shelter in the English, he was compelled also to abandon that. Under these circumstances he was hastening his departure to this country, whither he had already intended to come to attend the Conference of the Evangelical Alliance in August. We knew that his movements were watched, as are also those of many others, and that any reference to them might endanger his safety. Some want of caution, we fear, in other quarters, has, however, made them known, and the consequence has been his arrest and imprisonment. The particulars are given in the following communication. There can be no motive for refraining to say that the Committee of the Evangelical Alliance took immediate steps to bring the subject under the notice of the highest authorities of this country, and of the representatives of some of the continental powers in London. SIR C. E. EARDLEY, Dr. STANE, and a few other gentlemen, have had interviews with the statesmen and diplomatists referred to, and received from some of them the most cordial assurances of their detestation of these arbitrary proceedings, and that their friendly offices shall be employed in favour of our persecuted brethren. We need scarcely commend them to the sympathy and prayers of British Christians.—EDITORS.

—, Tuscany, May 10.

Count G—— is at last in prison! A new edict has been lately published, giving most arbitrary power to the police. When considering whether he would appeal to the tribunals as to the legality of the *precetto*, he was advised that the police *now* would override all law, and that if he gained his cause to-day, under the new edict he might be arrested to-morrow. He determined, therefore, to leave F—— next week, and was to be here on his way to Geneva. On Wednesday evening he met six persons at the house of one of the converts; a spy, in an opposite house, gave information to the gendarmes; eight demanded entrance, seized the whole party, and carried them to the *berghello*—(the common prison.) Such terror and such tyranny prevail, his family received no notice of his apprehension; they sent the next morning to an Englishman to know what had become of him, who, on inquiry, ascertained where he was. This Englishman was at first refused admission to the prison, but finally did get in, and found the Count had been, with

his six companions—of whom he only personally knew one—confined in a noisome room, as it would seem to show *him* all the rage they could. A friend of ours saw him yesterday, and said he was able to bear all, *almost happily*; a division of the prisoners was made the next day, and the Count was placed with two others. Every one was searched; but it is hoped his confession, just about to be published, which he had about him, was not taken—this, however, is not clear: of course, he can only be seen in the presence of a gaoler, and those who go to him must not compromise themselves or him. Nothing can yet be ascertained from the Minister of the Interior, but that he may be released in a few days; or he may undergo a process. He has kept so entirely free from political affairs that it is thought no process will be attempted; but Rome and Naples seem so to have united the powers here, that no one can tell what they will do next. * * * * Dangers are thickening every day around this poor people, and we can only pray for them. Immediate sympathy was shown by the Bible readers for

the families of those arrested, and they were all visited, and those that needed provided with help for the moment. Another arrest was made the next day, through the same spy it is believed.

It is very heart-sickening. You shall hear again soon. * * * * * Much prayer is offered; we had prayer here last night, and are to meet again to-night. *

Asiatic Intelligence.

THE HOLY LAND.

(To the Rev. Dr. Steane.)

Jerusalem, April 23rd, 1851.

Esteemed Sir, and beloved Brother in Christ,—I cannot refrain from sending you an affectionate and respectful greeting from this place; for, united in love to the heavenly Zion, we ought prayerfully to remember each other in the earthly Jerusalem. You will be surprised, my brother, to find by these lines I am passing the Easter holidays there. I had long cherished an intense desire to visit the hallowed land where our Lord and Saviour lived and suffered, died and rose again; and Pastor Fliedner, of Kaiserwerth on the Rhine, arriving with four Protestant deaconesses, devoted to the good work of nursing the sick and teaching the young, I determined to accompany them; and on the 17th of April, after a favourable journey, we reached our destination. How joyfully we climbed Mount Zion, on Good Friday, to hear a really evangelical discourse from the Rev. — Nicolayson; and in the afternoon, a very impressive sermon from dear Bishop Gobat, in our own native tongue. I then first understood the importance of the Protestant episcopal establishment in Jerusalem; for the more gloomy the present condition of Eastern Christians, the stronger and brighter shines the Protestant church on Mount Zion, like a light in a dark place; not on account of purity of doctrine alone, but of works also, through which many thanksgivings shall redound to the glory of God. The bishop's school is admirable, and doubtless not a few young hearts will there be taught to love their Maker. A German, of the name of Palmer, instructs the boys; and Mrs. Herschon, the wife of the superintendent of the "Home for Proselytes," tends the girls with all a mother's care. The "Home for Proselytes" just mentioned is an excellent institution. It affords an asylum at the present time to five Jewish converts, one of whom was baptised by Dr. Gobat last Good Friday. They will be taught some trade; and all promise well. It is, indeed, an arduous undertaking to work

for Israel, and our brethren in Jerusalem have sadly realised the fact; yet we must confess, the Lord has not suffered them to labour altogether in vain. And love manifested to these poor, outcast, scattered tribes, will hasten their submission to the Lord Jesus Christ. I witnessed a remarkable exemplification of this commiserating active love, in the Protestant hospital, where nearly thirty Israelites receive the closest attention. The arrangements of this hospital, under the superintendence of the excellent Dr. McGowan, are very complete. It is hoped that an *hospice* will soon be opened for Protestant travellers, the King of Prussia having appropriated a handsome and commodious house to this purpose. Our deaconesses also will be able shortly to establish an infirmary, on a small scale, not confined exclusively to Jews, but open to all the necessitous; our dear friends will necessarily meet with difficulties in making a commencement; but the Lord will assist them, and many prayers will daily rise for them at the throne of grace. Let me beg you, too, dear brother, to include in your supplications a petition for these brethren and sisters at Jerusalem. Prayer is the weapon by which Christians are to subdue the world. Oh, happy day, when the crescent shall wane before the overpowering splendour of the cross of Christ! It is painful to see the Turk exalted, and the follower of Jesus oppressed; my burdened heart often gave expression to the feelings by which it was agitated in those words of the psalmist, "Oh, that the salvation of Israel were come out of Zion, and the Lord would bring back the captivity of his people!" He will certainly arise, and again show his children his glory. May He increase in us faith, hope, charity! May you, too, respected brother, grow in love, remembering, when you pray,

Your attached

THEODOR PLITT,
Minister at Bonn, on the Rhine.

African Intelligence.

MADAGASCAR.

FURTHER PARTICULARS OF THE PERSECUTION.

43, Finchley Road, St. John's Wood,
16th May, 1851.

My dear Dr. Steane,—Since my last to you (see p. 160), on the subject of the poor suffering believers at Madagascar, I have received the enclosed, which I beg to hand you for publica-

tion in the next number of your *Evangelical Christendom*.

The letter is written by one of the Malagasy refugees, who visited this country some time since, and is now residing at Mahilla, one of the islands of Johanna, and will be found not only to con-

* While this sheet is passing through the press, we have heard the news that Count Guicciardini is liberated. His six companions are still in prison.—Eds.

firm the former statements, but to give a far more frightful and melancholy description of the cruel sufferings, and fiery persecutions to which these unbefriended people are exposed, than any account that has hitherto reached this country; while, at the same time, it exhibits a power and constancy of faith, equal to anything we read of in the early history of the Christian church.

The publication of this letter cannot fail to excite a deep and painful interest on behalf of this little portion of Christ's flock in the midst of the wilderness without a shepherd, and to call forth the prayers of God's people on their behalf—that an effectual door may be speedily opened for their rescue.

I am, my dear Dr. Steane,

Yours, very sincerely,

ANDREW STEEDMAN:

Mabilla, August 29, 1850.

To our dear Pastor in the Lord,—We are still here, as we cannot go to Ambongo and Hose-bé, owing to their unsettled state. Believers and unbelievers in Madagascar are still labouring under great sufferings, arising from the vindictive spirit of Rainchars (the Queen's prime minister) and the increasing of the feudal service, so as to cause many of the Horas (inhabitants of Turenne) to fly, and disperse into the Sackalave countries (the enemy's country). A few of them have reached Mabilla; they are those who were captured in approaching the Sackalave at Ambongo (a large village on the western side of Madagascar), and were sold as slaves to the Arabs who brought them here.

They have since been ransomed by the sovereign of this place, daughter of Ramaneteka, who was cousin to the late King Radama, and they are the people of Tananareiro (capital of Madagascar,) and the villages Alasora, Tinoaroro, Ambokidialrimo, and Tikaoua. It is now four months since they fled. The following is the latest news brought by them from Madagascar:—

Rakotosalema (young prince, heir to the throne,) had ordered his male followers to go in search of the Ampanosary (sorcerers and malefactors). Rakatosahalahy, one of the lower class, having disobeyed, was beaten by Ramaka, which raised in him a spirit of revenge, in consequence of which he seized an opportunity, when Ramaka and his friends were worshipping in a remote place, to inform against them, and they were all detected in the very act of praying in the house they had erected for that purpose. The crowd that accompanied the Tsialaingia (constable of high grade), seeing the great number of Christians, were struck with surprise, as in this meeting there were 2000. The constable then set to work in seeking for the ringleaders, and the builders of the chapel, and also to trace out those who had already been warned by the sovereign against embracing the Gospel, from those who had lately become Christians. Their trial soon ensued, in the presence of the whole population assembled for that purpose, and the Queen herself imposed the form of oath to be taken by those who were willing to accuse themselves, and repent of their misdeeds, by saying, 'If ever I again pray, I shall take Ravanabona

for wife," the oath generally taken by the Malagasy in order to be saved, and at all times dictated by the sovereign herself. Ramongo, the nephew of the Queen, was encouraged by the young prince, his cousin, to refuse the oath, in these words:—"Do not accuse yourself, or repent, or take the oath, for he that will put an end to your life will put an end to mine also." Therefore, when called upon, he refused, which brought the whole of his relatives (which are also those of the Queen) around him to entreat him to obey, by pointing out to him the great danger he would run by a refusal, and that he was seeking his own destruction, and would be separated from his family, or be banished to a distant land. But all was in vain, he still persisted in his refusal. Then they retired, and told the sovereign he *had* complied, by swearing in the strongest terms that he would never again pray. However, he was reduced to the rank of a private soldier.

Four nobles, who were Christians, were burned to death,—Andriantsiano, of Tanjoinbato; Ramitaka, nephew of Andriantsiano; Andriampaing, and his wife. Fourteen were killed by being thrown down a fearful precipice, called Ampamarina; a great number being securely bound were let down this precipice a certain distance, to frighten them, so as to induce them to take the oath, and all who did so were saved, but those who persisted were dashed to pieces. Ramanabona astonished the spectators; on being placed at the edge of the precipice, he entreated a little time to pray, "as on that account," said he, "I am to be killed." It being granted, he prayed most fervently; after which, he addressed his executioners, and spoke in the strongest terms. "My body," said he, "you will cast down this precipice, but my soul you cannot, as it will go up to heaven to God. Therefore it is gratifying to me to die in the service of my Maker." Thus are the servants of the Lord destroyed.

Rafalakiandianzy, uncle of Josia Andrianalana, had been raised to the rank of the eighth honour, and sent as governor to Anbolitriana, to the south of Fanjavarino, bordering the west of Madagascar. He was numbered with those who were sentenced to be burned, but was pardoned, owing to his absence prior to the destruction of the Christians. The sovereign said, "Let him be, since he is not here; he has purchased his life by his timely appointment; but if he does not fulfil his duties properly, he shall be ordered to the capital; there he will be obliged to acknowledge his guilt before me." The accusation against Rafalakiandianzy, prior to his appointment, was his interfering with a master while administering the tangena to his slave, a female, whose sufferings were great, owing to her not vomiting the poison. He entreated the master in the following words—"Do not give her any more poison, as she may die, but allow me to purchase her, which will give you money, and I will not suffer her to remain here, but will send her to a distant habitation." The man, after making some objections, consented, and the nobleman sent her to his slaves in the forest, with strict orders that she was to be well attended to, for she was almost dead.

The following persons who had obtained eleventh honours were degraded, on account of their attachment to the Gospel:—Ramongo, Rainhova, Andrianoraz, Andriantsinalia, and Ratsitambiky. Andriantsimalia, of the tenth honours of the black race, saved his life by the most abject submission; the Queen said, "It is well you have done this, or I should have killed you. Future honours you will have none, and I will make you carry the musket."

Four of the Christians were then imprisoned for life. Ratsinavaindy and his brother are of the Christian people, and have twice been detected with three others, slaves by misfortune, not by birth. The Queen said to them, "Do you not find your slavery burthensome enough, without seeking to add to it by praying? You shall never be free." The rest of the Christians were not put to death, but were forced to pay the usual kasina money presented to the sovereign, in token of submission. With regard to Mahilla, the pupils are few, arising from the fear of the Mahomedan law. Two young men only appear desirous of learning; they regularly attend the meeting, which is composed of a chief from Cape Ambre, and a colonel, both Malagasy refugees, together with a few others, who read tolerably well; but the Spirit has not as yet entered their hearts, and it is the Lord only who

can enable them to know the truth, in order to be saved.

Andiranhiama is tolerably well at present, considering that he does not enjoy the best of health. As for me, I continue to be in good health, and have been so ever since you last heard from me. Salutation to Mr. Le Brun, and to our beloved friends of the whole congregation. We shall never cease to pray for all, that the Almighty may bless them, and your works of faith, and increase your strength. In our turn, we ask of you not to forget us in your humble prayers. Also, we beg of you to entreat the blessing of the Lord upon the few Malagasy who have arrived here, and upon our persecuted friends in Madagascar, that He would fortify them with His Holy Spirit, that they may support the loss of honours by the continued love of Christ Jehovah, the kind Redeemer, who is always at hand to console in the day of suffering.

We are waiting your orders; if there are pupils, and you should want us at the Mauritius, let us know, and we will obey. As for ourselves, we give this place the preference to live in, which is better for us as we are advancing in years.

That blessings may attend you continually is the ardent wish of

JOSEFA RASOANIALKA.
JOSIA ANDRIANITAINA.

American Intelligence.

UNITED STATES.

AUGUST CONFERENCE—EVANGELICAL ALLIANCE—STATE OF RELIGION—SLAVERY.

Missionary House, Pemberton Square,
Boston, April 12, 1851.

My dear Sir,—Your letter of the 8th of March, on the sheet containing the "Resolutions des Comités de Paris et de Genève," came safely to hand. It strikes me as very desirable that you should have a large and interesting meeting of the Alliance in London this summer; and that the United States should be well and fully represented in it. I am frequently in New York, and will confer with Dr. Baird and others on the subject, and see what can be done toward furthering this object. What the result may be, I cannot say.

The Alliance, as an organisation, has never succeeded in this country, and probably will not, for reasons which I mentioned to you in a letter, some two or three years since. And yet, the principles and spirit of that blessed meeting in the summer of 1846, have diffused themselves very widely among the evangelical denominations of this country. My present position and relations to the churches, in different parts of the land, enable me, I think, to say this with a good deal of confidence. There is decidedly less of the disputations, sectarian spirit, and more harmony, kind feeling, brotherly love, and cordial co-operation among Christians of different names, than has ever before been known among us. At least, so it seems to me, and I think not without good reason. A general organisation, on the plan of the Alliance, is attended with greater geographical difficulties here, than in England, France

or Switzerland, or any other European country, and yet, standing, as all our churches do, on the same platform of equal rights and privileges, there are fewer disturbing causes among them; and animosities, where they exist, are perhaps less bitter than in most other countries. Legislation with us has erected no barriers to Christian love and fellowship. We need simply an increase of the spirit and power of the Gospel, together with a better understanding of each other's real views and feelings. And I cannot but hope there is an advance among us, in both these particulars.

The general state of religion in the non-slaveholding States is, on the whole, encouraging. At the present time, evangelical churches are blessed with the quickening and converting influence of the Divine Spirit, to a greater extent than at any previous time for the last ten or twelve years. The greatest obstacle which true religion has to contend with, at present, is found in the sweeping tide of our worldly prosperity. This has probably no parallel in the history of any nation; but I tremble for the results.

As to slavery, to which you allude, you must not suppose there is any diminution of hostility to it in the northern States; on the contrary, I believe it was never viewed with feelings of deeper detestation, by the great mass of the people of the north, than at this moment. This abhorrence has been greatly increased by the passage and the operations of that infamous "Fugitive Slave Law." The simple fact is, that

the slave power in this country has reached its culminating point. This it knows and feels, and hence its unparalleled efforts to sustain itself. No sensible man in the free States has any doubt that slavery is doomed. It must go down. Unsatisfactory as were some of the doings of our late Congress, one thing at least was demonstrated, and that is, *freedom is in the ascendant*. It has the numbers, intelligence, wealth, and power of the nation on its side, and it will work its way through whatever difficulties may oppose its progress. The tide comes in slowly, and sometimes the waves seem to be retreating, but it is only to gather strength, and reach a higher point at the next swell. At the present moment, our old political parties are breaking up, and the elements are forming themselves anew. We are constantly on the look-out for the next turn of things, the next development of public sentiment—wondering what will come next. In the working of our institutions, this subject is environed with difficulties which a foreigner cannot well appreciate. But the Lord reigns—and I believe that, as a nation, we shall outlive the storm, and reach at length the haven of universal liberty. I hope our English brethren will be *as patient with us as they can*—we have the worst of it—and I know they cannot be so anxious for the removal of this dreadful curse as are the ministers

and churches and people of the Free States of this Union. I was sorry to see, not long since, some articles in the *Banner and Morning Advertiser* of London, touching the ministers and churches of this country. Many of the statements were grossly false and libellous.

Mr. George Thompson's visit to the United States will be productive of no good. Our people are generally very *jealous* of *foreign* interference, and then he linked himself, on his first arrival, with a mere fragment of a clique, who are anti-Sabbath, anti-ministry, anti-Bible, anti-civil government, anti-almost everything—and who would ruin almost any cause which they espouse, if they could. They have no influence here, at least for good. Their representations respecting the sentiments and feelings of the ministers and churches of the free States are not true. By joining himself to them, he at once lost the confidence of all the better portion of the community, though there is no excuse for the ill-treatment which, on several occasions, he received.

Pardon this long communication, I did not intend to say so much. My labours here are very arduous, and leave me but little time for any thing else.

Very sincerely, your friend and brother,
S. L. POMROY.

Sir Culling E. Eardley, Bart.

Home and Miscellaneous Intelligence.

EVANGELICAL ALLIANCE—BRITISH ORGANISATION.

EXECUTIVE COUNCIL—SIMULTANEOUS PRAYER—ORGANISATION OF THE BELGIC BRANCH—DEPUTATIONS TO GERMANY—DECEASE OF S. BUDGETT, ESQ.—ADMISSION TO THE CONFERENCE—RESULTS OF CONFERENCES, AND INCREASE OF MEMBERSHIP—COMMITTEE OF COUNCIL—COUNT GUICCIARDINI—CASE OF MR. ESSER—CONVERSAZIONE—EDINBURGH SUB-DIVISION.

EXECUTIVE COUNCIL. — Meetings of the Executive Council were held on the 8th, 9th, and 14th of May, attended by the Revs. Dr. Blackwood, T. R. Brooke, W. M. Bunting, R. Eckett, J. Glanville, C. J. Glyn, R. H. Herschell, Dr. Hoby, J. A. James, J. McLean, G. Osborne, R. Redpath, Dr. Steane, and the Official Secretary; the Right Hon. the Earl of Cavan, Sir C. E. Eardley, Bart., Admiral Harcourt, J. Bignold, Esq., R. Dell, Esq., T. Farmer, Esq., J. Finch, Esq., J. Henderson, Esq., H. Holland, Esq., R. A. McFie, Esq., G. J. Morris, Esq., T. Sercombe, Esq., T. R. Wheatley, Esq., and Wilbraham Taylor, Esq. The Rev. Dr. James Thomson, Rev. Dr. Townsend, Prebendary of Durham, and two friends, Rev. N. Roussel, and Signor Saffi, one of the late triumvirate of Rome, were also present as visitors. The meetings were presided over by Sir C. E. Eardley, John Henderson, Esq., and the Earl of Cavan. The Rev. Dr. Blackwood, Rev. G. Osborne, Rev. J. McLean, Rev. C. J. Glyn, and Rev. J. A. James conducted the devotional exercises, and resolutions were unanimously adopted, referring, among other subjects, to *simultaneous prayer on the 20th of August,—the organisation of a Belgic Branch of the Alliance,—a deputation to Elberfeld in September, and a previous visit*

to Germany by Dr. Steane and others,—the decease of Samuel Budgett, Esq.,—and admission of visitors to the Annual Conference.

SIMULTANEOUS PRAYER.—Rev. C. J. Glyn moved, and Rev. J. McLean seconded, "That, in accordance with the suggestion of their brethren of the Evangelical Alliance at Geneva, the Council affectionately and earnestly recommend meetings of the friends of Christian union, to be convened on the 20th of August next, in all localities, at home and abroad, where the influence of the Alliance is felt, for the purpose of solemnly imploring the presence and blessing of God's Holy Spirit to be specially and abundantly vouchsafed to the Conference which, on that day, will assemble in London, that those of whom it shall consist may feel 'how good and how pleasant a thing it is for brethren to dwell together in unity,' and may be guided aright in all their deliberations; and that such results may accrue from their gathering together as shall become sources of extensive and lasting gratitude and joy, not only in this country, but in every other, whose representatives may be present on the occasion, or where information of its proceedings may circulate."

ORGANISATION OF THE BELGIC BRANCH.—Moved by Rev. Dr. Steane, and seconded by

the Rev. T. R. Brooke—"That this Council have received with unfeigned satisfaction and grateful pleasure the communication made by the Rev. E. Panchaud, announcing the formation of a Belgic Branch of the Alliance, under circumstances which call for special thanksgiving to the God of peace and love. They rejoice in the harmony which prevailed in the meetings, and express their earnest hope that so auspicious a commencement may lead to a long course of brotherly concord and multiplied instances of Christian co-operation." Another letter having been received from M. Panchaud during the sittings of the Council, communicating particulars connected with the formation of the Brussels Committee, a set of the publications of the Alliance was directed to be forwarded for their use.

DEPUTATIONS TO GERMANY.—The urgent request having been intimated of Mr. Bethman Hollweg, that a deputation from the Evangelical Alliance should attend the next Assembly of the German Alliance, appointed to be convened at Elberfeld, H. Holland, Esq., moved, and Rev. C. J. Glynn seconded,—"That the Council favourably entertain the question of sending an effective deputation to the Elberfeld Assembly of the German Alliance in September next, and refer it to the Committee to mature the plan, and provide the means of carrying it into effect. They also authorise the Committee to make it generally known, among the members of the Organisation who may be disposed to accompany the deputation, that they can be furnished with the needful introductions, which will admit them to the meetings of the German Conference." The Council having further learned that the Rev Dr. Steane had it in contemplation shortly to visit Germany, they resolved that he be respectfully requested to represent the British Organisation, and to avail himself of all opportunities afforded him of promoting the objects of the Alliance, especially in the way of acquiring information in regard to the German "Inner Mission;" and that Rev. R. Redpath be associated with him, should the expense of such an arrangement be specially provided for.

BURIAL OF S. BUDGETT, Esq.—Rev. W. M. Bunting moved, and Rev. T. R. Brooke seconded,—"That the Council have received with sorrow, but with submission, tidings of the removal by death of Samuel Budgett, Esq., of Kingswood, near Bristol, a member of the Council, and one of the most constant and generous friends of the Alliance; and that, while offering their respectful condolences to his bereaved family, they desire to glorify God in his Christian virtues and usefulness, and also in the perfect victory which he gained, through our Lord Jesus Christ, over the pains and fears of death."

ADMISSION TO THE CONFERENCE.—At the meeting of the Council held at Torquay, in November last, provision was made for admitting to the sittings of the Conference persons from abroad, not formally identified with the Alliance; but no rule was adopted in regard to persons of the same class belonging to our own country. It has, therefore, now been resolved, "That British Christians, not members of the Alliance, but wishing to attend the meetings of the next

Conference, be admissible, as visitors, on being introduced by members."

RESULTS OF CONFERENCES AND INCREASE OF MEMBERSHIP.—Besides the topics embraced by the foregoing resolutions, the Council were occupied in anxiously considering what would be the results most desirable to be secured, from the conferences on the state and prospects of evangelical religion in different countries; and what steps could be adopted, with the greatest probability of success, for extending the influence of the Alliance, and gathering additional members into the British Organisation; and to these subjects the Committee are instructed to give their early and best attention, with the view, in reference to the first, of arranging for an extensive visitation of the provinces by foreign brethren, immediately after the Conference, and also preparing recommendations to be submitted to the Council at their next meeting; and, in reference to the second, stirring up the members themselves to renewed and increased effort, and furnishing them with means and facilities for putting the claims of the Alliance before the minds of their fellow-Christians. It was strongly felt, that the scheme which has been struck out, and towards carrying which into effect, servants of God from almost every quarter of the globe will, it is hoped, contribute, ought not to end in mere conference, but should be made to issue in some extensive and lasting advantage, while the question as to what precisely should be the nature of that advantage—whether, for instance, a combined movement, on a large scale, for continental evangelisation—was seen to be encompassed with difficulties. It was also strongly felt, that the circumstances of the present times call, with very special emphasis, upon Christians of every section of the church, to manifest their essential unity, and that such manifestation of unity ought to be set forth afresh, as the great "primary object" of the Alliance, together with some of the blessed results which have accrued from the endeavours of the Alliance to promote it; and the utmost possible opportunity afforded to those, of whom there are so many in all denominations, who breathe its spirit and speak its language, to yield to it their personal adhesion.

COMMITTEES OF COUNCIL.—Meetings of the Committee on "National Conferences," and the Committee of Council, were held on the 21st ult., at Belvedere, the residence of Sir C. E. Eardley. In addition to the members who attended them, a number of brethren in Christ were present, as visitors, from Holland, Belgium, France, Italy, and Germany; and prayer was offered in succession, in English, by Rev. Dr. Steane; in French, by M. Durand, of Brussels; in Italian, by Dr. Achilli; in Dutch, by Mr. Van de Velde; and in German, by Mr. Grossman, of Leipsic. United praise was also presented—first, in a portion of Dr. Watts's version of the 72nd Psalm, and then in the hymn "Grand Dieu, nous te benissons."

COUNT GUICCIARDINI.—The case of Count Guicciardini, of whose arrest and imprisonment, along with five or six others, at Florence, on exclusively religious grounds, intelligence had recently arrived, having been introduced for

consideration, the following resolution was unanimously adopted, viz.—“That this meeting has received, with the deepest concern, intelligence from Florence of the imprisonment of Count Guicciardini, when about to visit England with a view to attend the proposed Conference of the Evangelical Alliance, and would express their fervent sympathy with him and his fellow-prisoners under this grievous act of oppression, and the uncertainty as to the issue of his imprisonment.” It was also felt to be highly desirable that Sir C. E. Eardley and a few of his friends should seek an interview with Lord Palmerston, to request his advice and services, official or otherwise, at the Court of Florence, with a view to effecting the liberation of the Count and his companions.

CASE OF MR. ESSER.—Communications were also made to the Committee by Mr. Van de Velde, in regard to the state and prospects of religious liberty in Holland, and especially with reference to the circumstances of jeopardy in which Mr. Esser has been placed, by his answer to Mr. Herschell's invitation to the gathering of Christians of all nations, recorded in a former number of this journal (April, p. 126), whereupon it was resolved:—“That this Committee, having heard from Mr. Van de Velde that an attempt is being made, by certain political writers in Holland, to bring Mr. Esser into trouble with his Government, in consequence of having written the letter published in *Evangelical Christendom* in April, take occasion to express their Christian sympathy with him, and would encourage him and his brethren, both in Java and Holland, to confide in the faithfulness and love of God, not doubting that He will order all things at once to their advantage and His glory.” A copy of this resolution was directed to be forwarded to the Rev. O. G. Hildring, of Hemmen, and also a letter, founded upon it and including it, written to Mr. Esser.

CONVERSAZIONE.—The annual *r union* of members and friends of the Alliance from London and the country took place at Freemasons' Hall, on Thursday evening, the 15th instant, and was an exceedingly interesting as well as a very numerous meeting. The Right Hon. the Earl of Cavan presided. Devotional exercises were conducted by the Rev. J. Fisher, Rev. A. S. Thelwall, Rev. J. C. Leppington, Rev. T. Binney, and Rev. Dr. Steane; and addresses were delivered by the Rev. T. R. Birks, Rev. J. Sherman, Rev. Prebendary Townsend, Rev. J. A. James, and Rev. Dr. Blackwood.

* Dr. Townsend has since written, both to

Sir C. E. Eardley and to the Official Secretary, signifying his wish to be enrolled as a member of the Alliance.

EDINBURGH SUB-DIVISION.—The quarterly meeting was held on the 6th ult., in the Queen-street Hall, when above a hundred members were present at their usual early breakfast—the Rev. Dr. Cunningham, principal of the Free Church College, in the chair. The devotional services were conducted by the Rev. Jonathan Watson, Rev. Dr. M'Crie, Rev. William Lothian of St. Andrew, the chairman, and the Rev. W. S. Blackwood of Portobello. Mr. Clarkson, Superintendent of the City Mission, read a most interesting paper on the condition of the poorer districts of Edinburgh, and on the extent of missionary agency employed to meet the spiritual destitution of sixty thousand souls living in them. He referred to the increased efforts which had been made, of late years, to penetrate the mass of our native heathenism, and to the greater cordiality of co-operation; and he pointed to the desirableness of a re-division of the missionary districts, in order that the missionaries of the various denominations might expend their valuable labour to the greatest mutual advantage. The chairman then pressed upon the meeting the duty of warmly acting upon the principles so feelingly advocated by Mr. Clarkson, remarking that they were all necessarily occupied from day to day, more or less, with secondary and denominational concerns, but that in bringing the Gospel of Jesus Christ to bear upon the condition of the poor and ignorant living at our own doors, they were of one mind. In this question of *supreme* importance they were united, and such meetings as the present ought to stimulate them to prosecute the work with love and energy. Other gentlemen addressed the meeting. In the course of the proceedings the following resolution was unanimously adopted, on the motion of Dr. Greville, seconded by the Rev. Dr. M'Crie:—“That this meeting strongly recommend to the members of the Alliance, and those who, though not members, yet are friendly to Christian union—and, generally, to all persons desirous to obtain information in regard to the state of evangelical Christianity and its professors throughout Europe—to subscribe to the magazine conducted under the auspices of the Alliance, named *Evangelical Christendom*, which not only records the proceedings of the Alliance, both in this and foreign countries, but contains religious intelligence from all parts of Europe, not otherwise open to the public.”

THE AUGUST CONFERENCE.

REPLY TO THE INVITATION FROM NEUCHÂTEL.

We have received with joy and gratitude your letter of the 23rd Dec., 1850, and also the circular which accompanied it. Thanks be unto the Lord, who inspires more and more all portions of his church with the desire for brotherly union. However imperfect may have been our preparatory efforts to attain it, we nevertheless know that the Spirit of God alone can produce it, and we feel the vivifying breath of that Spirit

acting thus in the work of the Evangelical Alliance.

Before the formation of the Alliance, we had already made some efforts amongst ourselves to attain the end it proposes. The assemblies of La Tourne, instituted by our dissenting brethren, bring together every year many brethren of different denominations. The Evangelical Alliance, we think, at least has contributed to extend

these meetings. It has been the cause, moreover, of two special meetings being held, the remembrance of which is still a blessing to all those who had the happiness to be present at them. Some brethren, who had never before met together in the same place of worship, there found occasion to hold out the hand of fellowship, to be edified in common, and to pray together to the one God, the Father of all. May it please the Lord that such meetings may again take place, and become the occasion of fresh blessings for us all.

We have now to communicate to you the resolutions adopted by our Committee respecting your circular.

The work of the Alliance is too restricted with us for it to be worth the trouble of sending you a report on this subject. With respect to the religious statistics of our country, we handed that work over to our brethren of Vaud, who appeared

disposed to render it for the *whole* of French Switzerland. We shall be ready to furnish them with information.

We are not yet aware if we shall be able to have a representative at the meetings which are to be held on August 20th, and following days. Should we have any, you shall be apprised of it.

At the time of the opening of the meetings in London, we shall have also, please God, a meeting of the Alliance, to be held in the locality of our canton, and in concert with the brethren of the neighbouring ones.

May God bless, dear and honoured brethren, all that is being done now amongst you for the advancement of his kingdom. Receive the assurance of our fraternal affection.

CHARLES BOVET.

GUINCHÉ, *Pasteur à Bondry.*

ADOLPHE DE POURTALER.

FOREIGN CONFERENCE AND EVANGELISATION COMMITTEE FOR 1851.

Foreign Conference Reading Rooms,
Leicester Square, May 21, 1851.

Dear Dr. Steane,—This is about the time you will be looking for some report from this Committee, to lay before the readers of *Christendom*, of our proceedings, and of the progress we have made towards carrying out the much-desired objects for which our Christian friends have so liberally contributed their money. Without further preface, then, I will tell you of our services in the various languages.

Monsieur Napoléon Roussel preaches every Sunday in the lower-room at Exeter Hall, at eleven and at half-past seven. He also preaches every Friday evening, at seven, in the Rev. H. H. Beamish's chapel, in Conduit-street, Hanover-square.

Monsieur Roger de Nanteuil is also preaching every Wednesday evening, at seven, in Orange-street chapel, Leicester-square; and I am in hopes of his beginning, next Sunday, an afternoon service in Baker-street chapel.

The Rev. J. Steinitz has two German services in St. Pancras Free Church every Sunday, at nine and at three o'clock. He has met with the most marked kindness from the rector, the Rev. Thomas Dale.

The Rev. David Hirsch, from Liverpool, has also a German service in Trinity chapel, Conduit-street, every Sunday afternoon, at half-past three o'clock.

The Rev. Mr. Calderon, with the Rev. Dr. James Thomson, hold a Spanish service every Sabbath morning, at half-past ten o'clock, in a room which we lend for that purpose in this house.

We are about (D.V.) to commence a kind of Conference or *Conversational* service, every Saturday, in Saville-row, at half-past ten, A.M., for the Jews in co-operation with the various Jewish Societies in London.

From the above, you will see that we are not in what we should consider full operation; but the fact is, that, up to this week, it has been ascertained, from several quarters, that there have been no more foreigners in London than

usual, if even so many. The aggregate of our six congregations, last Sabbath, did not amount to more than 420, an increase of about 120 upon the Sabbath before.

Our missionary work is going on satisfactorily. Our nine colporteurs, with eight London city missionaries, and five foreign Jews, have been meeting every morning in this office, at a quarter to ten, for prayer, making a party, altogether, of twenty-four. This little service begins with a chapter from the Bible in English; after which, four or five short prayers are offered for guidance and help of the Spirit, which, being in as many different languages, are entered into by all. Signor Paoli, our Italian colporteur, who obeyed our summons, and escaped from his country with so much difficulty, can understand nothing but his native tongue. The conversations some of these men have had with bands of socialists and republicans, have been strikingly interesting on the subject of the Bible, which all hands are now engaged in getting introduced, by way of loan, into the lodging-houses and hotels frequented by foreigners. We are indebted to the British and Foreign Bible Society for a very munificent loan grant.

Our reading rooms are frequented by a few of our continental brethren, who, by their regular attendance, show that they appreciate the convenience they afford them. I would here mention the kindness of Sir Culling Eardley towards them, who sent me several blank invitations to his seat at Belvedere, Erith, requesting me to insert the names of the gentlemen who had been introduced as members of our reading rooms. They spent the day there, and were most agreeably impressed with the specimen of true British hospitality which they met with. I hope that many of our friends will follow Sir Culling's good example.

One little incident I must tell you:—Sunday before last, we sent a man to distribute notices of our French services among the French people at a Roman Catholic meeting in Hanover-square. He was set upon and driven away. I sent to the police, who told me he was transgressing none of their regulations; consequently we sent more

notices last Sunday. The Jesuit father who preached, asserted that "Rome was not intolerant nor exclusive—quite the contrary, she attracted and set free." My friend, who heard this, was delighted at the change which must necessarily have taken place since the days of John Huss and of the Huguenots, and in this happy frame of mind stepped out into the streets. There all was uproar and tumult; 500 of his fellow-hearers had pounced like furies upon my poor bill-distributor—they collared him—they pinioned him—a priest even placed both his closed fists into his face with impotent rage; and how far these professors of tolerance would have proceeded, was not ascertained, as a policeman happily came and rescued him, minus a few torn handbills.

I have written to Mr. Mayne, the commissioner of police, to know how far we are acting legally, and whether a person who is assaulted may reckon on the protection of the police, or

expect himself to be marched off to the nearest station, as was threatened; and have received a satisfactory answer.

We expect to increase our staff of ministers, in a few days, by the arrival of Mons. Armand de Lille, and other pasteurs. Our receipts at the bankers, up to this day, amount to £2,700 and upwards. The number of Bibles and Testaments which we have either sent out, or promised on loan till October next, is 900.

These results of our labours thus far give us much cause for thankfulness to Him, who has opened the door of usefulness to us; at the same time, they bear so small a ratio to the necessities of the times, that we have need of feeling very humbled that more has not been done.

Believe me, my dear Dr. Steane,

Very faithfully yours,

WILBRAHAM TAYLOR,
Hon. Sec.

MONIES RECEIVED FOR VARIOUS RELIGIOUS AND BENEVOLENT SOCIETIES AND OBJECTS, FROM JANUARY TO JUNE, 1851.

<i>For distributing the First Epistle of Peter in Paris.</i>		Mrs. Admiral Douglas, by Dr. Steane ..	£1 0 0
Miss H. de Boinville.....	£0 10 0	Miss L. Douglas, do.	1 0 0
A Friend, by Dr. Steane	1 0 0	A Friend, do.	0 10 0
<i>Deaconesses' Institution, Paris.</i>		Mrs. and Miss Richardson, for D. Espinas's	
A Friend.....	0 3 0	Model School	2 0 0
<i>Pastor Pressensé, Paris.</i>		Mrs. Stevenson, Kingston-on-Thames ...	0 10 0
Mrs. Lowder	0 12 0	<i>A. P.'s Appeal, Berne.</i>	
<i>Pastor Puux, Amiens.</i>		A Yorkshire Clergyman	0 13 0
E. B.	1 10 0	<i>Pastor Oncken's Appeal, Hamburgk.</i>	
Admiral Douglas, Leamington.....	0 10 0	A Clergyman's Widow	0 10 0
<i>Pastor Fysch, Lyons.</i>		A Friend, per H. D.....	1 0 0
A Clergyman's Widow	0 10 0	<i>Pastor Post.</i>	
<i>Reformed Society, Toulouse.</i>		Mrs. Anderson, East Ham	2 10 0
Miss Fletcher, Manchester	2 0 0	G. Pearse, Esq., Sticklepath	1 0 0
Mrs. Hamond, Swaffham.....	0 7 0	A Friend, by Dr. Steane	0 10 0
<i>Belgian Evangelical Society.</i>		<i>Pastor Czereki.</i>	
R. R.	10 0 0	C., Cambridge	1 0 0
J. S. J., Cheltenham	1 10 0	A Yorkshire Clergyman	0 5 0
Dr. Ash	3 0 0	G. Pearse, Esq., Sticklepath	1 0 0
<i>Church at Charleroi.</i>		J. S. J.	1 10 0
Mrs. Anderson, East Ham	2 10 0	<i>Pastor Kosuth's Church, Prague.</i>	
<i>Mission at Louvain.</i>		Anonymous	0 7 6
Philanthropos.....	1 0 0	E. B.	1 10 0
<i>Pastor Anet—Church at Lize de Seraing, Belgium.</i>		Philanthropos.....	0 14 0
C. D. E., Bristol	5 0 0	<i>Protestants of Hungary.</i>	
<i>Sufferers at Liege.</i>		Mrs. Anderson, East Ham	2 10 0
Mrs. Anderson, East Ham	2 10 0	J. S. J., Cheltenham	2 0 0
<i>Felix Neff's Schools.</i>		<i>Church at Laibach.</i>	
Collected by the Rev. W. Batcheller, Taunton	2 7 6	Collected by W. S., Edinburgh	3 0 0
J. M.	1 0 0	R.	0 10 0
Miss Hope, Hastings	1 0 0	T. H. Graham, Esq., Carlisle	2 0 0
Miss Orr, per Rev. W. Vesey, Dublin ..	0 5 0	M., per Dr. Steane	1 0 0
Rev. W. Mudge, Pertenhall.....	1 0 0	A Friend, per Dr. Steane	0 2 6
Rev. W. Vesey, Dublin	0 10 0	Mrs. Dyne	0 10 0
Lady Williams	0 5 0	E. B.	2 0 0
Miss E. Badham, West Clifton	11 5 0	A Friend	0 5 0
Penycuik Free Church Sunday School,		R. A. Macfie, Esq., by Dr. Steane.....	5 0 0
per J. Cowan, Esq.	0 6 6	M. D.	1 0 0
E. J.	0 10 0	Rev. F. Valpy.....	0 5 0
Children's Working Society.....	0 18 4	<i>Belgian Protestant Churches.</i>	
		M. D.....	2 0 0
		<i>Church at Gröbming.</i>	
		Mrs. Dyne	0 10 0

Rev. T. W. Meller, Woodbridge.....	£0 10 0	Miss E. W. Wrey, Corffe	£5 0 0
A Thank-offering	0 17 0	Mr. J. C. Gardiner	1 1 0
<i>Italian Refugees.</i>			
Mr. and Lady W. Fortescue, Dublin, per Lady H. Fowler.....	0 10 0	— Henderson, Esq.....	0 10 0
Mrs. Wright, Strabane.....	0 5 0	Mr. Ritchie, Liverpool, and Friend (for Female Ragged School).....	1 10 0
Rev. W. Meller, Woodbridge	0 10 0	<i>Ragged School Dormitory, St. Ann's Street, Westminster.</i>	
Collected by Dr. J. Thomson	1 0 6	E. M.	0 18 0
T. H. Graham, Esq., Carlisle	1 0 0	Mrs. Stevenson, Kingaton-on-Thames ...	0 10 0
Mrs. Graham, Carlisle	2 0 0	<i>Religious Tract Society.</i>	
Miss Griffith, Wrexham	1 0 0	Hon. Mrs. B. Dyne	1 0 0
Mrs. Semple, Cheltenham	2 0 0	<i>Scripture Test Society.</i>	
Miss Walters, Newcastle Emlyn	0 14 0	Lady Syngé	0 5 0
Mr. Pardon	0 6 6	Lieut. Syngé	0 5 0
The Workmen in the employ of Messrs. Stewart and Rowell	1 15 0	Lady K. Boyle	0 10 0
<i>Italian Journal.</i>			
Mrs. Semple, Cheltenham	0 12 0	Mrs. Stevenson, Kingston-on-Thames ...	0 10 0
Miss De Lancey, Cheltenham	1 0 0	<i>Hungarian Refugees.</i>	
Mr. Strong, Stanground	1 0 0	Mr. Green	1 0 0
Mrs. Collingridge	1 0 0	<i>Sabbath Committee.</i>	
Miss Stopford.....	0 6 0	J. Morley, Esq., per Rev. J. Kennedy ..	10 0 0
<i>Spanish Journal.</i>			
Rev. T. W. Meller, Woodbridge.....	0 10 0	R. Barford, Esq., per Rev. W. Cooke ...	2 0 0
<i>French Canadian Missionary Society.</i>			
J. Clayton, Esq.	5 0 0	<i>Westminster Juvenile Refuge.</i>	
Collected by Captain Young, Bedford ..	30 8 9	A Friend, S. D.....	2 0 0
Mr. Gentle, Dumblane.....	0 19 6	<i>For promoting Primary Instruction among French Protestants.</i>	
<i>Chinese Union.</i>			
Miss L. Papillon, Sandgate	0 10 0	A Friend, per H. D.....	1 0 0
<i>Foreign Protestant Aid Fund.</i>			
M. Y.....	1 0 0	<i>Foreign Conference Fund.</i>	
Mrs. D. B. Payne, Walmer	0 10 6	Mr. Courteney Newton, Dunganon	1 0 0
H. E. B.	1 0 0	B. Collins, Esq., Bishop's Auckland ...	1 0 0
Rev. D. B. Payne and Family, Walmer ..	1 10 0	Mrs. Dearn, Cranbrook	1 0 0
<i>Irish Church Mission to Roman Catholics.</i>			
E. M., Chertsey	2 0 0	Miss Dearn, Cranbrook	0 2 6
<i>Irish Society of London.</i>			
E. M., Chertsey	2 0 0	A Friend.....	1 0 0
<i>Priest's Protection Society, Ireland.</i>			
J. S. J., Cheltenham	2 10 0	W. Hennaway, Esq.....	1 1 0
<i>Dr. Thomson, Coldstream.</i>			
J. Clapham, Esq.	0 10 6	Rev. J. M. Longmire, Winkfield	1 0 0
Collected by Rev. W. Cooke	2 4 0	Eta	0 10 0
<i>Fund for circulating Tracts, containing the Fun- damental Truths of the Bible, as opposed to Popery.</i>			
Lieut.-Col. Anderson, Woolwich	0 5 0	M. Y.....	2 0 0
<i>English Monthly Tract Society.</i>			
Lieut.-Col. Anderson, Woolwich.....	0 5 0	Rev. J. Watson, Warwick	2 0 0
<i>Field Lane or Fox and Knot Schools.</i>			
H. T. C. (with Shirts)	0 10 0	Rev. W. Watson, Loughton	0 10 0
<i>Lisson Grove Schools.</i>			
A. B.	0 10 0	Mrs. Watson, Loughton	0 10 0
A Friend.....	0 5 0	Richard Mullins, Esq., Cirencester (ad- ditional subscription)	2 0 0
Mrs. Coombe, Littlehampton	1 5 0	A Friend to Union	2 0 0
Sidney C., Littlehampton	0 12 6	Miss Wright, per Rev. J. Bunter	1 0 0
<i>London City Mission.</i>			
E. M., Chertsey	2 0 0	J. S. J., Cheltenham	2 10 0
<i>Pastoral Aid Society.</i>			
E. M., Chertsey	1 0 0	Rev. J. Morris, Little Dawley	1 0 0
<i>People's Christian Association.</i>			
Mr. Bennett, Limehouse	0 15 0	Mrs. C. Newton	0 2 0
<i>Ragged School Union.</i>			
Miss Stevenson, Bognor	1 0 0	A. Duff, Esq., Elgin.....	2 0 0
E. M., Chertsey	2 0 0	E. Evans, Esq., Dunganon	1 0 0
		A Yorkshire Clergyman	1 0 0
		Collected by Mrs. C. Newton, Dunganon	2 11 0
		J. Long, Esq.	1 0 0
		Rev. C. Evans, Worksworth	1 1 0
		Haigh, Mr. and Mrs., Selby, Yorkshire, per Rev. G. Harrison (Adam-street) ..	1 1 0
		D. D. D.	1 1 0
		Herschell, Rev. R. H., Newnham-street..	0 10 0
		Henderson, T. A., Esq. (for Jewish Con- ference)	0 10 0
		Wylde, Mr. George, Chelsea	0 2 6
		Sercombe, Thomas, Esq., Exeter	1 1 0
		Sweeting, Robert, Esq.....	5 0 0
		Finch, John, Esq., Hyde Park.....	5 0 0
		Finch, Mrs., Hyde Park	5 0 0
		Milligan, Robert, Esq., Ryde	1 0 0
		Faulkner, Miss, Deddington.....	0 10 0
		M. D., per Miss Whitbridge	2 10 0
		Faulkner, Mrs., Deddington.....	0 10 0
		Faulkner, Miss E. B., Deddington	0 10 0
		Browne, Dr., Manchester.....	1 1 0

T. Gribble, Esq., Stockwell.....	£5	5	0	<i>Evangelical Alliance.</i>			
Miss Walters, Newcastle Emlyn.....	1	1	0	Miss Stevenson, Bognor	£1	0	0
C. Fox, Esq.	2	0	0	B. Collins, Esq., Bishop's Auckland	1	0	0
Mrs. Walker, Quatre Bras	1	0	0	Rev. T. Grantham.....	2	2	0
Mrs. Stevenson, Kingston-on-Thames ...	0	10	0	Mrs. Dearn	1	0	0
Hon. Mrs. B. Dyne	1	0	0	G. Pearse, Esq., Sticklepath	3	0	0
Rev. W. McFarquhar	1	0	0	Mr. MacGregor, Cockburnspath.....	0	10	0
Mrs. Anderson, East Ham	5	0	0	Rev. J. King, Linton	0	10	0

Brief Notices of Books.

British Religious Liberty Abroad, and General Religious Liberty in all Nations; in a Letter to the Right Honourable Viscount Palmerston. By JAMES THOMSON. London: Partridge and Oakley.

The subject of which this pamphlet treats is one of great interest in itself, and its importance is every day growing into greater magnitude and urgency. Dr. Thomson writes with the principles and feelings of a British Christian. He has travelled much in foreign and Roman Catholic countries, and has made himself practically acquainted both with facts and with the relations subsisting between other nations and England by treaties and diplomacy. His statements and reasonings are consequently the more valuable and the more to be relied upon. Our hope is that he will succeed in awakening such a measure of public attention as shall lead to a vindication of the rights of British subjects and Protestants of other countries while residing under Papal Governments, and, beyond this, to an extension of the religious liberties of mankind at large.

The Authority of God; or the True Barrier against Romish and Infidel Aggression. Four Discourses by the Rev. J. H. MERLE D'AUBIGNE, D.D. With an Introduction written for this edition. London: Partridge and Oakley. 12mo. Pp. 259.

This is another translation of a work which we noticed two months ago, page 96. It differs, however, from that in containing an additional discourse, and an introduction by the author. The translation also has been revised by him. The volume is well suited to the present times, and to the state of religious sentiment and religious parties in this country. We sincerely hope it will be extensively read, for the influence it is calculated to exert is friendly to the highest interests of man, and to the establishment and prevalence of Divine truth.

Inauguration of the New College of the Free Church, Edinburgh, November, 1850. With Introductory Lectures on Theology, Philosophy, and Natural Science. Johnstone and Hunter. Post 8vo. Pp. 232.

This admirable volume contains, first, a Discourse on 1 Cor. i. 17, by Dr. Paterson, moderator of the General Assembly of the Free Church; then an Address to the Professors and Students, also by the Moderator; and next an Address by Dr. Cunningham, the Principal. After these come the Introductory Lectures of the principal and professors. 1, Church History, by Dr. Cunningham, who, besides being principal, is also professor of theology and church history. 2, Systematic Theology, by Dr. James Buchanan, professor of theology. 3, Apologetical Theology and the Doctrine of the Church, by Dr. Bannerman, professor of theology. 4, The Theology of the Old Testament, by Dr. Duncan, professor of Hebrew and Oriental languages. 5, Exegetical

Theology, by Dr. Black, professor of exegetical theology. 6, Logic and Metaphysics, by Rev. A. C. Fraser, A.M., professor of logic and metaphysics. 7, Moral Philosophy, by P. C. Macdougall, Esq., professor of moral philosophy. 8, Natural Science, by Dr. Fleming, professor of natural science. It is impossible for us to characterise each of these contributions to the work; it must suffice to say, that they are all of them worthy of the men and worthy of the occasion. A church possessing such a staff of professors for the training of her ministry, so rich in the attainments of learning, so thoroughly evangelical in the Christian faith, and evidently so devoted to their work, under a deep sense of the responsibility involved in it, and the great results which, with God's blessing, cannot fail to flow from it, must become eminent in distinction and usefulness.

A Father's Thoughts on Baptism. By W. H. MADDEN, M.D. London: Jackson. 12mo. Pp. 111.

"The Question stated. Does the Word of God tell me that my children were regenerated in their baptism?" Such are the terms with which the first chapter of these "Thoughts" opens, and the subsequent chapters, which are few, discuss the question, and in the last it is answered in the negative. The passages of the New Testament relating to the subject are examined with much care and candour, and are reasoned upon with discrimination and force of argument. Parents may read the work with great advantage, and all the more so as it is the production, not of a professed theologian, but of an intelligent and inquisitive mind, free from the bias which ministerial studies and office are supposed to impart.

The Divine Inspiration of the Scriptures; a Lecture, delivered at the Chapel of Stepney College, on the opening of the Session, September 18, 1850. With Notes. By JOHN HOWARD HINTON, M.A. London: Houlston and Stoneman. Pp. 88.

Theories of inspiration have been given to the world by many writers, both philosophers and theologians; but perhaps there is not one of them which satisfies all the inquiries to which the subject gives rise in a thoughtful mind. All who are acquainted with the writings of Mr. Hinton, will find in this lecture just such a disquisition as they would be prepared to expect—metaphysical and argumentative, but neither repulsive nor obscure; indicating a large acquaintance with the various views which have been advocated on the subject, and much thinking upon it, in the independent exercise of his own judgment. It is gratifying to us to add, that the recent speculations on the nature of inspiration, which go to divest the Bible of its authority as the Book of God, find no countenance from the lecturer; but that, on the other hand, he powerfully upholds the evangelical doctrine unimpaired.

Original Papers.

ON THE DIVERSITIES OF CHRISTIAN CHARACTER AND THEIR ESSENTIAL UNITY.

*Translated for Evangelical Christendom from JEAN MONOD'S French Edition of Neander's Practical Commentary on the Epistle of St. James.**

If the apostle Paul could say that he became all things to all men, in order that he might make known the Gospel to them, and by that means conduct them into the way of salvation, that noble declaration, as it has been remarked by a revered teacher of the church, applies in a still more exalted sense to Him of whom Paul was but the disciple and imitator. Both during the course of his ministry, and since his ascension to heaven, Christ has revealed himself to his people as becoming all things to all men;—he attracts men to himself, he saves them by infinitely diversified ways, according with the infinite diversity of their characters and the different degrees of their development. The manner in which Christ performed his work on the earth is an exact representation of his general work—the operations of that divine and invisible power which embraces all time, and which manifests itself to us as “the same yesterday, and to-day, and for ever.” He has himself characterised that work as at once the same and different, in his parables of the kingdom of heaven (Matt. xiii). He there shows us, on one side, what is the absolute and uniform condition imposed on all who would enter that kingdom, and on the other, the various means by which they are led into it. Those alone belong to the kingdom of heaven who know what it is to take it by force. The treasure hid in the field can only be obtained by the sacrifice of everything besides,—by selling all that we have, in order to purchase, at that price, the field which contains it. We cannot acquire the pearl of great price, which surpasses all others in lustre and beauty, unless, recognising its immense and incomparable value, we spare no labour nor sacrifice to become its possessors. It is thus that, to obtain a place in the kingdom of heaven, we must regard that portion as above all others, and esteem everything else as of no value in comparison with it.

Such is the distinguishing characteristic of all those who seek to obtain eternal life. But the ways by which they are brought to comply with this essential condition of salvation differs in different persons, according to the individual character of each—a fact which we are also taught by these parables. Some resemble merchants, who, in search of beautiful

pearls, make use of every effort, endure all kinds of toil, exhaust all their resources; and who, at the close of their earnest and indefatigable search, at length arrive at the discovery of the one precious pearl. These are they who, pressed by a sense of spiritual need, sigh for some blessing which shall be capable of producing real satisfaction to their souls, and who have already been long in pursuit of such a blessing. They have, perhaps, found many good things, which have at first appeared to answer to their wishes, but soon they have perceived that these could not yield full and lasting satisfaction. They have then recommenced their search, and at length, after much investigation, have succeeded in discovering that supreme good which is alone capable of satisfying the deep necessities of their nature.

Others, without being even in quest of any treasure, have found it, as by chance, in some field which they were traversing. These are the men who, before they have begun the search after superior happiness, or breathed one sigh towards the kingdom of God, have seen it, as it were, opened before them, and have found, in its possession, happiness of which they had before no conception. In the case of those who have long been the subjects of a preparatory work of Divine grace, the superior nature which they possess within them has been imperceptibly ennobled and set free from that which was not in harmony with itself; so that, without any shock or sudden transition, they have been gradually withdrawn from their former manner of life, and brought into that of the children of God. Others who, given up to the dominion of their earthly passions, had been long disobedient to the Divine call, have found themselves subdued by a superior force, and, notwithstanding their resistance, brought to the feet of Him whose love seeks the salvation of all men.

The same diversity which we have just pointed out, in the way by which these persons are brought into the faith, is found also in the characters in which that faith may be said to be clothed, as it dwells in each of them. Sometimes, the new life on which the Christian enters has been long in course of preparation, and connects itself, without effort, with his past life, giving to it

completeness and dignity ; in which case, his former modes of thought and conduct, and the general tenor of the life which has been abandoned, far from appearing incompatible with his present convictions, are still held dear, and retained without scruple. Sometimes, on the contrary, the new element appears in entire contrast with the old, over which it triumphs victoriously. Now each of these forms of Christian character is legitimate, and serves in its own manner to magnify the Gospel. The first will prove, that whatever preceded the new life of the child of God, was but the gradual preparation for it ; and the latter, far from assuming a severe or hostile aspect, will be seen, on the contrary, clothed in gentleness. The latter form of character will perhaps possess the most depth and attractiveness. The new element is seen there in its own nature, and its most striking features, occupying the most prominent place ; and it is the superiority of that element which is chiefly conspicuous.

The diversity of which we are speaking, and which is observable through the entire history of the church, may be remarked as early in that history as the days of the apostles. Unhappily, those diversities of

Christian character, which were intended to afford each other support and completeness, at length degenerated into a cause of strife and bitter contention, in the midst of which the idea of the essential union of all Christians was lost ! Then arose those fatal disputes which, far from edifying the church, have so long desolated it. Nevertheless, it must be acknowledged that whoever has learned to discern Christ, by the rays which shine from his work, even amidst the narrow conceptions by which the human mind has too often disfigured it, will also know where to find the fundamental principle of unity, in the midst of all these contrarieties. But when we go back to the great teachers of the primitive church, we find that their individual characters, as they appear in their lives and writings, unite to form one complete character, and that their views of Christian truth, while differing in themselves, far from being exclusive one of the other, form, on the contrary, one beautiful whole ; that, as the sun diffuses his myriads of rays through different media, so Christ, in whom "there is no variableness nor shadow of turning," reveals himself through many different intervening organs.

Poetry.

"THE WHOLE FAMILY IN HEAVEN AND EARTH."

They are not all gone home !
Though daily from their pilgrimage below,
Worn out by toil, with fainting steps and slow,
Yet not with brow of gloom,
Some homeward pass ; and hidden from our sight,
We mourn their absence, and our lost delight ;
Oh, selfish grief—for to those mansions bright
No tears, no sorrows come !

Those of that little band
Who sojourn still on this world's rocky shore,
Amid their toils look upward evermore
To that far-distant land ;
They buy and sell amid the crowded mart,
And life to them enjoyment doth impart ;
But yet no earthly ties usurp the *heart* ;
Such trammels they withstand.

And many such there be,
Entangled like a silver thread among
The dross, the refuse of the worldly throng,
And panting to be free !
Of every nation and of every shade,
Perchance the child of wealth, in power arrayed,
And others poor, unknown, of lowly grade,
But yet one family !

And they who bear this name,
Do feel the worldling's scorn and bitter sneer ;
Yet they return not hatred for his jeer,
But meekly bear the shame,
And love the scoffer ; yea, they humbly pray
Forgiveness for the sin, and that he may
By Jesus' mercy find a better way.
Such is their spirit's frame !

Love is the kindred tie
Among this household band ; a holy love,
That hath its source from one great fount above,
Which daily yields supply ;
And if on any soul they view impressed
The image of their Lord, each loving breast,
Rejoicing, doth receive the stranger guest,
To join their family.

And as the hour draws on
For them to leave this turmoil, and this strife,
And bid farewell to all the cares of life,
They weary to be gone—
The spirit strengthens, but the flesh is weak,
The night is waning, and the morning streak
Falls on the homeward-bound—in prayer they seek
Strength for the journey lone !

Then sever ties of love—
And weeping eyes behold them going home,
And breaking hearts are left in grief and gloom
A little space to rove.
Yet not for long—soon from this foreign land,
Guided in all things by a Saviour's hand,
They go to join once more the household band,
One family above !

E. S.

European Intelligence.

FRANCE.

THE FRENCH SOLDIERS IN ROME—TESTIMONY IN FAVOUR OF PROTESTANTISM FROM FRENCH TRAVELLERS IN ENGLAND—ADDRESS OF THE ROMANIST BISHOP OF DIJON TO THE PRESIDENT OF THE REPUBLIC—CURIOUS CONTROVERSIES BETWEEN PAPIST WRITERS—SOME DETAILS OF THE ANNIVERSARIES OF THE RELIGIOUS SOCIETIES OF PARIS—PASTORAL CONFERENCES AND EVANGELICAL ALLIANCE.

THE FRENCH SOLDIERS IN ROME.

—, France, June, 1861.

The news which arrive from the pontifical city are not very pleasant to French ears. When Pius IX. and the cardinals, in their exile at Gaëta, needed our military forces, they exalted, in emphatic terms, the fidelity, generosity, and piety of France,—*the eldest daughter of the church*. On the pressing solicitations of these holy personages, our soldiers went into Italy, shed bravely their blood in the cause of the Pope, and brought back Pius IX., in triumph, within the walls of the Vatican.

So far it was very well. The pontiff expressed his gratitude to the French regiments, distributed to them medals and chaplets, and especially lavished on them his blessing. But now we have the reverse of the picture. Our soldiers,—children of the eighteenth century, and the revolution of 1789,—are not so superstitious or bigoted as the Italian peasants. They have acquired the habit of thinking for themselves, and saying what they think. They involuntarily aid the anti-papist propaganda; and I presume that more than one Frenchman has plainly manifested the disgust with which the despotic measures of the prelates or the ignoble practices of the monks inspire him.

This circumstance has naturally displeased the prime minister, *Antonelli*, and the Jesuits. What have the reverend fathers done? According to their traditional usage, not daring to avow publicly their secret feelings, they have intrigued, plotted, and manœuvred in underhand ways, against the French garrison. They have insinuated, in the confessional and elsewhere, that the French are impious, atheists, enemies of God and men, and that it would be a work very agreeable to the Virgin Mary, as well as all the saints in the calendar, to replace them by Neapolitan or Austrian troops. These base provocations have produced their effect. Many of our soldiers have been traitorously attacked, stabbed with the knife or poinard, and assassinated in the streets of Rome; so that military patrols can no longer go out, unless accompanied by police agents who explore the way. There are even *pontifical* soldiers who have drawn their sabres against us, and General Gemenan has been forced to demand the removal of the troops of the Pope. Why is all this? Evidently to induce our Government to recall the French garrison from Rome.

You see how the Jesuits and the priests remember the services that have been rendered them. France is well paid, indeed, for its expedition into Italy! It has expended on this admirable enterprise more than fifty millions of francs; it has exposed and given the life of a great number of its sons; no sacrifice has been

spared to accomplish its object; and now our army is recompensed by calumnies and assassinations.

A document edited by some Roman patriots, and which is secretly circulated in the papal city, is intitled, *The Romans to the Soldiers of the French Republic at Rome*. "The priests," say the authors of this liberal address, "seek, by their dark manœuvres, to occasion a fresh effusion of blood, and to create, if possible, an eternal abyss between us. By the aid of their agents, they excite quarrels, foment discord, provoke hostile acts, with the design of rendering us odious to each other, and of making it impossible for us ever to be united as brethren. But no; let us guard well against giving this triumph to the priests; let us guard well against offering to our common enemies the spectacle of our rivalry! Generous French, truth will end in triumph; the hour of our deliverance will sound, and it is not far distant. Then you will feel that our cause is the same, and our most mortal adversary is the priest!"

This article shows how much the democrats of Rome hate the clergy by whom they are so cruelly oppressed. Let us wait the issue, in the hope that the friends of liberty will not give themselves up to brutal violence, which would dishonour their cause. The Italian nation seems to be ripening more and more for its spiritual emancipation, and it will obtain it.

Let us pass on to another subject, which presents a remarkable contrast to the preceding. France has also made

AN EXPEDITION INTO ENGLAND,

but a peaceful and joyous one. Thousands of our citizens have been contemplating with enthusiasm your *Fair of the World*, and yet thousands more will follow them, in the course of the summer. Well! among the precious results of this grand Exhibition, one of the best for the French will be their acquisition of more correct and perfect notions respecting Protestantism.

Believe me, this is not a slight thing. Our countrymen generally know not at all in what the Protestant faith, the Protestant family, Protestant society, or Protestant life, consists. Our politicians even, our authors, our citizens of liberal professions, imagine that the reformation of Luther and Calvin had only the appearance of a religion, and that their disciples have fallen into indifference or scepticism.

The source of these great errors is in the vain and lying declarations of the priests. By repeating in their sermons, their pamphlets, and their journals, that Protestants have no religious belief, the papist clergy have persuaded the majority of the French that it is so. You may frequently

hear among us men, very enlightened on other matters, ask with a serious tone, "Have the Protestants faith in Jesus Christ?"

The visit to England will be an excellent means of disabusing these poor people, and already our most influential journals have published letters, in which their correspondents render loud homage to the religion of the English. These travellers have seen with astonishment, mingled with admiration, that the Christians of Great Britain collect annually, in voluntary subscriptions, immense sums, in order to circulate the Scriptures in all the languages of the globe, to carry the Gospel to the heathen, to convert unbelievers, to give to children the principles of a good education, &c., &c. They have contemplated with equal surprise the manner in which the Lord's day is observed in London, and the influence which religion exerts on the different classes of the population.

I will quote the very remarkable testimony of a writer known (mark it well!) by his devotion to popery, *M. Danyou*. He has addressed to the *Messenger du Midi*, a clerical journal, a letter which contains the following passages:—"That which strikes, first of all, the observer in London, is the religious aspect of things and men. One must be blind not to perceive, at a single glance, that religion exerts its influence on every one and everywhere. This influence shines forth in the actions of life, in the acts, in the customs, and even in profane amusements and pleasures. . . . Indeed, everywhere in London I notice that the religious sentiment exists in all its energy. This austere, religious, Christian sentiment forms the foundation of the character of the English nation; it is the rule of its morals, the basis of its institutions, the safeguard of its liberty, and the foundation of its power, its greatness, and its prosperity." Truly, a Protestant could not speak better, and the Roman ecclesiastics, who read the *Messenger du Midi*, must experience no very pleasant impression on finding in their favourite journal so energetic a denial of their calumnies against the reformation.

M. Blanqui, member of the Academy of Moral and Political Science, has taken advantage of his stay in England to visit, with our celebrated economist, *M. Michel Chevalier*, your agricultural districts. They have been entertained by Mr. W——, who farms about 3000 French acres. "What serious and strict habits!" writes *M. Blanqui*. "We have been greatly surprised, at the hour of repast, to see all the male and female domestics come carrying a white wooden form, which is placed before the arm-chairs of the master and his family. Mr. W—— has opened the Bible and read some chapters; knelt down, and his servants with him. After prayer, the domestics have taken away the form, and the master has commenced his repast. Every one here respects his fellow,—the master his servants, the servants their master. There is no familiarity nor hauteur. They say little to each other, but they do much." Assuredly, *M. Blanqui* would have visited most of the farms of our own country without seeing domestic worship, as in the house of the good Mr. W——. Rome has forbidden the reading of the Bible by the laity,

and concentrates in the duties of the priest all religious life. How, then, should the Romanists have the same piety as the Protestants?

It would be easy to give analogous declarations from our Paris journals. Their correspondents pay just homage to the English family, to that home, which is one of the distinctive traits of your national character. They confess, that woman occupies a better and higher place in England than in France. The French woman is, perhaps, more flattered, more praised, and receives more spirited compliments; but the English woman is more respected, and her post is more valuable. Domestic bonds are scandalously lax in our country, whilst in yours they have preserved their ancient sacredness—thanks to the influence of the Christian faith.

Thus, your universal Exhibition will not serve only the interests of industry. It will, in addition, under the blessing of Heaven, contribute to dissipate many prejudices, and to destroy inveterate errors respecting the Reformed religion; and we Protestants in France shall reap the fruits of these good impressions.

You know that *M. Louis Buonaparte* has recently opened the railroad from Paris to Lyons, in his capacity of President of the Republic. I shall not enter into the details of this purely civic fête, but I must call your attention to the

SPEECH OF THE BISHOP OF DIJON

on this occasion.

The reverend prelate passed a pompous eulogium on the piety of the President. "Oh, how well have you understood," said he, "the religious sentiment, so honourable to man; you, Prince, who this very morning have prostrated, before God, the supreme magistracy, to which the suffrages of six millions of Frenchmen have raised you; you, who this morning, on your knees before the holy altars, have paid to God that just tribute of homage which He demands from his creature. . . . Persist, Prince, in these Christian sentiments, and be more and more assured that God will shed over your counsels the spirit of wisdom," &c. &c.

The bishop of Dijon has thus decreed to *M. Louis Buonaparte* the brevet of a good Roman Catholic! He has congratulated him on his Christian sentiments! I know not whether the hearers would listen to this speech with a serious air; but it is certain that the prelate uttered one of the greatest lies that have ever been spoken. What! *M. Louis Buonaparte* a pious man, a Christian! who in his private life commits shameful irregularities, and who violates, with effrontery, the laws of public decency, and that even in his official journeyings? But I restrain my pen. Those of your readers who are acquainted with our internal affairs, are not ignorant of the scandalous conduct of *M. Louis Buonaparte*. And this is the man who receives a public attestation of Christian faith from a priest!

It is true that the President of the Republic regularly attends mass during his excursions; that is a part of his official ceremony. It is further true, that *M. Louis Buonaparte* has made generous concessions to the clerical party; that he has given it a leading place in the

national education; and that he has, on all occasions, spoken fair words to the bishops. But the prelate of Dijon ought, at least, from a principle of shame, to have abstained from transforming into a disciple of Christ, one who respects so little the most holy laws of the Gospel.

SOME CURIOUS CONTROVERSIES BETWEEN
ROMANIST THEOLOGICIANS,

who write in the *Univers* and the *Gazette de France*, have recently taken place. I do not think that the most inventive imagination could possibly have conceived such subjects of quarrel among sensible men in our age.

An act issued from the Roman Chancery, some months since, formally declared, on the part of the Pope, that *St. Hilaire de Poitiers* is recognised as a doctor of the church. This decree has occasioned extreme surprise. Remember, that *Hilaire de Poitiers* died A.D. 367; that he has received the title of *saint*; that he is quoted with respect, as a *doctor*, in the writings of Jerome and Augustin; that he even figured in the litanies of the Breviary. Why, then, does Pius IX. decree to him, in 1851, at the end of nearly 1,500 years, the title of doctor of the church? Was it not a wretched mockery? Many of the *Gallican* priests have been offended by this presumption of the pontifical chair; for to decree that *St. Hilaire* is a doctor *to-day*, is to affirm indirectly that he was *not one yesterday*. But the Jesuits who write in the *Univers* have maintained vehemently the rights of the papacy in this matter. Hence has arisen a very severe and cutting controversy, which has not yet terminated. Fine subject of contention, among the great religious and social questions which agitate France!

The other controversy is also an anachronism, but of a very different kind. One *Melchior Dulac*, editor of the *Univers*, has expounded this thesis,—that the Pope may determine temporal matters in some cases, and that he has the right to deprive a prince of his crown, and to release his subjects from their oaths of fidelity, *on account of heresy*! *M. Delacoutine*, an abbé, who writes some articles in the *Gazette de France*, has replied to *M. Dulac* that his thesis is false, dangerous, and offensive; and that, when the illustrious English minister, William Pitt, consulted the Roman Catholic Universities of Louvain, Douay, Salamanca, &c., on the occasion of the Emancipation Bill, the professors of theology gave him most satisfactory answers. But *M. Dulac* does not think himself conquered; he has replied, that if the papacy may *suspend*, from motives of *prudence*, the exercise of its rights over the crowns of the earth, it has never renounced them. Thus, according to the ultramontane theory, kings may be dethroned if they should become *heretics*! It is a doctrine which Cardinal Wiseman would never propound in his pamphlets—he is too prudent to raise this question; but if the Papists were stronger, the theory would re-appear with the power! Be well warned!

I promised to give you some information on
THE ANNUAL MEETINGS OF OUR RELIGIOUS
SOCIETIES,

but I shall be brief on this subject; for there are

many details which interest us much, but would little interest your readers. I will mention successively the principal Christian Associations, with an analysis of their reports and their operations.

1. *The Agricultural Society of Sainte-Foy*.—This is an institution established in the south-west of France, near Bordeaux. Its object is to collect vicious children, or those who have been convicted of precocious offences, and to give them a good Christian education, in order to deliver them, if possible, from their evil tendencies. This excellent establishment is managed by *M. Martin*, a pious and persevering pastor, who has already met with delightful success. The children entrusted to his care are employed in agriculture, the best kind of work for the moralisation of man. After having passed some years in this *agricultural colony*, the young people who have completed their apprenticeship are received into the neighbouring farms as domestics, and give satisfaction. There are now in the establishment fifty-three boys, besides five young girls, who are placed in a special house, under the superintendence of *Madame Martin*. The report of the director mentions the evident progress of these children. Their moral feelings gain strength. They have, generally, a sincere desire to do well. In the majority, religious principles are developing themselves. Not one has attempted to flee or clandestinely leave the institution during the last year. This agricultural colony deserves all Christian sympathy; it is one of the most direct and efficacious means of scattering the seeds of regeneration among the lower classes.

2. *Religious Tract Society*.—The committee have distributed, since the previous report, 1,132,244 copies of its publications; the largest number since its formation. We must truly rejoice at such progress; but what is a million of tracts among thirty-six millions of souls? How feeble and small is the Christian propaganda compared with the antichristian propaganda! Radicals, demagogues, and Socialists of all shades, inundate the country with innumerable pamphlets; and the disciples of Jesus Christ scarcely oppose a barrier, here and there, to this immense torrent of infidelity! The Society has published, in the course of the year, nine new publications. The generous co-operation of the London Religious Tract Society has enabled the committee to offer some prizes for the composition—1st, of twelve small tracts of one or two leaves; 2ndly, of two more considerable works; both adapted to the present wants of France. The sum of £1000 has been put, for this purpose, at the disposal of the committee of Paris. The competitors have been numerous, and the results satisfactory. It is to be hoped that we shall have some good essays, which, adapted to the necessities of our moral and social state, shall produce deep and salutary impressions.

3. *Protestant Bible Society*.—I have already considered, in my last letter (page 167), the speech delivered by *M. Guizot*, as president. The report was read by *Pastor Martin Rollin*. There has been an increase, the last year, in the distribution of the Holy Scriptures, as well as in the receipts of the Society, which have amounted

to 39,164 francs. The Bible work excites in our churches increasing interest. The number of Bibles and New Testaments distributed has, however, been very limited, since only 10,114 copies have been issued from the committee's depository. This is a small number, very small, for so large a country as France. But it must be observed that this Society, according to the letter of its rules, only distributes the sacred volume to *Protestants*, and that there exists at Paris another Bible Society, more extensive in its operations, of which I shall presently speak.

4. *The Protestant Sou Society*.—Income, 12,679 francs. The object of this Society is to collect, by the aid of benevolent collectors, the offerings or subscriptions of the poor, who subscribe one or two sous weekly. The idea is good. It is evident that some workmen, who could not afford five or ten francs at one time, may better devote to pious institutions a few centimes weekly. But, at present, the Protestant Sou Society has not obtained general favour. Many subscribers refuse to contribute without indicating the special works for which they have most sympathy.

5. *The Evangelical Society of France*.—Some years since the committee were in debt, and the insufficiency of the receipts of the Society gave them painful embarrassment. Thanks be to God, the deficiency is now made up. Christians in England, Scotland, and the United States have come liberally to our aid. The Society employs, at the present time, twenty-six ministers of the Gospel, ten evangelists, and forty schoolmasters and schoolmistresses. Its normal school has seventeen pupils. It has preserved all its old posts of evangelisation at Paris, and in the departments of *l'Yonne, l'Orne, la Sarthe, &c.* The committee have recommended to all their agents extreme prudence, because of the difficulties which attend evangelical proselytism; and it can state, that those employed by the Society have nowhere mixed in political matters. They have peacefully sown the good seed, proclaiming the pardon of God to sinners, exhorting all men to repentance, and advising every one to discharge faithfully his duties in the position in which God has placed him. This wise course has reaped its reward. The local authorities have borne a good testimony to the evangelists. Nevertheless, obstacles are far from having completely disappeared, for the Papist clergy do not cease to provoke by acts of intolerance. Many schoolmasters have been compelled, by unjust measures, to abandon their schools. But the committee pursue their task with courage and confidence; they are persuaded that the present times are favourable to the spread of the truth. Their correspondence contains a multitude of facts, which prove that, on all sides, the population desire instruction in the Gospel. The receipts of the Society have been 149,330 francs, and the expenditure 147,486 francs.

6. *Society of Evangelical Missions*.—You know that some fresh missionaries have established stations among the *Bassutos*, the *Bechuanas*, and other native tribes in the south of Africa. Their labours continue to prosper, and have obtained the approbation of the most

competent judges. The celebrated missionary, *Robert Moffat*, and *Mr. Freeman*, secretary of the London Missionary Society, have recently visited these stations, and highly commended the zeal and activity of our agents. The number of candidates for baptism and communion is gradually increasing in all the stations of the French missionaries. The committee have also turned their attention to other parts of the world. They have frequently thought of sending missionaries of the Gospel to Tahiti, but have been restrained by the consideration that this island is already sufficiently provided with missionaries. They have decided on sending an agent to Saint-Martin, a small island among the French Antilles, where there are hundreds of emancipated slaves belonging to the Protestant communion.

7. *French and Foreign Bible Society*.—The receipts have amounted to 83,715 francs, and the expenditure to 96,049 francs. 80,685 Bibles and New Testaments have been distributed. A considerable number of copies have been circulated among sailors and soldiers. The committee are happy to state that the colporteurs display pleasing devotedness in the accomplishment of their work. They have been often threatened, annoyed, and even summoned before magistrates, and been condemned to imprisonment. But these humble servants of Christ have not retreated before these dangers, and their noble perseverance will eventually, without doubt, overcome the ill-will of the civil functionaries.

8. *Central Protestant Society*.—Its motto is, *orthodoxy and nationality*. The committee labour for the evangelisation of the Protestants scattered with the concurrence of the legal consistories. It has already extended its sphere of action into several departments. Auxiliary societies have been established in the north, the centre, and the west of France. The committee have also established a *preparatory school* for the young who devote themselves to an ecclesiastical career; and they educate some students in our theological colleges. This Central Society, whose origin is recent, has undertaken some useful things; it deserves the support of all the true servants of our God and Saviour. During the past year it has received 35,875 francs, and expended 34,291 francs.

9. *Protestant Society of Primary Instruction*.—Circumstances invest this Society with singular importance. A vast association has been formed in France, by the episcopate and the Jesuits, in favour of *free* education, i.e. to place the monopoly of the national education in the hands of the clergy. *Mixed* schools have been almost impossible. It is urgent on us to open, everywhere, decidedly Protestant and Christian schools. The committee of Primary Instruction meet this necessity; unhappily it has received but little encouragement. Friends have advised that a general agent be sent through our churches, to plead the cause of this Society, and to seek numerous subscriptions. Schools—schools for our communion, schools under the management of truly pious schoolmasters—is one of the fundamental conditions of our future prosperity.

I pass over in silence the *Maison des Diaconesses*, under the care of the eminent Pastor

Vermeil, to devote a few lines to the *Pastoral Conferences*, and the *Evangelical Alliance*.

The conferences have been well attended and very animated. A spirit of fraternal love and Christian candour has pervaded them. The first question discussed was that of *religious liberty*, under present circumstances. It is probable, that a commission of correspondence will be appointed, to watch over the interests and rights of our flocks. The question of the *improvements to be introduced in worship*, and the *duties of the Christian life* for pastors, have also been discussed in the conferences. Excellent remarks were made. May it please God that they be put

into practice! The pastors understood that they had great obligations to fulfil, and that they often rest short of their holy task.

An incident marked the meeting of the Evangelical Alliance. Addresses full of tender effusions had deeply impressed the hearers, when, suddenly, a pastor arose, and after avowing himself a *universalist*, asked if he could be received as a member of the Alliance? "No," replied *M. Adolphe Monod*, who presided over the meeting, "it is an *Evangelical Alliance*, and it would be unfaithful to its name, as well as the intentions of its founders, if it admitted indiscriminately all opinions." X. X. X.

ANNUAL MEETING OF THE FRENCH SECTION OF THE EVANGELICAL ALLIANCE.

As in former years, the chapel in *Rue Montholon* was chosen for the assembly which took place on the evening of the 6th of May. A larger number of brethren, of all denominations, were present on this occasion than at the meeting last year, though that exceeded those which had preceded it; a proof, as we trust, that the Alliance is acquiring more friends among French Protestants from year to year. It may be mentioned also, that many brethren were present on this occasion who had hitherto abstained from its meetings. The accounts which we have read of the proceedings of the evening speak of them as characterised by a spirit of earnest devotion and true brotherly love. Gratitude to God is expressed for the progress that has been made, and fervent desires that he would still bind the hearts of his children more closely together in that fraternal concord, the blessed effects of which had been so happily experienced in the Christian assemblies, both public and private, which had been just held, and, above all others, in that of the Alliance.

The Rev. ADOLPHE MONOD, in the absence of his brother Frederic, who was to have presided, took the chair. He opened the meeting by reading part of the fourth chapter of the Epistle to the Ephesians, and offering some pertinent observations upon it. He remarked, that the Evangelical Alliance contained two principles which are united in those words of St. Paul—*Truth in love*. Truth, without love, is not truth; and love, without truth, is not love. He had thought that this maxim was from Pascal, but he had sought for it in his writings without success; perhaps it was from Vinet; he would be thankful to any one who would direct him to its source. He further remarked, that it was no part of the design of the Alliance, in uniting Christians of various opinions, to conceal any portion of Christian doctrine. *Jesus Christ entire*, and *Jesus Christ alone*, is its basis, both in France and in England.

The annual report was presented by the Rev. CHARLES COOK, which appears to have been a very admirable document, not simply recording the proceedings of the year, but enunciating the great principles which are involved in the union of Christians, and enforcing them by argument, and by persuasive appeals to the conscience and the heart. After adverting to what the Alliance had formerly done in the case of Dr. Achilli, it mentioned the application which had been

recently made to the king of Sweden in behalf of the Rev. F. O. Nilsson. It spoke of the blessing which had attended the monthly meetings in Paris, and referred to several circumstances which attested the increase of brotherly love. Especial reference was made to the meetings that had been held at Nîmes and at Lyons, which had been fraught with such rich consolation to the Protestant churches there, and had exerted so salutary an influence upon the Roman Catholics. It took notice of the visits of the Rev. Dr. Townsend to many ecclesiastical authorities, and even to the Pope, for the purpose of proposing to them the adoption of measures to heal the breaches which had so long been the reproach of Christendom, as an illustration of the general tendency of men's minds towards greater union among Christians; and it viewed in the same light the friendly overture made by some of the English bishops to pastors of foreign churches. And, lastly, it enlarged on the preparations making by the British Organisation of the Alliance for the reception of brethren from all parts of the world at the Conference in August next, of which it expressed the greatest admiration, and concluded with the following words:—"This devotedness rejoices, but at the same time humbles us. Let us not be contented with applauding, but let us imitate it. Above all, let us rejoice that the call of the Lord is understood by so many Christians. Let us also understand the signs of the times. The conflict between light and darkness becomes daily more imminent. The lines are being formed, neutrality will soon cease to be possible. May we be found perfectly united with those who love the Lord Jesus Christ in sincerity. 'Blessed are the peacemakers, for they shall be called the sons of God.'"

The accounts were laid before the meeting by DOCTOR JAKK, which was afterwards addressed by several brethren, both of Paris and from the provinces.

The next day, Christian brethren of all churches, in much greater numbers than last year,—National, both Lutheran and Reformed, Independents of all shades, Anglicans, Methodists, Moravians, &c.,—partook of the Lord's supper together, when the service was conducted, and the elements were distributed, by pastors of various denominations, and the season was eminently a "time of refreshing from the presence of the Lord."

GERMANY.

PROTESTANT CHURCH AT GRÖBMING—SCHLESWIG: BANISHMENT OF EIGHT CLERGYMEN—
RIDICULOUS MILITARY ORDER—BREMEN: INFIDELITY PREACHED THERE—PRUSSIA:
INCREASING INFLUENCE OF POPEARY UNDER THE SUPPOSED PATRONAGE OF THE QUEEN.

GRÖBMING.

Duchy of Lauenburg, June, 1851.

The day after the dispatch of my last communication, official letters reached me from the church committees of Linz and Gröbming, containing thankful acknowledgment of the welcome aid afforded them by British liberality.

The letter from Gröbming expresses the joyful surprise, which assistance so great and opportune, from a wholly unexpected quarter, had occasioned them, and simply, but warmly, states the strong encouragement which this proof of sympathy from far-distant brethren had afforded them in their arduous undertaking, which, they frankly add, would too probably never have been commenced, could they have foreseen all the difficulties which must be surmounted before even the outward walls of a place of Divine worship can be reared. They are, however, now deeply thankful that their faith was more correct than their calculations, and that the good work, begun in weakness of means, has been helped so visibly by Divine interposition, that they can now contemplate it outwardly complete, and proceed with alacrity to the inner arrangements, and the erection of a steeple, to the attainment of which the British bounty will essentially contribute.

The following testimony to the character of this infant Protestant community (contained in the letter from Pastor Wehrenfennig, in which that from Gröbming was enclosed) will be read with interest by the kind benefactors of those simple-minded professors of the truth.

"I had," says the worthy Gosau pastor, "long since requested the dear Gröbming brethren to send, for your satisfaction, along with a regular acknowledgment of the sum received, a succinct statement of the past and present condition of their church affairs, and had those good, simple souls been permitted to give a verbal reply, doubtless my requisition would have been promptly and gladly complied with, in all true-heartedness and simplicity; characteristics which peculiarly distinguish them, and which it is quite delightful to witness, as I recently did, when a call of official duty led me into the vicinity of Gröbming, where I made a point of remaining for a few hours.

"No sooner was my arrival known, than young and old hurried to greet me, and innumerable were the kind inquiries, good wishes, and cordial shakes of the hand, which ever and anon stayed my progress through the new building, the completion of which is now the object of their fond solicitude, and on which all seem to gaze with love and wonder! But, however perfectly at home those good folks have evinced themselves in the art of gathering and employing building materials, they are sadly nonplussed when penmanship is called for; and on such occasions must resort to the helping hand of a distant schoolmaster, whose chief anxiety naturally is, to rid himself of the trouble as lightly as may be.

This must apologise for the tardy appearance of even the formal acknowledgment of the aid received, and the total absence of the statistics with which I had hoped to see it accompanied. I feel myself, therefore, bound to supply this lack of service, in as far as my own limited knowledge of the subject enables me.

"Isolated, and cut off from the usual sources of brotherly aid, and even brotherly counsel, the Gröbming Protestants have yet gathered up, during the last few years, from various channels, a sum amounting to nearly 4,000 florins, and this has been expended on the church, which is already roofed in. In addition to this, a recent legacy has put them in possession of a small wooden tenement, which, as it is situated in the immediate vicinity of the chapel, they are endeavouring to fit up, so as to serve, at least *pro tempore*, for a parsonage. But a still more important desideratum—the person himself—is still wanting, though ardently desired, and on all hands carefully sought, as it is specially hoped the new minister may be inducted into his high office on the same day as the church consecration takes place, which is anticipated in harvest. Do you, dear Christian friend, and all those of your compatriots whose tender sympathy towards Gröbming's Protestant community has been so unequivocally demonstrated, join in prayer with this infant congregation (which is still glowing with all the warmth of a first love) that a faithful steward of God's mysteries may be appointed over them,—one who will watch for their souls as he that must give an account. Such a pastor is, indeed, desirable and requisite for the most established and experienced believers, but how much more for the young and inexperienced, whose zeal generally far outstrips their knowledge? Sad, indeed, are the ravages (nor, alas! is the case one of rare occurrence) made in a newly-formed, warmly-confiding, and, more especially, an isolated congregation, when it falls into the hands of a hireling, 'whose own the sheep are not,' and in whose estimation the fleece outweighs the flock! May the CHIEF SHEPHERD guard poor Gröbming from such a one, and appoint over them 'a workman who needeth not to be ashamed, rightly dividing the word of life' among them.

"I hear, that having already sent in to the proper authorities the legally required certificate of their desire and ability to maintain a pastor, the Gröbming church had projected a call both to my brother-in-law, now holding a charge in Styria, and to myself, but were deterred by the (well-founded) apprehension, that we would scarcely be induced to leave our present posts.

"And yet it is, indeed, much which the Gröbmings offer. 320 florins, fixed money salary (Gosau has only 200), and no inconsiderable addition in natural products. Besides which, it must not be forgotten, that Gröbming is a rising congregation, which may well be expected to double itself in a few years.

"I likewise understand that a theological can-

didate, who preached some time since in Gröbming, and gave no small satisfaction by his *exhortationes benevolentiae*, has many friends in the congregation, as well as the present incumbent of Linz, whose position is rendered uncomfortable by the divided state of his people.

"Again, then, I say, help Gröbming with your prayers, that the *right* man may be chosen, the man after God's heart, who shall feed His people with wisdom and understanding.

"Renewing the thanks of Gosau for its share of British bounty, I subscribe myself,

"Your brother in the Lord,

"B. F. WEHRENFENNIG."

SCHLESWIG.

The oppressed and suffering state of the evangelical clergy of this duchy has more than once been brought before the readers of *Evangelical Christendom*, but their cup of affliction seems now filled to overflowing. By a recent ordinance issued by the Danish Government, not only are all those clergymen who were formerly suspended from their charges, on the ground of alleged political offences, now finally deposed from them, but no less than eight distinguished men are banished from the Schleswig soil!

At the head of those proscribed ones ranks the exemplary superintendent Nielsen, and the justly celebrated Probst Rehnhof.* The public journals mention the arrival of the former in Hamburg. His removal, therefore, from the scene of long and successful spiritual labours is a *fait accompli*, and his sorrowing flock is left without a shepherd. For his companion in tribulation, Probst Rehnhof, a new sphere of labour is already found, as he has been unanimously chosen pastor of the St. Michael's parochial church in Hamburg. Whether he will accept the call or not is unknown to me, but the choice reflects credit alike on the electors and elected, and, coming at this moment, must fall like healing balm on his wounded spirit.

There unquestionably existed a great *political* reason to induce the adoption of this most obnoxious measure by the Danish party, since, so long as the well-beloved German pastors were within reach (even though deposed from office), their by military force inducted successors had no chance of finding listeners, even where their language was understood, which was, and is, far from being the case in a great variety of instances, where, as a means of Danish propagandism, Danish preachers have been appointed. The *law* limits the placing of such to localities where the Danish-speaking inhabitants constitute the majority of the parishioners, but the practical application of this theory is no ways analogous. Thus, in the Flensburg district, in no less than five parishes,† the German pastor and schoolmaster have been replaced by Danes, although an overwhelming majority of the parishioners are wholly incapable of deriving instruction from sermons given in the Danish language. Thus, in one parish of the Flensburg bailiwick, numbering a population of 2,000 souls, only six individuals

could be found who were able to follow a Danish discourse; yet here the German pastor is deposed to make room for a Dane, on the ground that the parish in by-gone days was Danish!

The effect of such compulsory measures is, as might be foreseen, deeply injurious to the moral culture of the people. The churches are for the most part deserted, the visitation of the clergy evaded on the (perhaps true) allegation, that their admonitions are conveyed in "an unknown tongue," and the attempt to enforce attendance on the schoolmaster is frustrated by similar excuses.

It is to be hoped that this intolerable state of things will be brought to the ears of the King-Duke, who, though a coarse sensualist, is not by nature addicted to cruelty, or a mere wanton exercise of autocratic power, of which a very decisive proof has lately been given by him, on his prompt repression of a military despotism, which bid fair to rouse the spirit of another *Tell*, in the breast of some indignant Schleswiger. The circumstance I allude to is, as stated in impartial public journals, as follows:—

A certain Lieut.-colonel de P—, deeming, we may presume, submissive devotion to military supremacy as the climax of human virtue, thought fit, in his wisdom, to publish an order, in the district of Angeln, that the Danish uniform should be greeted by what mockers call "the worship of the hat," by even the non-military inhabitants of all ranks and degrees! This *à la Gesler* aggression was naturally enough felt as a degradation, and some men attempted to evade compliance by walking out without hats! Vain hope! The gallant enforcer of military salutes immediately issued an order that the uncovered heads should be bended before the Danish uniform! This was out-heroding Herod, and some well-meaning friend to the Government sent intimation to Copenhagen of the "antic tricks" which were being played on the Schleswig soil. The consequence has been an immediate rescinding of the ridiculous and obnoxious order (it is said by the King himself), and a summoning of the officious commander to answer for this unauthorised stroke of diplomacy.

BREMEN.

This ancient Hanseatic city is not exempt from the plague-spot of infidelity, which has long been spreading, with fatal progress, through the sister-population of Hamburg, and has lately manifested itself in the comparatively unsophisticated city of Lübeck, under the name of Free Congregations, which, in all three localities, means neither more nor less than an avowed freedom from every distinguishing doctrine of Christianity. The leader who at present advances the unbelieving banner with the greatest boldness in Bremen, is the Rev. Rudolphus Dulon, pastor of the Reformed (or Genevan) congregation, which worships in the (somewhat anomalously designated) church of "Our beloved Lady!" And a number, though it is to be feared a comparatively small number, of his stated

* For the characters of these estimable men see *Evangelical Christendom* for January and April, 1850, vol. iv. pp. 22, 114.

† Sörup, Husbye, Quern, Sterup, and Esgrus.

hearers, have found themselves necessitated to apply to the Senate, as being their highest constituted authority, both in Church and State affairs, to rid them of a pastor, who, in direct contradiction of his ordination vows, and the recognised dogmatic statutes of the Reformed church, systematically tries to subvert the truths he pledged himself to teach and maintain. That heavy accusation is summed up in the following three pithy indictments:—1st. That the said Rudolphus Dulon, so far from standing up for, or professing to be on the side of Christianity, shows himself directly opposed to it. 2nd. That he openly denies the credibility and authority of the sacred Scriptures, scoffing at and deriding the truths therein contained. And, 3dly. That his apostacy from, and open denial of, all those essential doctrines on which the Protestant Reformed church was founded, and still rests, have been incontrovertibly manifested and proclaimed to the world by him, both in his pulpit ministrations and his printed works. Hence, as the petitioners cannot for a moment suppose he will attempt to rebut their accusations, they implore the Senate to interpose for their protection against openly preached error, by removing Mr. Dulon from his charge.

The opinion of the Bremen public generally is not, however, favourable to the prayer of this petition, because the fashionable doctrine of *majorities* deciding on the merits of every case, is held to be here against the petitioners. It seems, therefore, but too probable, that the small minority, "among the faithless faithful found," will be compelled to abandon their old accustomed house of prayer, and seek not only a new pastor, but a new place of meeting.

PRUSSIA.

The energies of the Roman Catholic hierarchy are being displayed in the Prussian provinces, with an openness and vigour long unwitnessed in Northern Germany. Whether this be attributable to emulative jealousy of the contemporaneous efforts which are being made by their fraternity in other parts of Europe, or whether, as is more than whispered, the Roman Catholic cause owes its new-sprung favour with the Prussian monarch to the, in his ear, resistless eloquence of his beloved consort, it is beyond my province to determine.

The Queen of Prussia's piety is unquestioned; and her protestantism, so long as William III. held the reins of Government with sternly anti-papish sway, was as little doubted. Since the accession of her husband, however, a marked change has been noted in the Prussian ecclesiastical polity. Roman catholicism, if not avowedly fostered, has been protected; dissent of every other kind (save during the terror-extorted interregnum of 1848-9) has been sedulously nipped in the bud; while every innovation, made with royal sanction, in the Established church, has evinced a strong hierarchical bias. Moreover, although, at the present hour, *reaction* is legibly inscribed on every department of Prussian legislation, there was a time when liberal measures met a ready listener in Frederick William IV.; and his ministers, no less than his people, conceived the cause of moderate

and gradual reform was advancing. Still it was observed, with suspicion by some, and with pain by others, that not unfrequently the line of policy determined in council to-day, was abandoned on the morrow; and the astonished minister found his advice counteracted by "*a power behind the throne*," which was evidently stronger than the throne itself; while prying observers were found to assert that, on all such occasions, *black robed figures* had been seen to glide, under cloud of night, into the Queen's apartments; and that to their invisible but deeply-felt agency ought to be attributed the "nightly unravelling" of the most carefully woven ministerial webs.

The royal lady, whose conjugal influence is thus depicted as under Jesuit guidance, was, as princess of Bavaria, educated in the Roman Catholic faith, which, contrary to usual court etiquette, she was, with praiseworthy respect for the rights of conscience, suffered to retain, when espoused to the Crown Prince of Prussia. Her voluntary abjuration of popery, some years after, very naturally increased her influence, and elevated her character in the eyes of her strictly Protestant father-in-law, and the nation at large; yet it was observed with surprise that her friendly relations with her sister, the Archduchess Sophia of Austria, a most bigoted Catholic, and, as is believed, a member of the Jesuit order, remained unchanged, and the marvel was commented on in a sense rather unfavourable to the new convert's sincerity. It was argued, that abjuration of the dogmas, for the purpose of better promoting the principles of popery, was no new thing in the Romish communion; and would unquestionably revive plenary absolution and indulgence.

These suspicions and surmises have naturally revived, with increased force, since the relaxations in favour of Roman Catholics, the appointment of a Roman Catholic minister (Radowitz), and the distinguished manner in which his royal master accepted, with "*deep regret*," his resignation of office; but, above all, since the threatened, and, by the Prussian nation generally, *hoped-for* breach with Austria has ended in Prussia's concession to that power of all she so pompously protested against, and the withdrawal of all those pretensions she at a former period pronounced her *indefeasible rights*: a humiliating vacillation, which, it is thought, may fairly be traced to the *omnipotence* of the conjoint efforts of female and Jesuit intrigue.

Such are the *on dits* which are rife in Prussia; but, whatever be the remote or immediate cause, the facts remain incontrovertible, that Roman catholicism is spreading in Prussia as elsewhere; and that the Roman hierarchy are on the alert to avail themselves of every possible opening for spreading their influence, and strengthening, if not new forming, *points d'appui* in all Protestant districts to which they can gain access. In all places, wherever even a traditional record of the former existence of a Roman Catholic Vicariat can be adduced, the zealous Prince Bishop of Breslaw, von Diepenbrock, is indefatigable in reconstructing the parishes, and appointing special pastors. Such has recently taken place in Spandau, and various other places in Prussia; and where this is unattainable, mis-

sionary tours, recurring at stated intervals, and in prescribed localities, are committed to the Roman clergy of the vicinage, with a view to the establishment of regular pastorates, so soon as an interest for the true church has been awakened. It is credibly asserted, that the

number of converts, even in Prussia Proper, is not small; a proof how much more prone the human mind is to adopt error, than to "prove all things, and hold fast that which is good."

T. B. K.

INNER MISSION OF THE GERMAN EVANGELICAL CHURCH.

(Continued from page 179.)

II.—The second question demands "a list of the towns, &c., in which the work of the Inner Mission is already going on, or just now beginning, the different ways in each of these places, and what success has been obtained."

It is impossible to answer every point of the question, without writing a voluminous book. But, in some measure, an answer will be given by the minutes of the Second Congress for Inner Missions, (assembled at Stuttgart, 1850), in which a short, though by no means exaggerated review is given of the success till now obtained. The "*Flying Papers*," (Fliegende Blätter,) a journal edited by the central committee, also contain many detailed reports. In general, we trust we may say, in honour of our Lord, that there are now very few provinces of the Evangelical church in our country (though there are some few), in which some fruit—and often very hopeful fruit—of our labour is not to be seen. A few sketches and outlines will serve to give an idea of the extent of the work. We begin at the north-east confines of Germany.

PLACES INTO WHICH THE INNER MISSION HAS BEEN INTRODUCED, WITH ITS PLANS OF LABOUR.

1. *Eastern Prussia*.—At Königsberg, a provincial association for the Inner Mission has been formed, embracing the whole province; and in that town various branches of the work have been begun for some time.

2. In *Pomerania*, also, a provincial association is founded, by which an institution for "brethren" has lately been undertaken at Züllichow, where a house of refuge for children is already existing. The same society has begun an institution for "sisters" (diakonissenanstalt) at Stettin. In several towns, besides different societies for the care of the poor, for young men of trade, popular libraries, efforts for Sunday sanctification, domestic worship, evening service, and similar institutions, a number of houses of refuge have been newly opened or enlarged (at ten different places in these last few years); as, at Kierkuw, Grünhof, Cardemin, Züllichow, Spanitzkow, Abtshagen, Garz, Stralsund, Greiffenberg, Plate, &c.

3. In the *March* adjoining Pomerania more than twelve houses of refuge exist, (at Gramzow, Brassow, Arnswalde, Lichtenfeld, Reitwein, Neussalz, four in the Old-March, at Ruppın, &c.) Colportage, itinerant preaching, (for example, at Blumberg, near Berlin,) and various branches of the Inner Mission are going on at several places, towns, and villages.

At *Berlin*, about ten parochial societies are formed, each of them embracing a variety of missionary efforts, by which about 2,000 children are every Sunday collected to public wor-

ship. Some months ago, a city missionary was appointed. An evangelical society for church purposes (evangelischer Verein für kirchliche Zwecke) is also active.

4. In the province of *Silesia*, an association of evangelical Lutheran ministers (about 100 clergymen) has undertaken the work of the Inner Mission. At Schreiberhau, an institution for brethren; at Breslau, an institution for sisters, and a Christian infirmary; there, and at other places, associations for Inner Missions have been formed. In Upper Silesia, an institution for Polish evangelical orphans.

5. In the province of (Prussian) *Saxony*, a variety of labours for children, young tradesmen, care of the sick, libraries, &c., are to be found at many places, towns, and villages. But here difficulties and obstacles are numerous, on account of rationalism being yet very strong, especially at Magdeburgh; nevertheless, the work has begun even here. In this province, also, a society for Sunday sanctification is formed, with especial regard to the manufacturing population; also, for colportage and diffusing of Christian books. Itinerant preaching in the north first began in this province, and with considerable success. New houses of refuge at Eckartsberge, Gefell, Neinstedt (where a house of refuge for brethren is also begun.)

6. *Hamburg*, a City Mission Society. City missions in Germany first began here (taken as a peculiar branch); at present, five city missionaries are labouring. Sunday evening service has been begun with good success, also Bible lessons, domiciliary visiting of the poor, Christian schools, Sunday schools, and similar undertakings, some of them existing for about twenty (1) years already, are flourishing. The institution for brethren connected with the house of refuge called "*Das Rauhe Haus*," (The Rough House,) has much enlarged its activity.

7. At *Bremen*, also, a society for the Inner Mission is very active at present in establishing schools,—e.g., for young apprentices, holding Sunday-evening service, &c.

8. In the Prussian *Rhineland* and *Westphalia* the Inner Mission has found its path very much eased and prepared by presbyterial and synodal organisation of churches, peculiar to those provinces, and by a richer and fuller measure of spiritual life being shed over many towns and villages. Societies and institutions for peculiar Christian purposes have been active for many years, greatly renowned and blessed, at Dusselthal, Kaiserswerth, Duisburg, &c. In a newly formed provincial association for the Inner Mission, a number of local associations have been united. The provincial and district synods, as well as the faculty of evangelical theology at the University of Bonn, and many of the faithful

among churchmen and laymen have actively furthered, and some of them entered into missionary labours. Greatly blessed have been in the Rhineland the "Societies for young men of trade," (Jünglings vereine,) embracing about 2,000 such youths under their care. In general, there is not one branch of the Inner Mission which has not been cultivated in this province.

9. In the Grand Duchy of *Hesse*, (Darmstadt,) (where rationalism is yet predominant,) also, an association for the Inner Mission is existing. A house of refuge for children and an institution for brethren are very soon to be established near Darmstadt. The efforts for Christianising the prisons seem to be much blessed, but are not fit to be publicly discussed. Societies for visiting the poor, popular libraries, Sunday sanctification, &c., have found active labourers and strenuous advocates.

10. At *Frankfort on the Maine* the work is in its first development.

11. In the Grand Duchy of *Baden*, two numerous societies for the Inner Mission are acting with much zeal and energy. At Mannheim, Karlsruhe, and many other places, especially in the country, the work is increasing. Faithful men among Protestants find ample occasion for exerting all their powers, as well on account of the revolutionary spirit being active among the people, as in regard to the renewal of missionary labour among Roman Catholics.

12. In *Wurtemberg*, all the different branches of the work are fast developing in numerous places, the list of which would be a long one. Our Christian friends in Suabia have once more proved their well-known virtues, their faithfulness, simplicity, quiet and unassuming activity, in the most evident manner. The mendicancy of children, journeymen, &c., swollen to an enormous height, has been effectually made war with; neglected and criminal children are taken care of, in many and well-renowned establishments, &c.

13. In *Bavaria* the cause of the Inner Mission has found not as warm and welcome an acceptance as elsewhere. But some branches, especially efforts for Christianising and the care of the poor, are very strenuously carried on, and under much blessing, at Erlangen, Aushach, and Baireuth. In Under Franconia the work has found many friends; congresses of numerous clergymen have declared their assent. A new house of refuge has been founded at Rüdenschhausen, promising to prosper very well; others already existent, e.g., at Nurnberg, Erlangen, &c., have been enlarged.

In Bavaria, Saxony, Hanover, Mecklenburgh, the Mission has experienced much opposition from orthodox and faithful clergymen. They entertain confessional scruples, fearing that the Lutheran confession (or the doctrines of the Lutheran church) might be prejudiced by the Inner Mission. Part of the clergy in those and other districts is adverse to carrying on any Christian work in connexion with other Protestant denominations. We feel, indeed, as little inclined as they to a coalition of different forms of confession; but we confidently believe that a communion of labour and mutual intercourse is not only possible, but a sacred duty among brethren resting on the one "chief corner stone,"

and subject to the same Lord, especially in a field of labour, where the common enemy of all true Christians is to be overcome, the great destroyer of souls and bodies, whose arms are the doctrines of darkness, "the spirit that now worketh in the children of disobedience."—(Eph. ii. 2.)

Nevertheless, even that opposition, arising not from worldly and frivolous, but from truly Christian men, could not fail to lead to results consonant with our wishes. The impulse being given, those men have now commenced labouring in their own way, and according to their own peculiar notions, and so have done the very thing which we had hoped should be done by all. In this manner our call has not been in vain, even in those parts. The standard of the Inner Mission has been raised there, as well as in the rest of German Protestant countries, even in the midst of anarchy and revolution of the year 1848. We rejoice at the Lord's will and his work being done in that way, or any other, from all our hearts, even though our assistance be rejected and our brotherly communion slurred.

III.—The third question demands an account of the *connexion* existing between the different associations for the Inner Mission, inasmuch as it wishes to know whether there is a *central fund* and *central committee* for all Germany, to which English brethren might send their support.

It will appear, from the detail hitherto given, that each of the said societies, whether embracing a country, province, town, or special district, claims *independence* for itself. We ought therefore to say, that there is indeed no connexion between them nor a central committee, if by that term were to be understood an *authority*, by which all those special associations receive their common direction, and which is responsible to them. Such a direction would be impossible, as well by the enormous extent of the labour, as by the very nature of the work, which in every one of its parts essentially claims perfect liberty and independence. For if it is to be done as it ought to be, it requires as various methods and ways as local circumstances and even historical precedents are various, and widely differ among the different tribes of the German nation.

Nevertheless, *spiritual communion* (not formal) and *free mutual assistance*, tending to the realisation of our common end—the evangelisation of the people—is one of the vital principles of our work, as we have said more than once. Methods and ways have, therefore, been adopted, tending to strengthen that communion and call forth that mutual assistance. For these purposes the above-mentioned *Central Committee for the Inner Mission* has been established, whose origin, derived from the assembly at Wittenberg, 1848, is already related, and from whose actual members you receive these communications.

The central committee is to be a common rallying point for all the different parts and branches of missionary labour in our country. In fact, almost all the associations for the Inner Mission now existing have been called forth, directly or indirectly, by it; and the fundamental principles laid down by it, on the nature and management of the Inner Mission, have

been voluntarily approved and adopted by all of them. Many societies and establishments have been called into existence by the *personal* agency of such of our members as were willing to undertake the task. Those associations for the Inner Mission which were desirous to enter into such a free connexion with one another, and with our committee as aforesaid, and also a number of other Christian societies and establishments, some of them of a remoter date, and known by their long activity, have to that purpose declared their assent to the central committee. The list of them is among the printed papers adjoined, in which already sixty-six societies are named from sixteen different parts of Germany, a number always increasing.

The review given will clearly show you how many and various claims are made on the activity of the central committee by the friends of the Inner Mission, and how great a responsibility is laid on its members. You will also be enabled to judge, to what extent our committee may be considered as a central and rallying point in the whole sphere of those efforts, tending to evangelise the mass and body of the people, more or less estranged from a living faith in Christ.

All the societies above-mentioned have only a limited sphere of activity in certain provinces, districts, towns, &c., or by cultivating peculiar branches of the Inner Mission. The central committee is, by its position, called to the double task:—(1.) Of giving and propagating the impulse for missionary labours throughout the dominions of the German evangelical church, by entertaining a chain of mutual connexion and contact between all those different manifestations of charity to the soul, and being ready to succour every one of them by word and deed as far as it is able; but also—(2.) Of executing such labours as are destined for the benefit not of single provinces, but of the whole people, or which cannot well be undertaken and realised but from a more elevated and extensive point of view, (*e. g.*, labours among railroad workmen, emigrants, and German settlers in other parts of Europe, often left to utter religious and moral destitution, as in Turkey, France, &c.)

As helpers to these great ends, about 180 agents and correspondents have voluntarily offered themselves to the central committee from the different parts of Germany as well as abroad, who have also assented to our fundamental statutes.

The ways and means serviceable to those ends are:—

1. The correspondence carried on with the different societies, to give or receive advice and information, and make one society profit by the experience gained by another. By the Prussian Government the correspondence of the central committee and its agents has been freed from postage, throughout the whole extent of that monarchy.

2. An exchange of annual reports and other instructive communications.

3. Opening new ways of labour, *e. g.*, itinerant preaching—a branch which has been furthered by every means at the disposal of the central

committee, by money as well as advice and influence with the civil authorities.

4. Public recommendations of Christian books.

5. Personal journeys of its members, if called upon, as far as circumstances will allow.

6. Collecting money for societies or establishments in need.

7. One of our principal means is holding *annual congresses for the Inner Missions*, of which two have taken place. The first (above-mentioned), 1849, at *Wittenberg*, in middle Germany, visited by about 500 persons. The second, 1850, at *Stuttgart*, in the south-west, visited from all parts of Germany by about 2,000 Christian men, not reckoning the inhabitants of that city. Evangelical friends from other parts of Europe were also present. Sunday sanctification, Christian schools, care of the poor, prisons, emigrants, the wandering classes of the population, itinerant preaching, popular literature, &c., were subjects of public deliberation. A mighty impulse for missionary efforts has been given to the whole body, especially to the southern and western parts of the German evangelical church, by that assembly. Lastly, the central committee has exerted itself for the holding of *prayer meetings* among the friends of the Inner Mission on Sunday evenings in public worship. But besides these labours of an exciting and stirring nature, the central committee has also commenced new and important undertakings.

Among these are:—

1. Publishing larger and smaller compositions in print. In 1849, besides some smaller tracts, the *Memorial on the Inner Mission* (by *Wichern*), in 1850, a composition honoured by a prize, *Kapff on the Revolution and its Causes*, have been published by the central committee.

2. Appointing an ordained *minister* and *colporteur* for about 4,000 Protestant railroad-labourers at the eastern road in Prussia, who would have remained without any spiritual care; and also a *colporteur* for the German emigrants at *Antwerp*.

3. Undertaking the care of an *institution for Protestant orphans* at *Warschowitz* in Upper Silesia, established in consequence of the typhus raging in these parts, 1847–48; a place of importance for upholding the Protestant evangelical creed in the midst of a Roman Catholic Slavonian population.

4. Exertions for getting more missionary labourers. Scantiness of labourers is one of the greatest obstacles to the work in Germany. In the institution for brethren at the “*Raube Haus*, near *Hamburg*,” several stations have been opened for theological candidates (to be trained for the Mission); but, from want of pecuniary means, only two have been filled as yet. Two young divines have already finished their course of instruction, and are now active at the head of newly-founded brethren-institutions, in training labourers fit for the Mission. An able teacher has also been sent by the central committee to *Constantinople*, as director of a German evangelical school, in the midst of the Mussulmen, Greeks, and Roman Catholics of that city. He has already entered this new field of labour.

Just now a plan has been taken into consider-

ation of having fifty labourers for the Inner Mission, teachers and tradesmen, trained in different institutions, who are to serve as colporteurs, missionary agents, teachers in houses of refuge for children, prison-wardens, &c. The question is now, whether we shall find the means for carrying out the plan.

5. Another task lying in our hands at present is to try whether a reform may be carried out in the appointment of gaolers, wardens, and other prison-officers throughout Germany. Preparatory measures have just commenced, but the matter is not ripe for public discussion. If the trial should succeed in Prussia, the largest of the German Protestant countries, the rest would certainly follow. A member of the central committee will personally undertake the task.

In those labours that require *more ample supplies of money*, we have as yet not been able to proceed with such vigour as ought to have been employed.

The undertakings lying on the hands of the central committee itself, for which larger sums are required, are therefore but little advancing. We have not the means for developing and carrying out our missionary system on a more extensive scale, even for the most necessary measures. Among these would be training and employing a number of labourers; sending out colporteurs; employing and rewarding literary agents for various purposes; proclaiming prizes for literary compositions; publishing books, and especially periodical papers, to serve the interest of our cause, &c. The sums at the disposal of the central committee are but very small indeed. This is to be explained partly from the circumstance, that, as yet, but little interest seems to be awakened among Christians in general for more extensive exertions; partly from the extraordinary claims which the number of local and provincial associations, &c., make on the pecuniary means of Christian people. But we trust in the Lord that He will graciously bless the little that is done, and make it increase, and will awaken more and more hearts for greater doings.

Much less [more] could be done for such *necessitous societies, congregations, and establishments*, that have hoped to receive some pecuniary assistance by our agency. The urgent petitions of evangelical congregations abroad, scattered throughout Europe (as lately from Wallachia); the succour needed by the friends of the Inner Mission at such places in Germany which, as yet, seem to be dead, and unwilling to do anything for the cause; the furthering and encouraging of salutary measures for awakening the spiritually dead; the support and relief of Protestant Christians scattered amidst Roman Catholic populations, and other earnest requests, which we have laid to our hearts, could *not* be satisfied by our *central fund*. This will be easily conceived from the simple statement of our total receipt, in the year 1850, amounting only to 1,454 dollars (Prussian), that is, little more than £200 in English money.

It will occur to you, that however great and important a task is lying before us, and however clearly indicated the ways are by which the whole work of the Inner Mission might be supplied with the resources now in vain desired,

neither of these methods can be pursued, nor the fulfilling of that task be attempted, unless new resources are opened and new supplies granted us. For all that, our zeal and activity will not slacken, but we shall be obliged to put a restraint upon ourselves, and to stay within the limits of personal exertions, and spiritual help and communion.

The preceding statements, we trust, will appear, to our English friends and brethren in the Lord, a sufficient answer to their questions.

May the Lord vouchsafe his blessing on these informations.

The very fact of your requiring some detail on the subject, is considered by us as a new testimony of the Lord to our labours. More than once you will find it observed, in our "Memorial," that the Inner Mission appears to us as a great *international* Christian work. Indeed, Christian brethren and communities of all nations may and ought to join their hands in it, as members of the great and glorious people of God, and to work in common, like *one* nation, for the purpose of awakening that one living and saving faith, now dormant or extinct, among the so-called Christian nations of the earth, all of them deeply fallen. In such brotherly union of Christians the world will behold the glory of their common Head, who inspires such faith and such love, such peace and such unity of mind, in spite of all difference of tongues and minds among mankind. It will learn, that a nation may attain to true glory and solid prosperity, and be preserved from the terrors of revolution, only as far as true believers become in its midst the *salt*, that consumes corruption, and remain the *light*, before which darkness and wickedness are dispersed. In the inward man and the spirit of prayer that unity has ever existed among Christians. It will not be brought to perfection before the coming of the Lord. But we may and must, even now, labour and struggle for some outward realisation, however feeble, of its inward form, especially for the communion of spiritual graces among all parts of the body of Christ. We are among those who have long looked towards your island with thanksgiving and rejoicing, seeing how richly the Lord has blessed the exertions of your faith for the rescue of what is lost among you—that is, exactly, the work of the Inner Mission. In the memorial adjoined, you will find this our joy publicly declared before our whole nation. Many of your exertions have served as shining examples and signals to stir and arouse us to similar doings. Intimately allied, and friends with you in spirit, as we have long felt, we rejoice from all our hearts to join hands with you for a nearer alliance.

The peculiar cast of mind and character by which our respective nations and churches differ, will not be impaired by a closer relation. It will only be the more sanctified and renewed. Every Christian nation must be brought to behold in the other a peculiar phase, as it were, of the one precious stone of human nature redeemed by Christ, from each of which the face of the Lord is reflected in a new and different glory, but all tending to glorify *his* name, and *his* alone.

Therefore lend us your assistance, as we are willing to offer any service in our power towards

the attainment of that great end. But, above all, let every one of us be "steadfast and unmoveable" in faith and profession of the truth, and let us be found united as in love, and in prayer, and intercession for one another, before the throne of our mighty and gracious King, in

whom alone is salvation for every individual and every nation on the earth.

P.S.—The translator, a German, begs the English friends not to be too severe judges of his "Germanisms."

BOHEMIA.

PROGRESS OF EVANGELISATION UNDER COERCION AND REACTION.

(To Rev. R. H. Herschell.)

Prague, May 15, 1851.

Beloved Brother,—The Lord blesses our congregation at Prague, by adding perpetually, out of the ranks of the Roman Catholic church, new members to it, who acknowledge and profess the Gospel of Jesus Christ. But, in other respects, our affairs stand very bad indeed. Coercion, on the part of Government, increases from day to day, and we are getting on even worse than before the proclamation of the new constitution. By an edict of the Minister of State, Count Thun, we have received notice that the ignominious so-called "laws of toleration" will be put again into practice in all their vigour—those heavy chains, by which we were formerly tied, whilst groaning in the depth of agony. Lately, another despatch of the same Count Thun informs us, that, although a Roman Catholic priest may be converted to the Protestant faith, he will not be allowed to enter into the marriage state. Some of the Roman Catholic priests who had seceded from their church have been expelled from Prague. I myself had the honour to be placed before a court-martial, and to be sentenced to three days' imprisonment, even though there was a Sunday during that time. The Roman Catholic clergy gain daily more privileges; their repressive arm is felt anew; in short, coercion and reaction are in their full glory.

I really do not know what will become of our congregation at Prague; as far as the intention of our enemies goes, absolute destruction would be its lot. I need not tell you that I, above all, am pointed out for that purpose. The Lord, however, will be with me!

My congregation musters very strong now; for when it was formed, in 1844, there were only 500 members, now there are more than 1200; a fact only to be accounted for by the numerous secessions from the Romish church. But the members of our congregation are for the most part too poor to provide sufficiently for the external wants of our church. We have a great burden on us, as we have no less than 21,500 flor. c. m. to pay for the church we purchased.

As soon as in the month of June we shall stand in need of money; I therefore implore you, once more, my beloved brother, to exert your influence by means of your public papers, as, for instance, *Evangelical Christendom*, for our holy cause. You may give therein a full account of the sad condition our congregation is in, and the oppressions we have to suffer from the Papists. I do not doubt English hearts will feel for us, and send their benevolent aid.

I mentioned, in my last, that it was my intention to proceed to London on a visit to you; but I regret to say, under present circumstances, it is an impossibility, for the authorities here keep a sharp eye on my movements; and I believe, beyond all dispute, should I have gone to London, I would be thrown into prison on my return. I look very anxiously for an answer from you, and trust you will not refuse your assistance to me. In this hope, I implore for you the protection of the Almighty, and I am,

Yours, in the Lord,

W. K.

HUNGARY.

MISSIONARY OPERATIONS AMONG THE JEWS AT PESTH.

For some time past the Free Church of Scotland have had a missionary station at Pesth, and their Christian efforts to reclaim the Jews from their ancient infidelity have received many tokens of the Divine approbation. From the Report presented to the General Assembly, which has just reached us, we have much pleasure in giving the following extract to our readers, persuaded that they will peruse it with an interest equal to that which we have felt ourselves.—EDITORS.

"Public worship is regularly maintained, both in German and in English, with a diminution of the English congregation, from their having left the place; but with an increase of the German. It is the more remarkable, that your missionaries have not been interrupted, because popery is nurtured and encouraged to an extent unknown in recent times. The Protestant church of the country has been deprived of its ecclesiastical liberty, though not without some noble testimony to the glorious headship of Christ; and the

small body of Baptists have been summoned before a court-martial, and forbid to meet or distribute tracts. But the work conducted by your missionaries has not been impeded. Never has the interest in the mission been so great, nor the field of labour so accessible, nor the thirst for the Word of God so general, nor Jewish prejudice and superstition so thoroughly shaken. The number of actual inquirers has been considerable; and among them one who is described 'as the most distinguished literary character

among the Jews of Eastern Europe; who has not, however, publicly embraced Christianity, though he has privately professed his conviction of its truth; and, to preserve his liberty of conscience, has refused the highest literary post which his nation could offer. Two Christian families have been added to the church by baptism. In the first of these, husband and wife were both teachers, and both sacrificed their means of livelihood for the sake of Christ. The husband having studied a New Testament, which he had obtained through the mission agency, introduced his altered views into his teaching, which, being carried abroad by the children, resulted in his ejection from the seminary. Coming to Pesth, he obtained another situation as private tutor; both himself and his wife became convinced of sin, and seriously concerned about their souls; and, after long probation, were admitted into the church by baptism, testifying to the sincerity of their confession by again, for conscience sake, submitting to ejection from their earthly callings; while, since their baptism, their consistent conversation has continued to manifest the reality and stability of their faith. A second family has, more recently, been added to the church, consisting also of husband and wife; who, after much dealing with the missionaries, inquiries, delays, oppositions, admonitions, humblings, enlightenings, have both been held as giving evidence of a saving change, and been baptised in the name of the Lord Jesus Christ. Of the previous converts, several have entered into their rest, and not a few have been scattered abroad, in the course of Providence; sometimes, along with others, forming little groups of disciples; as at Vienna, where there is a little Jewish Christian church, consisting of three medical men, who meet together every Lord's day for prayer and mutual edification. But notwithstanding such unavoidable separation of the converts, the Lord's supper was dispensed, on the first Sabbath of the year, to twenty-one communicants, chiefly converted Israelites.

"The school, commenced in weakness in Philip Saphir's sick room, which has all along been most successful in its ordinary branches, and as a school for teaching Christianity, has made most rapid progress during the year. It numbered a hundred pupils, as actually reported, last year, but was then expected to increase to one

hundred and seventy; but such was the effect of the highly satisfactory public examination, that the attendance rose at once to two hundred and thirty, and afterwards to two hundred and fifty—parents for their children, and children for themselves, entreating to be enrolled. These are all Israelites, with the exception of three or four; they are taught both Old and New Testament Scriptures, and the Shorter Catechism; and every Lord's day meet with their pious teachers for prayer, reading the Bible, and Christian exhortation. On the week days, after school hours, they assemble of their own accord, and sing Christian hymns in the large courts of the house, which has created a considerable sensation in the Jewish quarter of the city. So great, indeed, is the conviction in the Jewish mind, of the moral worth of the undertaking, that your missionaries are persuaded that, with sufficient means and agency, they might now have five hundred Jewish children committed to their care; and among their inquirers are some who have been moved to read the New Testament in secret by the effect produced on their children at school.

"The labours of the *colporteurs*, converted Jews, who traverse the vast country of Hungary in summer, and return to Pesth in winter for theological and Christian training, have been crowned with increased and amazing success. The supply of books, which formerly was greatly beyond the demand, fell far short of it last summer, so that the missionaries were sold out of almost every size and language of Bibles, and orders were sent them for a thousand Hungarian Bibles when they had none to give. For the year, the sale of the Holy Scriptures has exceeded four thousand copies, chiefly to persons cheerfully paying for them, and often holding deeply interesting conversations with the distributors. The purchasers have been of all grades of society,—officers, lawyers, doctors, soldiers, policemen, peasants, and Jews; tracts and books in considerable quantities have also been sold; and the intercourse with the Jewish community has been unprecedentedly great.

"The secondary effects of the mission have, as formerly, been seen in Jews becoming more moral in their conduct, more painstaking in their own religion; in nominal Christians becoming living disciples of the Lord Jesus Christ; and in testimonies nobly borne to the truth, where formerly there was cold indifference."

DENMARK.

NEW LAW EXTENDING RELIGIOUS LIBERTY.

(To the Editor of *Evangelical Christendom*.)

Copenhagen, June 2nd, 1851.

The question of religious liberty has, of late, been much agitated here. In October, 1850, a gentleman, Mr. Spandet, member of Folkethinget (the lower house), presented before the house a bill in reference to this subject. This bill embraced the subjects of marriage, infant baptism, education, and confirmation. It was, on the whole, very liberal; but by far too much so for the clergy, with the exception of a few. One of them, a Mr. Grundtvig, also a member of the

Folkethinget, supported it strongly, and spoke warmly in favour of it. It met, of course, with strong opposition, and some wished it to be thrown out immediately, without further consideration; however, the party that supported it had influence enough to prevent this, and it was proposed for a second reading.

This measure roused the clergy, bishops and curates and all; in a short time they had prepared a number of petitions against the bill, which they sent by their agents (many of the

clergy, I believe, went themselves) to every part of the kingdom, decrying the measure of Mr. Spandet, as calculated to produce immorality and vice, and as particularly adapted to rob the people of their holy religion, (alas! most of them know but very little of true religion.) By these and other means, many people were induced to sign these petitions—even children were requested to sign them. For this they were accused in the house by the opposite party, and I heard one of the clerical party acknowledging it to be true. The people, wrought upon in this and various other ways, were much exasperated, and committed outrages in different places, on such as were supposed to support the measure of Mr. Spandet. In the meantime, however, the *Cultus* minister, Mr. J. N. Madvig, a man of liberal sentiments, laid before the house another bill, being in substance much the same as that of Mr. S., but with some modifications, rather favouring the Established church. This bill was ultimately, after a great deal of discussion, received and sanctioned by both houses, and by the king, and on the 18th of April, this year, it was issued as law.

The substance of this law is, that persons not belonging to *Folkekirken*, (i.e., the church of the people, a name given to the Established church in our new constitution,) or to denomi-

nations, the pastors of which are recognised or sanctioned by the State, and authorised to perform the marriage ceremony, can be legally married before the civil authority, without interference of the church or clergy—that marriages can be contracted in the same manner by persons belonging to different, though recognised denominations—that persons, not belonging to the same denomination, can only be married after they have given in to the authority, before which the marriage is to be contracted, a declaration as to the belief or faith in which the children of their matrimony are to be educated; this, however, can be altered, if the parents agree about it. Parents, not belonging to any of the recognised denominations, are not compelled to have their infants added to any of them by baptism, nor are they compelled to have them confirmed; neither need they have them instructed in the Lutheran faith in the public schools; but they must, on the contrary, themselves provide for their religious instruction, as they will be subjected to an examination in relation to it. The Baptists have contributed not a little towards the adoption of this law; one might with truth say, that they, under God, have been the chief cause of the religious liberty we now possess here in Denmark.

F.

SWEDEN.

FURTHER PARTICULARS OF THE PERSECUTION OF THE REV. F. O. NILSSON.

It is some time since our readers were engaged with the case of the Rev. Frederic Olaus Nilsson, the Baptist minister, upon whom the sentence of expatriation was pronounced for propagating his religious sentiments in this country. Our last article will be found in our December number for last year, vol. iv., p. 369. In the meantime, however, we have not lost sight of him, nor of the progress of this Protestant persecution; and we now recall public attention to both, while we report their present position.

It may be necessary just to re-state the fact, that some expectation had been entertained that the king would interpose his prerogative and grant a pardon. This expectation was founded, in part, upon the known sentiments of his Majesty, who, there was satisfactory reason for believing, was personally averse to these intolerant proceedings; and partly upon the numerous petitions and memorials which were addressed to him by foreign Protestants. It proved, however, to have been ill-founded, and, as we stated, his better inclination overruled by influences too potent to be resisted, he confirmed the sentence.

We must not, however, suppose that the sympathy thus manifested with the persecuted, and conveyed to the foot of the Swedish throne from England, from France, and we believe also from America, though it failed of obtaining its immediate object, has been without effect. Its influence is felt, though not acknowledged. If the Lutheran clergy are not yet accessible to it, other parties are. The civil authorities, and a portion of the public press, have shown that they are

actuated by motives in harmony with it, and look upon the persecution of this unoffending citizen as odious.

The latter has remarked upon it with becoming spirit, and has contrasted the hard measure dealt out to Nilsson with the public countenance and grants of money at the same time afforded by the Government to the Roman Catholics. It appears that they are pushing their way into the high places of the country, and with their characteristic craft and astuteness, are there pursuing their bad vocation. We quote the following from a Gottenburgh paper:—

“The petition of the Baptist Nilsson, respecting deliverance from the sentence of expatriation passed upon him, has been refused. Thus has, at this time, the privilege of pardoning been exercised by a king in whose nearest circle are persons who much more need being looked after, on account of their religious opinions and the manner in which they propagate them.”

The civil authorities, both judicial and executive, have throughout exhibited all the lenity they could, and more perhaps, in some particulars, than a strict compliance with the law allowed. Thus, when the sentence, reluctantly passed by the judge, was confirmed by the king, it was devolved upon the magistrates of the town to carry it into effect. These gentlemen, however, have acted with no rigour, but have, on the contrary, shown themselves slow to perform so ungracious a task. They sent a message to the injured man to the effect, that as he did not desist from acting as a minister of the Baptists, he

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VOL. V.—JULY.]

could not but expect that the sentence must be put in force; but that as the magistrates were unwilling to have him driven away like a criminal, they wished him to go of his own accord. Thus matters stood in April, and we have not heard that he is gone yet; for he did not feel that he ought to execute the sentence upon himself, and the magistrates, so far as we know, have hitherto forbore to execute it. Our latest information is contained in a letter written by him, under date of May 31, from which we give the following extract:—

“I am still in Gottenburgh as usual. I have heard nothing from the executive powers, nor from the priests. What this calm means, I do not fully know. Is it to be expected that after the supreme court of justice, and the king, have sentenced me to banishment, and besides this have refused all the foreign petitions as well as my own, that after all this they should still suffer me to remain and be at liberty? This is of all things the most unlikely. But who knows what the Lord may be pleased to do? That he has the power, none of us doubts. That would be a wonderful victory, and a remarkable display of the power of God, through weakness and folly bringing to nought the greatness of the world. Our unbelief is so great that we dare scarcely harbour such a thought, yet it is more than probable that the civil powers of Gottenburgh will not be the executioners of such a wicked law, and therefore have satisfied themselves with telling me to leave the country, and with giving me a passport for that purpose. But the priests seeing this, and seeing me walking about the town every day, and perceiving the negligence of the executive faculty in performing their duty, will, no doubt, soon write to the chancellor of justice, if they have not already done it, and complain against the authorities of Gottenburgh, and thus compel them to act out the play. Be this as it may, the Lord Jehovah ruleth. This is our comfort.”

A correspondent, writing to us from Copenhagen, and adverting to Mr. Nilsson's case, says, that, he had heard the magistrates were at length about to send him away, and expresses his fears that, when he is actually gone, stringent measures will be enforced upon the members of his church. Some of them, as our last article showed, had already been made to feel the iron hand of religious tyranny. That they are still treated with great indignity, and injured in their personal and social interests, will be seen from the following case which has recently occurred. Two of them wished to be united in matrimony, but no marriage is valid which is not celebrated by a priest; and

if one of the parties is of another parish, a certificate of character must be had from the priest before they can proceed. In this case the intended husband received such a certificate from the priest of the parish in which he lived, that his brother-priest of the parish in which his intended bride resided will not marry them. In the certificate it is said that he despises the word of God and the sacraments, but that his character is otherwise good. The law forbids the priests to marry any but such as receive the sacrament in the Lutheran church at least once in the year. This is only one way in which they may be made the victims of persecution by law. There are many others. No one, for example, can appear as a witness in any case before any court of justice who has not been to the sacrament within twelve months. A person may not carry on any trade, may not even be a journeyman in a handicraft, without it. A day-labourer or a maid-servant is not allowed to remove from one parish to another, if the clergyman cannot state in their certificate, which of necessity must be had, that they have regularly and lawfully attended to the sacrament. All political and municipal offices are of course restricted in a similar manner, and if a person die without having communicated within a year, Christian burial is denied to his corpse. These are some of the disabilities under which dissenters are placed by the law of Sweden, and the proceedings in the case of Mr. Nilsson and his flock but too plainly show how strong a disposition is felt to put it in force.

We must not close this article without mentioning, that at a recent meeting of the committee appointed by the Evangelical Alliance to prepare for the August Conference, a resolution was adopted to invite Mr. Nilsson to visit this country at that time, and appear among the servants of God from other parts of the Continent and the world. We trust he will come, and we hope also that some of the clergy of Sweden may be present. We are sure that there are excellent men among them, the true ministers of the Gospel of peace and love. They cannot look otherwise than with deep sorrow upon these persecutions of a Christian brother, and should any of them visit England at that time, and thus place themselves under some of the noblest and selectest influences of Christendom, they would go home, as we cannot but think, resolving to use their efforts to free their country from this intolerant spirit, and its statute book from these oppressive laws.

Asiatic Intelligence.

LOO CHOO.

BY THE REV. DR. BETTELHEIM.

Many of our readers are perhaps not aware that a mission to Loo Choo was set on foot, a few years ago, by a small number of Christians, whose sympathy had been directed specially to that remote and interesting spot of the heathen world. For about five years Dr. Bettelheim has been labouring there alone, amidst great discouragement, and exposed to suffering and danger from the jealousy of the native Government. We received a long letter from him some time ago, containing valuable information on the state and character of the people. It is too long for insertion entire, but as we are not aware of any other channel for its publication, it becomes our duty and privilege to bring before our readers some of its more important statements. They present a dark picture of

Confucianism in this dependency of the Japanese empire. Dr. Bettelheim, who is contending, alone, with great difficulties, makes a touching appeal to the prayers and sympathy of all his brethren in the Alliance, of which he is an attached member, and presses the national as well as Christian motives for occupying, more effectually, this part of the missionary field. We cordially join in his desires for some further help to be given him—some other companions in this important mission. We trust that the Loo Choo committee will rise to the responsibility they have incurred in sending out a soldier of the cross to this solitary conflict, and do their utmost to provide him with brotherly help in his labours.—EDITORS.

1. All we know about Loo Choo is necessarily limited, though, no doubt, the more correct, for the very circumstances that limit it. What does not fall under our senses, or is deduced from personal observation, I have never considered worth communicating. As a general rule, the people are forbidden to speak to us, or to answer our inquiries—they are commanded to run out of our way, and are beaten and dragged away from us, if they do not obey the hints and noisy calls of the spies following us on every step we take in the streets. No books in the vernacular tongue have ever come, or been allowed to come to our hands. They say they have none—and perhaps it is so, or the people could not be such slaves as they are—except in the Chinese character. What information we get from those placed by Government around us, or over us, cannot be depended on. They are all habitual liars, and when in addition commanded to misinform, it may be conceived to what extent their falsehoods go. What, therefore, we really know of Loochooan matters, are facts, or deductions made therefrom, and found to be in consonance with other appearances.

2. I consider Loo Choo to be an integral part of Japan. (a) The language is quite Japanese, with a very slight dialectical difference, and this is almost entirely lost when the Loochooan is written. (b) The Confucian classics here in use are Japanese, i.e., imported from Japan, with Japanese catchwords interlarded to the Chinese rows or columns of characters. (c) I have heard here several Japanese speak, and understood them perfectly well, and once, when asking one of them whether he understood me, he answered, "How should I not?" (d) We have here yearly arrivals of Japanese junks. From April and May, to September and October, between twenty-five and thirty junks, of large size,* make their appearance, one after another, and thus monopolise all the trade of the country.† (e) No Chinese junk is allowed to put in here, and no wonder (f) we see here no Chinese articles, but, on the contrary, all Japanese; house utensils and domestic stuffs, as well as luxuries. (g) The Loochooan dress, coiffure, hair ornaments, &c., to the very slipper, made of straw, all is just the same as we see in the Japanese who

arrive. (h) The Japanese intermarry with the Loochooans, and reside here; how different from the fate of the Chinaman I had with me here till March, 1840, who, although a professed Confucian, was not allowed more liberty than the English prisoners. (i) Once I surprised several Japanese at the cleaning of their guns and swords lying about, probably undergoing the same process. I have reason to believe there is a Japanese garrison here, though a small one. (k) There are independent princes even in Japan proper. Such a one was the ruler of Loo Choo. From sheer intrigue of the Celestial Court he was declared a king, while China was at war with Japan; and permission was granted, or rather invitations given, to the Loochooans, to resort to China for education. The two-yearly tribute ship, the so-called copper junk, Loo Choo sends to China, though a kind of complimentary acknowledgment for the title of kingdom, ridiculously enough conferred on this, is essentially only payment for the outlay the Chinese private treasury incurs in boarding and teaching the Loochooans, brought up either at Fuchow or Peking; but neither the tribute junk, nor the yearly junk to China, conveying thither the pupils and bringing back others, are allowed any trade beyond the purchase of writing materials, tea, sweet cakes, and similar trifles. What is done more, is all smuggling in the eye of Japan.

3. THE LOOCHOOAN GOVERNMENT.—When arrived here, we were told there was a king, and about eighteen months after we were informed of his death, and told that the crown prince was a minor. All power centres in the governor-general (Su-li-kwan) and the vice-governor (Fu-ching-kwang, properly Pu-ching-Ta-Fu). Both reside at Shuy (properly Shan-li),‡ the capital. Napa has a Ti-fan-kwan, local governor. Of the class from which these mandarins are chosen, none go to China (wind and sea are too strong for their noblesse constitution), and our head rulers are therefore shockingly ignorant. Thus the former Ti-fan-kwan once at a public meeting asked me, whether America was a village in England?§ How such people govern, or can govern, may be easily imagined. In reality, however, it is not they who rule, it is the

* The intrepid Commander Glynn, U. S. S. *Preble*, here in April, 1849, saw five of these junks, and estimated them each at 500 tons. One of them we boarded under the leadership of Commander Glynn.

† On the articles they import, as also Loochooan goods taken in exchange, I cannot enter here, and beg to refer to my "Sketches of Loo Choo."

‡ Shendy, in Basil Hall and others, is a corruption, owing to the interchange of l, r, d, in the mouth of a Japanese. It should be Shu-li, or contracted, as pronounced here, Shuy.

§ Strange, and surprising to myself, how to bring this ignorance in harmony with the knowledge the Loochooan Government has of the American expedition, and the reception it met with at Yedo; a subject, I am sorry to say, of much merriment to our wittlings here, who look at the Commodore's being knocked at the head quite otherwise than as a mistake. At most, they may have conceived America to be, as in Japan, an independent principality in the midst of another country.

Te-Fu,* their adviser, and who, at the same time, usurps the executive. As none of the mandarins know the Chinese language, so necessary to the public transaction of business, especially with foreigners, the Te-fus are of necessity the secretaries of state, and we have undeniable proofs that they issue despatches under the Government seal, without any knowledge of the mandarins. The whole body of the literati (here called Samure), have more or less share in the executive. In fact, the whole population besides them being slaves bound to the ground, the Samure, wherever he comes, is master of the peasant; and a mere hint with a fan, not only of an adult person, but even from a boy of the class of literati, is an irreversible command for the agriculturist and mechanic. The Samure is easily distinguished by his silver djifa (hair ornament), a distinction conceded even to their children, the djifa of the peasant being brass. There are nine degrees of rank, all detailed in my Sketch, the lowest of which is Chkudung, the next above it Pèching. To these, even mechanic and peasant may rise still, though the whole body of literati cannot emerge beyond the degree of Pèching. A Samure-Pèching or Chkudung has more power than his confrère from among the illiterate, and yet the latter require merit, intercession, and bribe, to get advanced; whereas the former grow into their dignity by age, becoming a Chkudung when twenty-five years old, and a Pèching at twenty-eight or thirty. The Pèchings and Chkudungs have each a sub-division of houses under their inspection, and are responsible for their good behaviour. Orders of Government are brought before the assemblies of Pèchings and Chkudungs, to be speedily promulgated in their respective walks.

Our present Government, at any rate as far as the foreign office is concerned, is composed of wily, low characters. We have a governor-general and a vice-governor; the former a young fool, the latter a sickly old man; and on some of our many complaints, ostensibly we get a reply, sometimes even a written reply from them. But facts prove it, that we are sold in the hands of our compradors, servants, and todzies,† who, with a Te-fu or two, intercept, open, and answer, and often do not even as much as notice our letters. I am sometimes at a loss how to get my letters to the authorities, especially when the subject is a grave one, as all the inmates of the office have run off before I arrive with my

despatch. The rulers being the perpetrators of every offence against us, one may imagine what difficulty we have to get a hearing, or satisfaction. Their usual answer is a summary denial of the allegation, wondering what in the world we mean by complaining of this or that, without any foundation whatever. And before such answers arrive, our servants have already told us all about the matter.‡

A word about the penal code seems here in its place, as an appendage of so worthy a Government. From narratives, both of our servants and todzies, we collect that there are here capital and other severe punishments. The crimes of which we hear would fully guarantee the supposition. Our todzies told us, thieves attack passengers on the road, holding their knives over them, to extort money. Breaking into houses is not rare. We ourselves had once a visit of a man coming jumping over our wall after midnight. At another time, we were robbed of upwards of 600 dollars, in a manner betokening very experienced robbers. Our servants tell us, peasants are beaten, for the slightest misdemeanour, with ropes or bamboos, so cruelly, that they often expire under the hand of the executioner; and mostly perish from want of food, if they have none to care for them, during the lingering illness which is an inseparable consequence of the punishment. Our servants make such confessions when fearing, as is often the case, we have reason to accuse them. Once, while addressing a market, I have seen, with my own eyes, crowds of peaceable people beaten off with heavy bamboos, for no other reason than I could collect from the exclamations of the police, "Why not run off of yourselves! It is dangerous! dangerous!"§ Samures and police beating the people in the streets, I have often had mournful occasion to witness, both in Napa, Shuy, and in the villages whither my excursions led me. I shall never forget two most revolting scenes; one, of a policeman fisting away on the head and face of a poor slave, and dragging him along by the hair, because he would not make room quickly for a Samure to look at the return junk from China, on which occasion crowds assemble at the fort, on the mouth of the junk's harbour; and another, of a respectable man being dragged away by the beard, because he would not for some time mind the hints, noises, and calls of the spies, and persevered in discoursing and walking with me in some street.

* In Chinese olden history and classics, the Te-fu rank very high, as provincial governors of great influence. Often did Te-fus revolt and subvert the throne of their master. Loo Choo has retained the name, without anything attaching to the exploded office except the intrigue. A Loochooan Te-fu's rank and power does certainly not exceed that of a police constable in our country, though a police officer in Loo Choo is a far-feared man indeed.

† A corruption from the Chinese Tung-sze, a house-manager. Foreigners arriving here have exclusively to do with this class, comprising interpreters, as well as purveyors or compradors.

‡ H.M.S. *Pilot*, sent hither with a despatch of the English Government (of which hereafter), was still in extreme doubt, whether the Loochooan Government would at all condescend to give an answer, when I wrote to Commander Lyons, what our todzies and servants think of the matter. It stands to reason, the English Government will soon find out the true nature of the case, and command, that British subjects here should enjoy their rights as men. To use diplomacy with a Japanese rabble, styling itself a Government, is useless.

§ Foreigners would do well to mark these two terms before they set foot on Loo Choo: "Dèdji!" or "Dèdjidé!" "Danger—it is dangerous." With this spell the people are frightened off like a hunted roe. "Chan nérang!" means somewhat like our "never mind!" With this ejaculation they are quieted, when it suits the spies to slay them.

On the latter case I have written to the authorities.

4. RELIGION, NATIONAL CHARACTER, CUSTOMS.—Religion, as far as its chief effect is concerned, the formation of sound morals, there is none here, and, I believe, not in China. A formal round of rituals, in which Confucianism and Buddhism are strangely amalgamised, they have in both countries; but the former is here prevailing. For while none can die without calling in the officer of the bonze—Confucianism having no priest besides the high-priest, the Emperor of China—the ancestral tablet, a principal feature of Confucianism, is found in every house, and even in Buddhist temples; in the latter inscribed to the manes of the departed head bonzes in their respective temples. Doctrinally, they speak of heaven as God, but practically show they have not the slightest belief in a Deity interfering in the management of this world. They fear no one except the mandarin; and it is his stick, rather than Confucian principle, that keeps them in that formal, slavish dutifulness to parents, which constitutes the main article of their creed. Carrying a grandmother on the back, feeding her like a little babe, resorting to the grave of a departed parent, or even dwelling there for fifty days after his decease, are merits sufficient to purchase heaven;* and yet, after all, they do not believe in a future state, though there are broad hints enough in their classics, to show that the founder of their religion rather admitted the immortality of the soul. The very sacrifices to the manes of the departed, and the reverence he enjoins during the ritual, supposing them present, sufficiently establish the assertion. But the present degenerated Confucian neology, too carnal to hope or fear anything beyond what concerns the body, though obstinately piquing itself with the performance of all ancient usages, has lost the soul thereof, and plainly declares all grave-ceremonials are meant only as an incentive for the living to observe filial piety; and as a continuation of exercise in this chief duty of life, for the bereaved orphan. Any approach to a belief in a future state they scorn, as being Buddhistic; the tenets of the bonze, with his many purgatories and masses to relieve souls from their infernal dungeons, being in fact so popish and revolting, that it is no wonder they should shudder at an admission, which Revelation has not yet taught them how to limit. In reality, however, Confucianism itself is so ignorant of, and unconcerned about the soul, that notwithstanding all its efforts to raise the morality of its votaries, destitute entirely, as it is, of any noble motive superior to

ambition, for the performance of any duty it requires, it could not fail to produce sceptics of a most dangerous nature; and if we have to wonder at anything, it is the form of civility and a hypocritical politeness still hanging about the followers of this pernicious system. Were they to cast off this mask, they would surely be seen as they are, brutes, selfish bellies, beyond which they most explicitly confess they have no aim in life. What, indeed, are we to expect otherwise of a religion that plainly says, as Mentius has it, "Man differs but very little from the beast, and common people easily pass the separating barrier."†

Such a miserable patchwork is Confucianism, that after having waded through all its talmudical cavils and witty quibbles, you are, as you were on the outset, at a loss to know what these sages think on any of the metaphysical points, which the light of Revelation, and nothing besides, has settled, and must settle, as often as they are agitated in the west. Thus, from the preceding quotation, it would appear the system leans towards a recognition of the corruption of human nature; and the many genuine effusions of humility and self-doubt put in the mouth of Confucius himself, mourning over his imperfections, and feeling the utter impossibility of changing his heart,‡ strongly corroborate the supposition. Yet nothing is further from them than this. Mentius plainly asserts the optimity of human nature. Confucius also rides too far on his hobby, a sense of shame found in every heart, to conjecture he meant thereby merely conscience, and nothing more; and the appeals of the one to return to the pure ages of Yaon and Thun; and of the other, to return to oneself, and be thus regenerated, leave no doubt but both acknowledged man, when emerging from the womb, as pure and unsullied in heart. How far they are borne out in this assertion by the iniquitous practices, adulteries, thefts, murders, poisonings, infanticide, cabals, lies, and hypocrisies of daily occurrence among their followers, notwithstanding the exhortations of the system to chastity, truth, and upright dealing, those know best who reside in Confucian countries.

The appearance of regularity in society, and the degree in which it still subsists, is entirely owing to the strong barriers which the religious state system raised between the upper and lower classes, and the so-called literati and the illiterate. The law, *i. e.* fear for the stick, which the superior wields with unrestrained despotism—for he laughs at the theoretical maxims, however just, by which the very same system would philosophise him back

* Still there can be little doubt that the unshaken immutability of the social framework in China, unshaken for so many centuries, and even thousands of years, besides being a natural consequence of the patriarchal system (especially if carried to such slavish extremes as in the Celestial Empire, where one man figures as the proto-patriarch of the nation), is in a great measure, also, the realisation of the reward Revelation awards to dutiful children; "that thou mayest live long upon the land" (what land soever) Providence alloteth thee.

† I have sent off my Japanised Mentius to a friend in China, and as the Loochooan Government allow no second copy to fall into my hands, I cannot quote literally. But I am pretty sure the quotation comes near the original.

‡ A remarkable passage in the Lun-Yu, bearing on this, is: "The sage (Confucius) said, that my virtue is imperfect, my learning undigested, that I can hear of righteousness without feeling drawn towards it, and have blemishes which I cannot change. These are my griefs."

into uncomfortable limitations—is the only reason for order among the inferiors; and worldly convenience, only another name for the fear of losing their power, is the only ground why the rulers are at peace among themselves, and with their neighbours; and where they yield to foreign diplomacy, the degree to which they yield, or their dislike to know of foreigners at all, are alike owing to the principle of expediency. And it requires but little penetration to perceive that the whole of the overstrained patriarchal doctrine, of the younger obeying the elder, is again nothing but expediency, a truckling flattery to power, from which alone the one-sided philosophical religion could expect the elevation which indeed it has achieved. All is rolled on the inferior, and not the slightest corresponding onus laid on the superior, and in addition power entrusted to him, which eventually must finish in his throwing off all responsibility to conscience as well as God and men. The whole empire is declared the slave of the autocrat, with whom, or his official adviser, the sages but faintly dare to claim for themselves the smallest liberty of remonstrance.

The child is not only to behave dutifully to the parent, but to submit without murmuring to all his caprices; to cover all his immoralities and sins;* from morning to evening to be his attendant shadow; he is to consider him as his God, from whose favour he lives; he has to worship him, to serve him, to feed him, clothe him, warm him; in fact, he has to live only to have the happiness of being the slave of his father, for he must never let others do for him even the most trivial and menial services;† and yet, after having done all this, he is but an unprofitable servant, yea, and a bad child, if he increase not his filial piety after the death of the parent, whose grave is the temple of its perpetuation. Three full years he should not move from it, nor shave himself; six years' penance is still better; and, afterwards, visits to be paid to the cemetery as often as possible. You ask, what is to become of society, if the living are housed in graves? How are they to support themselves while in this dismal abode? Here miracles step in to help off the difficulty. Heaven has wonders in store:—treasures of gold; fresh fish jumping out from under the ice; dolls representing parents beginning to move and talk, and a host more of legends, to attest the Divine approval and reward of this first Confucian dogma.

But what is the real undercurrent below this stream of nonsense? Why, the whole is a mere trope, preparing the way for a strong argument *à minore ad majorem*. Substitute for *father* the word *Emperor*, or reason thus:—If all this is to be done for a father, who shall limit duties

owing to the emperor, and the reward heaven confers on his faithful slaves? This is the sum and substance of Confucianism and the whole duty of life:—Fear the king, worship the mandarins, and be a peaceable slave. It is a system eminently calculated to centralise power, and all its efforts are directed to narrow the wide range and expansiveness of the human heart and mind. Empty cavils about words alone excepted—in which it bears a striking parallel to talmudical syllogistics—all its springs of thought are poor, and must end in laming or killing the mind; and banishing the feelings into the strait home circle, they are soon choked, and hundreds of millions of fellow-men are thus crippled in their immortal part, and consider, or at least are taught to consider it ain, if they divert their love for a moment from the walls of the parental house, from the cold tomb that includes their ashes, or, to go furthest, from the boundary of a land, which is their common prison rather than a paternal home. Oh, how different from this separating policy is the all-embracing love of Christ! Who has ever pondered on His last great missionary commission, “Go ye into all the world!” without feeling his heart widen and diffuse itself, knowing no regret save that the world is so small! How different, too, is this servile trumpery, and diametrically opposed to that disinterested purity and nobility of love for which the Gospel requires, and may reasonably expect, a return of rational obedience and submission.

Confucianism tramples upon the helpless, compels him to take the initiative in good offices, and leaves the condign reward optional in the hands of the powerful; the subject *must* serve, and be beforehand with his ruler; the child must forget the father as soon as it is able to tremble before him as his master, and lord of his life; the servant must crouch before his despot; the poor worship the rich; the wife — O weak woman! — she is scarcely entitled to the name of human being—a mere tool of pleasure, at best the head-servant of the kitchen, favoured enough when allowed to wait kneeling on her lord, while he takes his meals. What a sad contrast this, with the happy condition of free citizens, loving children, dignified servants, honourably employed poor, happy female companions, of which Christendom may justly boast. To what is the difference owing? To the sovereign prerogative of Divine mercy, of free grace, set forth in Jesus Christ as an ennobling example before all the world. We love Him because he loved us first. While we were yet enemies Christ has died for us. Herein is love. Who will not love like him? The greater blesses the lesser, the elder serves

* Mentius exults in the persuasion he has, that Shun, the prototype of filial piety, in case his wicked father had been found guilty of murder, would have taken him on the back and rode him off into the mountains, rather than let him fall into the hands of the law.

† I am persuaded none will infer from my argument here any favouring of remissness in filial duty, “which is the first commandment with promise.” I am thankful to God, who, after twenty years' separation and total independence from my parents, gives me a heart still delighting in honouring and doing them good. It is only the culpable deification and actual worship of parents, constituting the basis of Confucianism, which is, and cannot be strongly enough condemned. All our earthly loves, even those sanctified by nature and precept, have limits. “Call no man your father upon the earth, for one is your Father, which is in heaven,” (as also the whole of the context) admirably meets, and seems as if directly intended to crush Confucianism.

the younger, fathers do not provoke their children, masters know they have a master in heaven, husbands love their wives even as Christ also loved the church. From him the strong have learned to put honour on the weaker vessel, and it is this dignity put on weakness that gives it strength to overcome the evil propensities of nature, and makes duty its choice and delight.

Poor Loochooans sometimes complain to me of the law, which, after having left them nothing they can call their own, compels them to maintain their parents; who often, from sheer laziness, declare themselves invalids, and are then by law entitled to cast themselves on the industry of the child, notwithstanding the squalid wretchedness of the latter, increased, because shared, by a family. To repudiate a wife, to bury a living child, in order to be enabled to support a parent, is considered meritorious—though, thanks be to God, humanity is not called to shudder at such atrocities as often as Confucianism might desire it, to increase the calendar of its canonised legendary saints. Comparing this with the declaration of the Bible, so much in unison both with the regulation of society, and the natural feeling of every heart, “therefore shall a man leave his father and mother, and cleave to his wife, and they shall be one flesh,” one is at a loss whether more to wonder at the perverseness of the Chinese creed, or at the long-suffering which it has pleased God to show for thousands of years to the millions who profess it; though we may be quite sure it is a system too inimical to nature itself to have found many sincere followers.

And, indeed, several of its chief rituals have long since become obsolete; the three years’ mourning for a parent have dwindled down into fifty days; the daily worship before the enshrined ancestral tablet has been supplanted by a monthly or still longer adjourned meeting of the family, in order to feast on the eatables offered in sacrifice to the manes of their departed relatives; the complimentary visits to the graves have been changed into pleasure parties, resorting thither in fine weather, with a good store of provisions, and pouring the spirituous libations down their own throats, after having had the politeness to wave them towards the mouth of the tomb, as if to invite the departed to the convivial feast. Confucianism is now a wreck; to keep themselves at the helm, and have a show of reason for steering further, the rulers of the reeling vessel compel the slave crew to cling to the broken masts and torn tackling. But no sooner shall a gallant ship float near the wreck, than both captain and crew will jump overboard, thankful to have found a safe conveyance. Let the churches of God be on the look-out, and especially let England and America keep their “wooden walls” close to the shores of China and Japan, and they will have the imperishable honour of saving the third part of the whole human race. A great work! a noble enterprise! worthy of the Christian prowess of old and new Britain and the united effort of its praying millions!

I have the rather enlarged on the general state and tendency of Confucianism, as it is natural to suppose the religious public at home are very

desirous of information on this head; and, as it appears to me, the view taken here of this system is correct, though it has not struck me, till very recently, that such actually is the present practical bearing of this erroneous moral philosophy, though originally it was in some respects otherwise meant. The founders of this school, though speaking in their confused way of heaven as a Deity, still by declaring it treason for any, except the Emperor, to worship this Deity, most directly led them into unqualified atheism; and, though fear of appearing innovators prevented, and still prevents, the slavish masses of Confucianists from speaking out, or even hinting at, the change their religious tenets have undergone, yet there is no doubt that a most pernicious neology has crept into the system, ruinous to itself, and ruinous to the soul, as the most superstitious religion leaves the mind more susceptibility for the Gospel than irreligion and crude atheism. India, with its prevalence of Buddhism and Mohamedanism, was and is an easier conquest than China, or than Japan will be, where the upper classes of society are puffed up with a mock philosophy, which, in obstinacy and pride, is not a whit behind the deplorable infidelity and licentious liberalism now the scourge of western lands; and here the less easy to be combated, as it is time-honoured in the eye of the masses, and enjoys the fullest support and protection of Government. It is, therefore, the common people who constitute the hope of the missionary in these realms; not among the self-conceited, the wise and noble, but among the poor, the simple, and ignorant, triumphs await the doctrines of the cross. I have so found it here, during four years of hard labour and toil. The farther off from contact with Government, the more ready were the people to receive us and our message. The misfortune is, that Government keeps the whole of this little land so tightly in its grasp, that few, comparatively, if any, can properly be called free from the chilling touch of the executioner’s hand.

Their morals are the worst possible. I doubt whether there is any vice imaginable to which they are strangers; and what is worse, they have not one single redeeming quality, except, perhaps, their laziness; for they would shun even pleasure, if it gave them the least trouble to get it. Their obscene language, which you can scarcely bridle, shows, as well as their plain confession, that they burn with unquenchable lust, increased by the use of the native strong raki, in which they liberally indulge. They are habitual gamblers. You may often meet with a party of children in a grove playing lustily away at cards, and if these are wanting, little stones, leaves, slips of paper, &c., are used instead. Though obstinate and unyielding to excess, they are still pusillanimous, and the slightest application of power masters them. The peasant creeps before the man of letters, the samure before the mandarin, and the mandarin before an European coat, i.e., when a sword is worn over it. The sight of our ships and despatches have, by this time, lost their terrifying influence over them. Lie and hypocrisy is written on their forehead. Their power of dissimulation and self-possession cannot be equalled; and the very Confucian

politeness (bows, greetings, thanking refusals, and a variety of yielding humilities,) that hangs about them, is but one more exercise for hypocrisy, which engrafts in children, and matures in adults, the habit of showing outwardly by words and gesture anything but what passes within.

A few instances of shocking falsehood will tell the Christian reader how necessary it is to make an effort to bring the Loochoosans under the power of the word of truth. For nearly eighteen months, all around us denied any knowledge whatever of the Japanese letters, though I held repeatedly Japanese books before their eyes. On some unforeseen circumstances occurring, Government permitted the revelation of the mystery, and sent a man, who, in *half an hour*, instructed all, and they could read; but up to this day they do

not write with these letters, though I often show them a page in my memorandum book, on which a village boy—when I was on a tour in the interior—wrote me down a few words in real Japanese, and would have written more, had he not been discovered in the act and dragged off. Once they rolled stones into several fields, pointing at them, and groaning over the barrenness of the soil in their poor country. A short time after there were no rocks nor stones to be seen. A man, when I inquired after his aged mother, told me she was dead, just the moment before she entered into the room. Fathers deny children, and *vice versa*, when it suits them to tell me so; and feigning deafness and dumbness, to avoid my interdictions, is a common practice.

To be continued.

African Intelligence.

EMPIRE OF MOROCCO.

(Communicated by the Rev. Dr. THOMSON.)

16, Harpur-street, 18th June, 1851.

My dear Dr. Steane,—During the four years you have favoured us with your valuable lamp, we have seen, in a new and interesting light, a great portion of Europe. By the light you have shed on our path, we have seen much of the evil that prevails there, and much of the good. You have given us glimpses, too, of other and distant parts of the world. But there is a large and interesting country lying contiguous to Europe on the south, of which, I think, you have given us no notices. The country or territories to which I refer are the Barbary States.

You are aware that, in 1847, I made a descent from Spain upon these States. Since that time, I have, of course, felt more interest in them than formerly I had done. These States stretch along the northern coast of Africa, from the Atlantic Ocean to Egypt. Counting them thus, from west to east, they are Morocco, Algiers, Tunis, Tripoli, and Barca. The first of these is the most important as a Barbary State, and also because it forms a portion of the great empire of Morocco, one of the most interesting sections of Africa, and of which, perhaps, we know the least. This is the part I visited, lying opposite to Gibraltar. It is a treat of no common kind to pass out of Europe into Africa here. *Every thing* is new, every thing is *different*. Every body who visits Gibraltar should visit also the adjacent coast on the south.

I cannot enter at present on particulars, in the way of description of these parts, partly because I have not sufficient time at my command, and partly, also, because I have not at hand the notes I made on the occasion of my visit. At a future time I may recur to those parts, and draw our British attention to them as a field for our operations, in diffusing among them all that light, in all its variety, which God has graciously favoured us with in this happy land, and which, by His command, we ought to diffuse everywhere. It is the nearest part of Africa to us, and, geogra-

phically as well as politically, is of great importance. Our British Government, and our British people, and our British church, could do much good there, in every department of operations; and through this quarter we could get into the very heart of Africa better than in any other way. Everything in those quarters is in the lowest state. In the parts I visited, and I believe all the rest are the same, there is not a single *printing press*, nor is there a single *wheel carriage* of any sort. The rest may be inferred from this. The great mass of the people are Mahomedans. The number of Jews is considerable. The Christians, a child might easily count them. Nowhere, in my many wanderings, have I thanked God so warmly that my lot had been cast in a *Christian* country. O what a blessing this is! And O, how should we of this land thank and praise God continually for the high favours we enjoy over all Christian lands!

My reception in Tangiers was very encouraging. Often have I been impeded in getting my Bibles through the Custom-house, and sometimes I have met with an absolute prohibition. Not so, however, here, for my books were allowed to pass with the greatest ease, and not a farthing of duty was charged on them. They consisted of Hebrew and Arabic Bibles. No law nor police interposed with their circulation among either Mahomedans or Jews.

There are no *passports* required here, and thus Africa on this point reproves continental Europe.

Ever since I left that quarter, I have had my thoughts upon it, and have been in communication with friends as to its state, and what could be done for it. The Rev. Abraham Ben Oziel, a native of Tangiers, a Jew by birth, and now a Christian, and a missionary connected with the British Society for the Propagation of the Gospel among the Jews, has furnished me with much information, and I forward to you extracts from a letter I have lately received from him, bearing

upon subjects of the greatest interest connected with those quarters.

"Respecting the circulation of God's gracious word in the Moroccan empire, all that can at present be done, is to employ an individual to go selling them from one town and village to another. Anything short of this will not be effective. It will, of course, be attended with considerable expense; but I cannot conceive a better plan, if our chief object be to give them a wide circulation. To entrust such individuals as Mr. Tapiero, in every town, with their sale, is not at all desirable. It will be found, in many instances, that they are not disposed of so soon as it may be done, and that the accounts rendered of their sale are by no means satisfactory. I do not think it necessary to give any more reasons for this, as I take for granted that you will rely on my judgment in this matter. As to the circulation of the Arabic Scriptures, that is quite out of the question, for the present. No Jew or Mahomedan will dare engage in such a work. Nor do I believe the Moors would feel at liberty to buy them. I only speak of the Hebrew Scriptures. A Jew is the best party to employ among the Jews. Were it practicable to circulate the Arabic Scriptures, a Mahomedan would be required. Neither Jews nor Mahomedans would buy the Scriptures at the hands of a Frank, or Christian, so readily as from one of their own creed; while a Frank cannot penetrate into the interior of the country. On the 8th of March, I reported to the Society my feeble exertions, and comparatively good success, in distributing the Word of Jehovah at Mogador. But as you read that letter, I need say no more about it.

"To Tangier I sent, in all, eighty-nine copies, and I lately heard that most of them have been disposed of, partly at Tetuan; and I intend to send some forty copies which remain in my hands. In a letter I wrote to Mr. Knolleke, on the 28th March, I apply to the Bible Society for 700 copies of Hebrew Scriptures, which I trust they will soon forward to me.

"Though I expect that by this time the Committee of the Bible Society must have decided on my application, nevertheless you may lay before them the following plan:—

"I. Gibraltar to be the *depôt*, as it is far easier, and much less expensive to forward them from hence to any port along the coast, and from thence to be taken to those towns and villages in the interior of that part of the coast.

"II. To employ a proper person—one who would feel interested in the good work—paying him a sum not exceeding eight dollars a month, besides his travelling expenses.

"III. The said colporteur to be under the direction and superintendence of some missionary here, who should report his proceedings to the Bible Society once every quarter.

"If we find this plan to work well, then we can extend it, by employing another colporteur in Algeria,—my future principal sphere of labour. All I fear is that, unless it be carried on in a large scale, the products will hardly cover the expenses, considering the low price the Scriptures bring in this quarter. But if, on the contrary, the colporteur should be supplied with as many copies as he can dispose of, I think that one-third of

the monies realised in a year will pay all the expenses.

"I need not describe the state of education throughout the Moroccan empire. That you well know. My opinion is, that we must not, nor can we safely, meddle with the Mahomedans now. If we wish to reach them, it must be through the Jews—that is, we must begin with the Jews; and after the prejudices of these have vanished away, and they learn, from the effects and results following the education we may impart to their children, to value and appreciate good education—an education beginning and ending with the Bible; then, and only then, will the Mahomedans be prepared to accept of our services and aid in the instruction of their children. I would lay down the following, as the best and most judicious plan to begin with:—

"To establish schools for boys only, in Tangier, Tetuan, and Mogador, where Hebrew and Spanish in the first two, and Hebrew and Arabic in the last, should be taught. No Jew thinks of sending his son to a school unless he is taught Hebrew. Grammar, arithmetic, and geography, should be taught in Spanish. The scholars should not be required to read the New Testament at first; but the teacher should, without reference to either the New Testament or to Christianity, teach them the truth of God as revealed in the Old Testament Scriptures. I believe that a school so established, and well conducted, in each of those places, will make the Jews, at the end of the first year, willing to send their daughters also to school, and will prepare the Jews of the other less civilised ports to welcome the same benefits for themselves. The Moors, seeing the benefits the Jews derive from such schools, will be led to desire and, perhaps, to ask the same blessing for their children. No foreigner should be engaged as schoolmaster, but persons from the place itself. These, however, will require to be instructed in their duties; and for this purpose a foreigner should be employed, to teach them their duties, and superintend the various schools so established. Meantime, Jewish missionaries should be at work in those places, introducing the New Testament into every Jewish family, and making them acquainted with its blessed contents, which is the most effectual way of removing their prejudices against it; and thus prepare the mass of the people to allow their children also to read them. When such comes to be the case in any place, the New Testament should be introduced to the school. Thus much on this important topic.

"When the news of my dear mother's decease reached me, I was ready, and only waiting the steamer's arrival, to proceed to Oran. This sad bereavement impressed my mind very strongly with the vanity of this world, and the importance of being ready for that better world. This led me to think that I was not doing the will of God our Saviour; that I was too careful of my life, at the neglect of the Redeemer's cause; that I ought to go to my native country and preach the Gospel, leaving the result with Him who governs the universe. Mogador came at the moment to my mind, and, after much prayer and supplication for directions from above, I determined to go there, believing that He whom I serve

would protect me. I consulted nobody here, and I only mentioned it to two of my most intimate friends, just when I was about to quit the place. I was at Mogador in the latter part of 1846, and was the guest of the chief rabbi for above two months. Of my labours there I trust you will read somewhat in the *Jewish Herald*. This I mention to you, because I place the greatest confidence in you, and have no hesitation, therefore, to open my heart to a dear brother in the Lord.

"The Jews at Mogador speak Arabic only: a few of the rabbis understand the sacred tongue a little. It is only at Tetuan, Tangier, Arzila, Larache, and Alcazar that the Jews speak Spanish. Everywhere else in the empire they speak an Arabic as peculiar to themselves as their Spanish is.

"True, I spoke of the Moroccan empire as containing half a million of Jews, and of the Spanish Jews as numbering two millions. But I committed a mistake, for I ought to have said the Barbary States, instead of the Moroccan empire; besides, not meaning preciseness, I made use of a round number. You know that no census is taken in that country; but, judging from its extent, and my necessarily imperfect knowledge of its population, I will try to answer your inquiries about the number of Jews, &c.

"I have consulted all the authorities I could, and think the following statement may not be far from the truth.

"The Moroccan empire comprehends the kingdoms of Fez, Morocco, and Taflet. Population, at present, between 7,000,000 and 8,000,000. Jews in the empire somewhere about 150,000, distributed as follows:—

"*Capitals*—Morocco, 30,000; Fez, 23,000; Taflet, 9,000.

"*Cities*—Mequinez, 22,000; Taredant, 6,500.

"*Towns*—Wazan, 600; Sheshuan, 700; Alcazar, 1,800.

"*Ports*—Tetuan, 20,000; Tangier, 4,500; Arzila, 100; Larache, 800; Salce, 1,500; Rabat, 4,500; Mazagan, 400; Safi, 500; Mogador, 3,200; Agadir, 400.

"The province of Rif, 6,000; and that of Suz, 12,000; making a total of 149,500.

"The State of Algiers contains between 30,000 and 40,000. That of Tunis, from 100,000 to 120,000. The State of Tripoli, about 50,000; and that of Barca probably 20,000.

"According to the above there are somewhere between 349,500 and 380,000 in the Barbary States only.

"By Spanish Jews it is meant not only those who still speak the Spanish tongue, but also all the descendants of the Spanish Jews, though they may not speak Judeo-Spanish. Such are all the Jews in the five Barbary States, in this place, in Italy, Turkey, Palestine, Holland, and even England. They are generally known by the name Sephardim—Spaniards, sometimes called also Portuguese, while the rest are called Ashquenazin—German, Jews. Besides those in the northern coast of Africa, there are about 80,000 at Constantinople, a goodly number at Smyrna [say 40,000], some 20,000 at Amsterdam, and others in various ports in the Mediterranean, who still speak Judeo-Spanish.

"The inhabitants of the empire may be divided into two principal classes, the Berbes or Tribes, of which there are between fifty and sixty, and the Moors, who inhabit the ports and inland towns. The former are by far the more numerous, perhaps three to one. There are, I should think, above 300,000 coloured people in the empire, a third of which are slaves."

Home and Miscellaneous Intelligence.

EVANGELICAL ALLIANCE—BRITISH ORGANISATION.

CONTRIBUTIONS IN AID OF THE AUGUST CONFERENCE—PREPARATIONS FOR ATTENDING THE CONFERENCE—PUBLIC MEETINGS—PRESENTATION OF PRIZES FOR ESSAYS ON POPERY.

CONTRIBUTIONS IN AID OF THE AUGUST CONFERENCE.—The Committee on "National Conferences," especially appointed for this object, have already stated that they do not feel at liberty to rely on the general funds of the British Organisation, for meeting the expenses which must be incurred by the arrangements determined upon; and they again remind their friends that, to be enabled to carry them out at all satisfactorily, they depend upon *special* contributions. Such contributions have, to some extent, been placed at their disposal; but a much larger amount will be required than they have yet received. And they renew their entreaty, that whatever is intended to be done, may be done without delay, as matters of considerable importance are obliged to be kept in abeyance till they shall have ascertained the resources likely to be at their command. It is exceedingly gratifying to them to be able to report that their appeal has been favourably responded to from quarters, both at home and abroad,

into which, under ordinary circumstances, they would not have thought of looking for support. The following extracts, especially, from a communication addressed to the Official Secretary by the brethren at Agra, will show with what deep interest the proceedings are regarded in that distant region:—"Dear Brother in the Lord,—With reference to the circulars of the Evangelical Alliance, dated December 23rd, 1850, and January, 1851, inviting Christians from all parts of the world to meet in conference on the 20th of August next, the Committee of the Agra Branch Association are sorry to say that, owing to the great distance, it will be out of their power to send any delegates on that occasion. They are, however, anxious to express their sympathy with the movement, and accordingly a subscription has been got up among the members of the Association here, which has amounted to 150 rupees, of which I now send you 120, amounting to £11 10s. * * * We wish the money to go towards defraying the

expenses of the meeting on the occasion of the Conference. Besides this, if the reports of the addresses and lectures made on the occasion should be published, we beg that a few copies may be sent to us, in order that, as we cannot hear them, we may have the benefit of reading them. * * * I need hardly say, in behalf of our Committee and of the members of our branch, that we feel deeply interested in the Conference which you have proposed, and shall endeavour to be with you in spirit, and to assist you by our prayers. I remain, very truly yours, J. L. SCOTT. —Agra, April 22, 1861."

PREPARATIONS FOR ATTENDING THE CONFERENCE.—At a meeting of the Committee of the Belfast Sub-division, the Rev. Dr. Drew in the chair, it was resolved,—“1. That this Committee express their great gratification in the efforts now made by the Council in London, under the Divine blessing, to improve the occasion of the Great Exhibition to the glory of God, (when so many thousands of foreigners and others will be in London,) and we assure them of our sympathy and prayers. 2. That the following office-bearers of the Belfast Sub-division of the Irish Division of the Alliance be requested to attend the Great Meeting of the Alliance, to be held in London, August 10th, 1861:—Rev. Dr. Drew, Rev. Dr. Edgar, Rev. Professor Gibson, Rev. J. Nelson; James Stanfield, Esq., A. G. Wilson, Esq., with the Chairman, and Vice-chairman, W. B. Price, Esq., and J. Gibson, Esq.” A letter has also been received from A. G. Ellis, Esq., in which he states that the Edinburgh Committee have collected funds sufficient to enable them to defray the travelling expenses of fourteen clergymen, whom they accordingly purpose engaging to attend the Conference, provided the friends in London will accommodate them when there. Might not every Sub-divisional Committee adopt the plan of which Edinburgh has thus set an example, and by special subscription ensure the attendance at the Conference of at least some one or two of its members? A circular has already been issued with a view to ascertain what amount of accommodation can be provided for those who may visit us; and a very natural anxiety prevails, that a sincere and open-hearted welcome may greet the members of the Alliance when they assemble in London. A Committee has also been appointed for the purpose of engaging, wherever they may be available, the kind offices of a cordial and generous hospitality; and as this *Journal* doubtless finds its way into the hands of many who might not otherwise be informed of the arrangements necessary to be made, the Committee would take advantage of such a medium to ask whether it will be convenient to any of them, be they members of the Alliance or not, to afford Christian hospitality to one or more of our brethren during the Conference; and whether, from amongst the circle of their friends, or, if ministers, the members of their congregations, they can furnish the names of any who would be likely to render assistance in the way of providing accommodation? Should there be in any quarters a disposition to respond favourably to these inquiries, a line to that effect may be

addressed to the Official Secretary, 7, Adam Street, Adelphi.

PUBLIC MEETINGS.—The annual meeting of the Irish Division was held at Dublin, on the 10th of April, in the large room of the Rotunda, and was numerous and respectfully attended. Among those on the platform were the Revs. Mr. Hare, Dr. Urwick, Mr. Hewson, W. B. Kirkpatrick, R. Dill, J. Elliott, R. Massaroon, D. M’Afee, A. King, J. Armstrong, H. Prior, J. Hands, J. Stroyan, J. Milligan, J. Short, J. Graham, and H. Deery; Messrs. N. B. Duncan, M.D., S. M. Greer, T. Turner, P. D. Hardy, W. Tough, G. Foley, J. Hayes, &c. The chair was taken by Sir W. Betham. The meeting was commenced with a hymn and prayer by the Rev. Mr. Massaroon. The Rev. A. King read the 133rd Psalm and a portion of the 4th of Ephesians. The chairman said he felt great satisfaction in appearing before them again, at the close of another year, and in stating that the Evangelical Alliance was not only in existence, but also in extensive and important operation. Its operation, though perhaps silent, extended not merely to this country, but all over the world. Their grand motto was “unity,” that Catholic principle which embraced within its bond every true believer who loved the Lord Jesus Christ in sincerity. It was contra-distinguished from uniformity. That principle excluded all but those who seemed to think that the Creator would only be satisfied by one particular form of worship.—Instead of presenting a regular report, Mr. Geo. Foley, the Hon. Sec., thought it more advisable to make a verbal statement of some of those great principles on which the Alliance is based, and also of its proceedings. The meeting was afterwards addressed by the Rev. Mr. Graham, Primitive Wesleyan Methodist; Rev. J. Elliott, Rector of Crumlin; Rev. Mr. Milligan, Baptist minister; Rev. D. M’Afee, Wesleyan; Rev. W. B. Kirkpatrick, Presbyterian; Rev. Dr. Urwick, and P. D. Hardy, Esq.

It was mentioned by one of the speakers that very soon after the Reformation, when Rome began to revive a little from the mighty shock she met from Luther and his contemporaries, and when Protestantism began to languish a little, Archbishop Cranmer formed an idea of having such an institution as this, and wrote to the celebrated Calvin in Geneva, to ask if it would be possible to have a meeting of all the representatives of the Protestant church. He entered fully into the matter, and said he would gladly cross the seas for the purpose of healing the divisions, and of consolidating the strength of the Protestant churches.

On the evening of the same day, a meeting of the members and friends of the Alliance at Birmingham was held at the Town-hall. The attendance at the commencement of the meeting was not large, but during the evening the hall became tolerably well filled. Among those present were the Revs. J. A. James, J. R. Mackenzie, Sibree, Ledsam, Harding, S. F. Morgan, and Evans; Dr. Dixon, Dr. Melson, Dr. Frearon, W. Chance, Esq., Major Purton, Col. Fryer, Alderman J. James, Councillor W. Lucas, and Messrs. Bennitt, Richards, Phipson, Simpson, &c. The meeting was opened with

singing and prayer, and suitable portions of Scripture were read by the Rev. J. A. James, who afterwards addressed the meeting on the condition of the Christian church and the objects the Alliance had in view.

He contrasted the calmness and peace of that meeting with the whirlwind of excitement which characterised the meeting on the papal aggression, when he last appeared on that platform; and said that he should vacate the chair, and give way to that large-hearted and public-spirited man, who was a lover of all good men, and a promoter of all good works—W. Chance, Esq.; who then took the chair, and remarked that he was not a member of the Alliance, which he only knew by name, but trusted that he should, during the evening, become better acquainted with its principles. He desired Christian unity, and thought that if it could be more needed at one time than another, it was at the present time, when they had to encounter a common enemy. The Rev. J. P. Dobson delivered the first address, on "the Principles and Basis of the Alliance;" the Rev. G. H. Davis, of Bristol, the second, on "the Objects of the Alliance;" and the Rev. T. R. Birks, rector of Kelshall, the third, on "the Nature of Christian Union contemplated generally." Mr. Birks was followed by the Rev. Dr. Dixon, who observed that he was not a member of the Alliance, but could not tell how it was, as he assented to every proposition on which it was founded. He was succeeded by the Rev. J. R. Mackenzie, who delivered an able address on "the Circumstances of the Times as additional reasons for Christian union."

PRESENTATION OF PRIZES FOR ESSAYS ON POPERY.—The Glasgow Sub-division held their monthly soirée,—the last of the season,—on Monday, the 21st of April, in Merchants' Hall, Hutcheson Street, J. Henderson Esq., of Park, occupied the chair, supported on the right by Sheriff Robertson; the Rev. Dr. Buchanan, the Rev. Dr. Bates; the Rev. J. A. Wylie, of Edinburgh, and the Rev. Dr. Bryce, of Aberdeen, two of the successful competitors; and on the left by the Rev. Professor Hill, the Rev. Dr. Smyth, and the Rev. Dr. Eadie. On the platform were also, the Rev. Dr. King, the Rev. Dr. J. Macfarlane, the Rev. Dr. Wardlaw, the Rev. J. Edmond, and many other friends, both clergymen and laymen. The hall was well filled with a most respectable assemblage of ladies and gentlemen. The Rev. Dr. Hill commenced the proceedings by imploring the Divine blessing. After a service of excellent tea and other refreshments, devotional exercises were engaged in, being conducted by the Rev. Dr. Smyth. The Rev. J. Edmond then delivered the usual address, after which, the chairman called on Dr. Bates, to give some account of the proceedings of the Evangelical Alliance, with reference to the prizes about to be awarded; and on Dr. Eadie, to introduce the prizemen. He then rose and said, the very agreeable task had devolved upon him of handing over to the two successful candidates, who were present, their well-earned prizes. The prize of £100 having been received by the Rev. Mr. Wylie, he said, for the past seven years of my life, popery has formed the almost uninter-

rupted subject of my study. I have studied it in prophecy, I have studied it in history, and, last of all, I have studied it in its living policy, by which it is verifying, in the face of the world, all that prophecy spoke and history wrote concerning it, and by which its present priesthood are endorsing the awful tragedies of the past times, and showing themselves heirs to their fathers' sins. It is to this, and not to any peculiar gift of mine, that I attribute the place my essay holds on the first list. The papacy has been asleep for a century, and now the report has been industriously circulated that it has slept off its old dispositions and habits—in short, that it is changed. Its only chance of succeeding in its present criminal designs lies in getting the world to believe this report. The papacy changed! Even Rome herself never attempted to palm off a grosser delusion upon human credulity. We know not which is greatest, the audacity of the Papist who asserts such a proposition, or the silliness of the Protestant who gives it a moment's credence. Nay, instead of growing a better thing, it is growing a worse thing. In proportion as the world is getting better—in proportion as enlightening and civilising influences are diffused, the evil and venomous principles of popery are necessarily roused into more violent and deadly action. The papacy was a more tolerant thing in the dark ages than it has been since the Reformation; and should it ever again get the upper hand in Britain, it will prove itself a more ferocious and bloody persecutor in the nineteenth century than it was even in the sixteenth. Give it power, and it will begin to-morrow to build Inquisitions in the name of God, and burn men under the symbol of the cross. But why should we have recourse to general reasonings? Let us look at Europe and see if the papacy is changed. What is popery doing at this hour for liberty? In 1848, she planted trees of liberty; but the liberal constitutions which that year inaugurated she put down with the sword. In this she acted after her usual manner, according to which she presents the symbol, but withholds always the substance. What is she doing for education? She condemned the Government colleges in Ireland, because we would not teach transubstantiation in them; and in France she has got the power of the schools into her own hand, only to turn adrift the schoolmasters—and if there is one more distinguished for science or literature in any French or Italian university, he is either expelled or in hourly danger of being so. What is she doing for science? She has placed the Newtonian philosophy under her ban, and is erecting upon its ruins the crystal spheres of Ptolemy. The sun, according to the pontifical astronomy, is in size but a hundredth-part of the dome of St. Peter's. What is she doing for literature? Delicately and judiciously fostering it under the censorship of a Borgias; proscribing Whateley's "Logic," and circulating in cart-loads the "Book of Dreams." What is she doing for commerce? Why cannot you, the merchant princes of a city unrivalled save by London, trade with the continental nations on the same terms on which you permit them to trade with you? Why, because the entrance of every Catholic port is bestridden

by a priest, like a Rhodes Colossus in miniature, who stands there to keep out "such filth" as Protestant goods and Protestant books. What is she doing for the poor? She washes their feet in vessels of gold, but rapaciously swallows the entire revenues of charities and hospitals. While the Italians are begging their bread, she has squatted upon two-thirds of their soil, whose fruit she devours. Last of all, what is she doing for the Gospel? There is one book which dare not enter those gates within which God's vicar sits enthroned. That book is the Bible. "Give us God's blessed Word," is now the cry of thousands in Italy; and she answers that cry by the dungeons in Rome, the galleys in Tuscany. There the church of Rome is showing herself at this moment the deadliest enemy of every interest of the human family. There is one grand preliminary before rational liberty can advance; one grand preliminary before education can advance; before science, or literature, or commerce can advance. There is especially one grand preliminary before the Gospel can advance, and the dark places of the earth be enlightened. What is that preliminary? It is the overthrow of the papacy. We trust that the eyes of all

classes will speedily open to this; that the advocate of constitutional liberty, the man of science, the merchant, and the philanthropist, will see that popery is as much their enemy as she is the enemy of Christianity; and that a powerful confederacy will speedily be formed to sweep from the earth this enemy of the human race. The Rev. Dr. Bryce having received the third prize of £25, briefly addressed the meeting, urging the necessity of measures being taken to induce Parliament to withdraw all support from the Roman Catholic College of Maynooth. A vote of thanks to the adjudicators of the prizes was then moved by Dr. King, and seconded by Mr. Sheriff Robertson; which, having been put and adopted amidst much applause, was acknowledged by Dr. Wardlaw; and the Rev. Dr. J. Macfarlane concluded the meeting with praise, prayer, and the benediction.

* * We exceedingly regret that the press of other matters connected with the Alliance in our two preceding numbers, has prevented our being able to give an earlier notice of these interesting meetings, and especially of the last of them, which appears to have been a truly magnificent occasion.

THE AUGUST CONFERENCE.

PREPARATIONS FOR IT—PARTIES EXPECTED TO ATTEND IT—COMMUNICATION FROM THE CANTON DE VAUD.

Since "The Foreign Conference and Evangelisation Committee" have given into the hands of the Alliance the conduct of the proposed conferences with foreign brethren in August next, the Committee appointed by the latter body under the title of "The National Conferences Committee," have been diligently employing themselves, both with the necessary preparations at home, and in correspondence with brethren abroad. Freemasons' Hall has been engaged for the meetings; and arrangements are in course of being made, as in 1846, when the Evangelical Alliance was formed, for providing hospitalities for our foreign brethren, and other friends, among the Christian families of the metropolis. The experience acquired on that memorable occasion turns to advantage now; and we have no doubt that should the attendance be even larger than it was then, which seems by no means an unlikely circumstance, everything will proceed with equal order and comfort. Brethren of large experience and competent information have undertaken to prepare themselves to speak on the state and prospects of evangelical Christianity in their respective countries, and to bring with them carefully written documents exhibiting their Christian statistics, together with whatever may be especially worthy of notice in the diversified phases of Popery, and Infidelity, and the multifarious methods of Sabbath desecration. We think we do not speak extravagantly when we express our opinion that such a series of papers on the spiritual condition, wants, agencies, and prospects of Christendom will be presented to these meetings, and afterwards, we hope, laid before the Christians of Britain, as they have never before seen. And then it will be for them to say to what permanently good account all this information, so industriously provided for them, shall be turned. They have spent their resources for the last half century almost exclusively on Heathendom, while Christendom, scarcely less needing to be evangelised, has been all but totally neglected. We do not grudge what has been done for the former, but we are sure there is an urgent necessity for turning our thoughts upon the latter. Men of God there are, retaining the pure doctrines of the Gospel, and labouring to recall the Continental churches to their pristine faith, in the various countries of Europe, who are struggling amidst immense difficulties and oppressions, and they sigh for the helping hand which their fellow Christians might stretch out to them. We must be borne with while we earnestly plead for them and for the cause of Protestantism—in other words, the cause of Scriptural Christianity—as against the opposite but alike deadly antagonists of Rationalism and Popery, and implore the churches of Britain to manifest a warmer interest in the state of religion upon the Continent of Europe.

We subjoin an interesting communication from our friends in the Canton de Vaud, responding to the invitation to attend the Conference. In addition to this, we are happy in being able to state

that the Moderator of the Vaudois church in the valleys of Piedmont, the Rev. M. REVEL, has intimated his intention to be present. After centuries of persecution, this ancient Christian community is raising its head again, under the wise and noble protection of the present King of Sardinia. Two churches are on the point of being built by the Vaudois, one in Pignerol, the other in Turin. On the prosperity of this community the future religious destinies of Italy, probably, to a great extent, under God, depend. We are sure that a hearty welcome awaits its representative when he appears among us. We learn also that M. PETAVEL, of Neuchatel, the zealous friend of the Jews, communicates his intention to be with us. He is now on a tour of amicable visits to the synagogues of France, to propose to their rabbis and eminent laymen to meet himself and others in London, between the 9th and 10th of August, for the friendly discussion of the great question between Jews and Christians. Our letters from Germany, we may add in conclusion, give us reason to expect an influential attendance from that country. With these expectations we trust that arrangements will be made to enable our own ministerial brethren in the British provinces to enjoy the gratification of meeting so many distinguished servants of the same glorious Lord, that through them the bonds of Christian unity may be multiplied and strengthened between the several parts of the true church of Christ.—EDITORS.

SWITZERLAND.

Lausanne, April 8th, 1851.

To the Council of the British Organisation of the Evangelical Alliance:—

Grace and peace be multiplied unto you from God the Father and the Lord Jesus Christ, by the communion of the Holy Ghost.

Dearly beloved and honoured Brethren,—It is with sentiments of lively gratitude to the Lord that we have received your circular of the 23rd of December, 1850, in which you communicate to us your design of taking advantage of the time when a large number of Christians of diverse denominations and various countries will be in England, visiting the Exhibition of Arts and Industry, for causing, as much as in you lies, this important circumstance to turn to the glory of God, and to further the progress of union among the redeemed of the Lord.

That thought, we feel assured, has emanated from the Lord, and from the depths of our hearts we feel it needs His blessing. For in the midst of the fears which the idea of this immense concourse of people arriving, from all parts of the globe, in your country, animated with widely diversified sentiments, pre-occupied with their worldly interests and their carnal lusts, rather than with the concerns of their immortal souls, excites in many minds, we are comforted by the thought that there will be a powerful counterpoise to the evil, in the efforts made by British Christians, and especially by the members of the Evangelical Alliance.

Doubtless, Jehovah reigns in the midst of the nations, and He who calms the raging of the sea and stills its waves, is able to quiet the tumult of multitudes gathered in one place, even should they be joined together in their proud though vain attempt to build a tower reaching to the very heavens. We trust, then, that He will watch over your country, and your great city, and will in some way cause this plan, conceived by men, to tend to the advancement of his kingdom. Moreover, if we are correctly informed, some elevated thoughts and desires to contribute to the progress of universal peace among the nations, have had their part in the formation of this scheme. But you have well understood that, on this solemn occasion, you should be "workers together with God;" and that if there must needs

be, in such a gathering of men as is about to take place, much evil perpetrated, there ought also to be a proportional demonstration of Christian activity. You have observed that the Exhibition of 1851 imposes on the Christians of London, and of Great Britain in general, great obligations, and you have addressed yourselves to the work with zeal; to the end that where the enemy raises his fortresses and lays his snares, the children of light may not be accused of being less prudent in their generation than the children of this world. You have lifted up the standard of the Lord.

As for us, who are only able to aid the accomplishment of your praiseworthy design at a distance, we ardently wish you courage, perseverance, and success, in this good enterprise, to which you go forth armed only with truth and love. We wish to aid you more directly, and to work with you in winning souls to Christ, and in extending his kingdom, by showing to the world that the children of God of all tribes, of all nations, and all tongues, can unite on the foundation of faith, and agree in one mind, for the glory of their Universal Head. But, if some of us will be able to accept your fraternal invitation, it will only be a few. We feel bound, then, to express to you, in the name of our brethren of the Canton de Vaud, our sincere desire to be made able to pray much for you by the effusion of the Holy Spirit in our hearts, to the end that great grace may be upon you all, and that your work of faith and labour of love may be abundantly blessed. Not only have we joyfully acquiesced in the idea proposed by our brethren of Geneva, to hold, wherever it is possible, united meetings for prayer, on the day the Conference meets in London, but we have enlisted the Christians of our country to remember you before the Lord daily. For the circumstances in which the church of Jesus Christ is now placed in England, causes it to occupy a grave position; and we feel that a double portion of Divine grace is necessary to enable it to meet the exigencies of the present time. May the Lord, then, more and more unite his children, so that his glory may shine in the midst of them, and the world may know that Jesus is the Christ whom the Father hath sent.

We must write to you later respecting the report which you have requested us to give, in

concert with our brethren of La Suisse Romande, on the progress of the Alliance amongst us. We shall also take the liberty, according to your desire, of intimating to you the names of the brethren who will be able to go to London (bound by the bands which the love of Christ has already formed amongst us), at the beginning of July. Respecting the paper on Statistics, of which mention was made in the letter of Dr. Baird, of New York, we think we shall be able to furnish you with one, at all events, on La Suisse Romande, our brethren of Geneva and Neuchatel being agreeable; but we are waiting some further directions on this point.

In conclusion, we entreat you will express to

the Committee of the Conference for Foreign Evangelisation the cordial interest with which we have watched the commencement of their efforts, and fervently wish they may bear fruit to life eternal.

Receive, gentlemen, and dear and honoured brethren, the assurances of Christian affection, and sentiments of devotion, from your brethren of the Canton de Vaud.

In the name and by order of the Vaudois Committee of the Evangelical Alliance,

C. BAUP, *President.*

M. GALLIENNE, *Vice-President.*

E. TALLONNET, *Secretary.*

SUGGESTION TO TRAVELLERS ON THE CONTINENT.

(To the Editor of *Evangelical Christendom.*)

Sir,—I beg to enclose an extract, just reprinted (by permission) from the "Stones of Venice," for distribution among "English travellers." It is thought that those members of the Alliance, and other Christians, who are already "abundant" in the apostolic "grace" of labouring for the struggling churches abroad, might find such a circular very useful in their endeavours to arouse other consciences to their claims. Copies of this reprint may be obtained, at 1d. each, or 5s. per 100, from the London booksellers, Guillaume, Chester-square, and Blackader, Paternoster-row; Galignani and Delay, Paris; Guers, Geneva; Jügel, Frankfort; and Tartanac, Toulouse.

I am, Sir, your obedient servant,

June 3rd, 1851.

M. E. M.

English Travellers and Foreign Churches.
From Appendix xxv. to the "Stones of Venice," by John Ruskin, Esq., M.A.

"Therefore, as ye abound in everything . . . in utterance and in knowledge and in all diligence . . . See that ye abound in this grace also. . . . And God is able to make all grace abound toward you."—2 Cor. viii. 7, and ix. 8.

"This being the last piece of Appendix I have to add to the present volume, I would desire to close its pages with a question to my readers—a statistical question—which, I doubt not, is being accurately determined for us elsewhere, and which, therefore, it seems to me, our time would not be wasted in determining for ourselves.

"There has now been peace between England and the Continental powers about thirty-five years, and during that period the English have visited the Continent at the rate of many thousands a year, staying there, I suppose, on the average, each two or three months; nor these an inferior kind of English, but the kind which ought to be the best—the noblest born, the best

taught, the richest in time and money, having more leisure, knowledge, and power than any other portion of the nation. These, we might suppose, beholding, as they travelled, the condition of the States in which the papal religion is professed, and being, at the same time, the most enlightened section of a great Protestant nation, would have been animated with some desire to dissipate the Romanist errors, and to communicate to others the better knowledge which they possessed themselves. I doubt not but that He who gave peace upon the earth, and gave it by the hand of England, expected this much of her, and has watched every one of the millions of her travellers as they crossed the sea, and kept count for him of his travelling expenses, and of their distribution, in a manner of which neither the traveller nor his courier were at all informed. I doubt not, I say, but that such accounts have been literally kept for all of us, and that a day will come when they will be made clearly legible to us, and when we shall see added together, on one side of the account book, a great sum, the certain portion, whatever it may be, of this thirty-five years' spendings of the rich English, accounted for in this manner:—

"To wooden spoons, nutcrackers, and jewellery, bought at Geneva, and elsewhere among the Alps, so much; to shell cameos and bits of mosaic bought at Rome, so much; to coral horns and lava brooches bought at Naples, so much; to glass beads at Venice, and gold filigree at Genoa, so much; to pictures and statues and ornaments everywhere, so much; to avant-couriers and extra post-horses, for show and magnificence, so much; to great entertainments and good places for seeing sights, so much; to ball-dresses and general vanities, so much. This, I say, will be the sum on one side of the book; and on the other will be written—

"To the struggling Protestant churches of France, Switzerland, and Piedmont, so much.

"Had we not better do this piece of statistics for ourselves, in time?"

Brief Notices of Books.

Biblical Commentary on St. Paul's First and Second Epistles to the Corinthians. By H. OLSHAUSEN, D.D., Professor of Theology in the University of Erlangen. Translated from the German, with additional notes by the Rev. J. E. Cox, M.A., F.S.A. Edinburgh: Clark. 8vo. Pp. 380.

One of the chief peculiarities of this volume is the opinion which the learned professor maintains, that the party in the Corinthian church, which called itself after the name of Christ, did not consist, as is the common sentiment, of the true believers there, but of a distinct schismatical section, like those who said they were of Paul, of Apollos, and of Cephas. This opinion is endeavoured to be established in the introduction, and is assumed throughout the Commentary. Those who are addicted to Biblical studies are already better acquainted with the value of Olshausen's critical labours than we can pretend to make them, by what we might say of the learning and ability of the distinguished author. His Commentaries on the Gospels, Acts, and Romans have been some time before the British public, from the press of Messrs. Clark, and they announce other volumes, in addition to the present, on St. Paul's Epistles, which we shall gladly welcome, from the aid we have derived from those already in our hands.

Life and Immortality brought to Light through the Gospel. A Funeral Discourse on the Decease of the Rev. Algernon Wells. By Rev. T. BINNEY. To which is prefixed, the Funeral Address by the Rev. H. F. BURDEN, D.D. London: Jackson and Walford.

Services occasioned by the Death of the Rev. John Pye Smith, D.D., LL.D., F.R.S., F.G.S., comprising the Oration at the Interment by the Rev. G. CLAYTON, and the Funeral Discourse by Rev. J. HARRIS, D.D., London: Jackson and Walford.

These discourses and orations, each distinguished by its own characteristic excellence, while they do homage to departed Christian worth, serve to remind us how great is the loss the church of Christ has sustained by the removal of two men, greatly differing, indeed, the one from the other, but both occupying stations of honour and extensive usefulness. They both belonged to the same branch of the One church; and that branch, rich as are the clusters still hanging upon it, cannot but feel itself despoiled, in no common measure, now that such fruit has been plucked. An arduous task devolved on those who had to appear before the public on the occasion of their decease, and to speak of them in terms at once adequate to the estimation in which they were held, and at the same time calculated to magnify, not them, but the grace of God, which made them what they were. But that duty they discharged with great ability; and these publications will be treasured as amongst the most valuable of the class to which they belong.

The Four Witnesses; being a Harmony of the Gospels on a New Principle, by Dr. ISAAC DA COSTA, of Amsterdam. Translated by D. D. SCOTT, Esq. London: Nisbet. 8vo. Pp. 480.

This is an interesting and valuable contribution to our biblical literature. The noted work of Strauss led the writer to give a series of lectures, in Holland, on the Gospel history; and the substance of these,

divested of their controversial character, is here offered to the British public. The main ideas are these—that the four Gospels were written successively, in their present order, and that each later evangelist was acquainted with his predecessor's; that each has internal evidence to fix its own authorship; and that the seeming differences may be explained, in general, by the distinctive and characteristic object of each Gospel. The work abounds in interesting remarks on the minuter features of resemblance and difference. We are not convinced by the author's reasoning, on some of the points embraced in his argument; as, for instance, that St. Mark was a Gentile soldier; or that the genealogy in St. Luke is that of Joseph, and not of Mary; or that the sixth hour in St. John is to be reckoned backward from the sunset. He has also carried too far, in our opinion, his principle, with regard to St. Matthew, of an idiomatic use of the plural number. We cannot accept the solution that by two demoniacs are meant one only, and some passenger whom he was seen to have assailed. But, when every drawback has been made, the volume will be found rich in valuable thoughts, and striking, perhaps original, observations; though they hardly amount to the description in the title-page and introduction, of an entirely new principle for harmonising the Gospels. No one, we think, can rise from a perusal of the work, without a deeper insight into the Divine wisdom which marks every part of the inspired narratives.

Church Reform: A Letter to the Right Honourable the Lord John Russell, M.P. By EDWIN T. CAULFIELD, Esq. London: Nisbet and Co. 8vo. Pp. 30.

It is no business of ours to meddle with the controversies which arise in the various ecclesiastical bodies of the country. We heartily wish them all increasing conformity, in their doctrine, their discipline, and their ministry, to the New Testament; and, in order to this, we rejoice in all sincere and Christian efforts to amend what is wrong in them, and to strengthen what is right. It is not beyond our province, however, when an earnest appeal, like the present, is made in a becoming spirit—pointing out where the writer conceives may be found the seat of a deadly and wide-spread heresy, and what remedy may be hopefully used to counteract, and ultimately to eradicate it,—to call attention to it. This we now do, commending this pamphlet to the perusal of all members of the church of England who wish to see that great religious community cleared, in her standards and formularies, from an authorised participation in the antichristian errors and Romanising tendencies of Tractarianism.

A Commentary on the Epistle of Paul the Apostle to the Romans, with a New Translation and Explanatory Notes. By W. W. EWBANK, M.A. Vol. II. London: Parker and Son. Post 8vo. Pp. 217.

In our January number, page 64, we noticed the former volume of this admirable work. The character we gave of it, we now extend to the second volume. It is distinguished by the same critical acumen, the same perspicuous and elegant style, the same variety of illustrative notes, and the same clear and forcible exposition of apostolic doctrine.

Original Papers.

THOUGHTS ON THE APPROACHING CONFERENCE OF THE EVANGELICAL ALLIANCE.

BY THE REV. RALPH WARDLAW, D.D., OF GLASGOW.

"THE EVANGELICAL ALLIANCE,"—what is it? The question has been often asked, and as often satisfactorily answered. Its designation, as an *ALLIANCE*, implies *union—combination*; while its distinctive epithet, as "the *EVANGELICAL Alliance*," implies that the principles of the Gospel are its basis, the faith of the Gospel its bond, and the interests of the Gospel its object. Its nature and designs, indeed, are now generally known, its fame having become world-wide. But, even on the part of those whom it was intended to unite, its claims to countenance and support have been variously appreciated. By some, it has been complained of as, in its principles of union, too comprehensive; by others, as too circumscribed: from which, the conclusion seems to be reasonable, that its founders have hit the happy golden mean between latitudinarianism and bigotry. Without laying claim to what pertains to no human institution—perfection; without affirming the doctrinal basis of the Alliance to be such as ought to meet and satisfy the views of all; our only regret is, that it has not proved as comprehensive in point of fact, as it undoubtedly is in point of principle. Had all who really knew and loved the Gospel, as set forth in its constitution, felt themselves at liberty to unite, and to consult, and pray, and act together, what a glorious and lovely union it would have been! What a magnificent and charming spectacle its assemblies! When thus consisting of Christians from all quarters of the world, differing in many things, but one in Christ, and in no respect compromising or merging their respective conscientious peculiarities;—if we except, perhaps, what might be called the last Jewish and the first Christian Pentecost, and the yet future scenes of millennial harmony,—the terms of the poet, when anticipating the latter, would hardly have been extravagant in application to its hallowed gatherings:—

"Such as earth
Saw never; such as Heaven stoops down to see."

What a delightful triumph they would have presented of the "*ONE FAITH*,"—of the great and blessed truth which unites the entire community of the faithful on earth, and joins them to "the spirits of just men made perfect" in heaven!

To all who have been present at them, the past Conventions of the Alliance have been scenes of equal pleasure and profit,—scenes

VOL. V.—AUGUST.]

of the spring-tide of Christian love and sacred gladness—"the joy of the Lord." And both the love and the joy are practical principles,—principles whose increase and extension, even were no other end answered by the meetings, can never fail of beneficial productiveness: the love being the very spring of zealous and devoted action; and the joy the personal and social "strength" of the agents.—But the meetings just in prospect hold out the promise of unprecedented interest. The season selected for them is specially propitious. The opportunity was one which it would have been a sin to lose. Objects of a different description have brought together to the metropolis of our country, attracted by self-interest, curiosity, the love of science, or philanthropy, representatives of all the nations of the civilised or half-civilised world. The objects are in themselves good, and of public utility. The interest of them is universally and intensely felt, from the palace to the cottage,—from the sceptre to the shuttle and the plough. It was surely right that something should be done by Christian benevolence to render this World's Convention available for some of its own appropriate ends;—for the conservation of the interests of morals, when exposed to hazard from the conflux of so vast an amount and variety of evil as well as of good,—and for the more direct promotion of the prosperity of true religion. The Council of the "*Evangelical Alliance*" has accordingly determined to have a *Christian Convention* at the same time with the *National* one. The objects held out by the "*Great Exhibition*" of the science and industry of the nations, are of world-wide attraction. Though viewed in different lights, and with different sets of feeling, by the men of the world and by the people of God, they yet have an interest, and a more than harmless interest, even in temporal respects, for both. And when, from all quarters, so many of the friends of Christ were coming together at any rate, it was well not only to give the opportunity to such as might so come, of "seeing each other in the face,"—of holding Christian fellowship together, and of consulting together about matters of common concern to them as fellow-subjects of a kingdom which is independent of all national distinctions,—the kingdom which "is not of this world:" but to go a step farther, and, as far as attainable, on an occasion so suitable, to augment their number

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by issuing special invitations for the purpose. It is not, it is true, from *all* parts of the world that the subjects of that spiritual kingdom can be gathered. Would it were! But it is one of the mysteries of Providence, and, at the same time, one of the grounds of penitence and shame to the church, that at this day, after the lapse of so many centuries, regions of the earth so extensive should still be in pagan darkness,—“given to idolatry,”—while, to so large an extent, the rest, though partially Christianised, should be divided among Jews, Mahometans, Papists, and infidels! But, while this state of things furnishes cause for “lamentation, and mourning, and woe,” it forms, at the same time, one of the reasons, and none of the least of them, for such a Christian Convention. One of the ends for which it will be held will be, the rousing up of one another’s solicitude for the world’s enlightenment and salvation. When we come up together to this “hill of God,”—this mount of Christian Communion,—it is not to have brought before us a panorama of “the kingdoms of the world and their glory,” and to be tempted by the vision to do homage to the god of this world: it is rather, that we may cast our tearful eyes abroad on their ignorance, and guilt, and woe, and thus to have “our spirits stirred within us” to pity and to pray for them,—to seek, by joint supplication, and counsel, and action, the reclaiming of a rebel world to God. We may, respectively, have our own ideas as to the way in which the accomplishment of this great consummation should be prosecuted, and as to the nature of the consummation itself, which prophecy teaches us to anticipate. We may have, according to our different religious connexions, our respective missionary institutions and plans. But where is the spiritual subject of the King of Zion that cannot unite with his fellow-subjects in the prayer, “Thy kingdom come?” And let it not be forgotten,—cordial union in this prayer is no small part of the means of securing and hastening the end. Let us mark the Saviour’s own encouraging words,—“If two of you shall agree on earth, as touching anything that they shall ask, it shall be done for them of my Father, who is in heaven.” Stop not here. Observe the connexion with what follows. It is important. It forms the ground on which the encouraging assurance is made to rest:—“For where two or three are gathered together in my name, THERE AM I IN THE MIDST OF THEM.” O let this thought be vividly before our minds, when we come together! CHRIST is “in the midst of us;” and THEREFORE it is that our united prayers are heard, accepted, and answered by “his Father and our Father,

his God and our God.” But for his presence, not a single petition of ours could find its way to the Divine throne. But He “is in the midst of us,” of a truth. Delightful assurance,—and from his own lips, the lips “into which grace was poured!” He appropriates our petition. He gives it a place in his own intercession within the veil. With the “much incense,” significant of the Divine satisfaction in his sacrifice, he presents it before the heavenly mercy-seat. And “Him the Father heareth always.”

And there is a part of the same great duty, which the aspect of the present times renders quite as imperative as the seeking of the conversion of the pagan nations. There is a paganism under the Christian name,—the baptised paganism of “the Man of Sin;” the suppression of which, by every scriptural means,—the prevention of its revival in our own land, and of its progress in other lands, and the overthrow of its spiritual tyranny over the nations that have long been prostrate under its crushing yoke,—is no light item in the present and pressing duty of “Evangelical Christendom,”—of the “*Gospellers*” of British and continental Europe. There are some, who, pointing to unfulfilled prophecy, and assuming the justness of their own interpretation of it, would quash all present effort, whether against paganism or against popery, or against any other form of error, as a presumptuous interference with God’s plans,—a thwarting, or an anticipating, of his intimated purposes. This is a grievous mistake. It is with *principles*, not with *prophecies*, that, in such matters of duty, we have to do. The knowledge which Paul possessed of the purpose of God, respecting the speedy “casting off” of the mass of his unbelieving countrymen, neither quenched his “heart’s desire,” nor silenced his “prayer, for them that they might be saved,” nor induced him to withhold a single effort for the attainment of this end. Even were we certain of its being intimated by “the sure word of prophecy,” that the system of antichristian superstition and delusion is destined to regain its ascendancy, so as that once more “all the world should wonder after the beast,” such assurance would not render it the less incumbent upon us, to seek the rescue of its misguided, enthralled, down-trodden adherents, and to prevent others from becoming the victims of its dark and damning errors. Any interpretation of prophecy that would lead to such a result as the cessation of effort to arrest the progress of error, and advance that of truth, *must be wrong*. The prevention of all previous combination—either, on the one hand, to bring about, or, on the other, to hinder, their accomplishment—is of itself a satanic-

tory reason for the obviously intentional obscurity of the Scripture prophecies, until it is cleared away by the event;—but what if, along with this, another reason should be to teach God's people this very lesson,—a lesson of prime importance,—that it is not for them to proceed on the assumed certainty of Divine intentions;—and either, because they conceive God to have prophesied evil, to suspend their efforts for good; or because they conceive Him to have foretold good, and thus ensured its being brought about, to withhold such efforts as needless and superfluous intermeddling; or, once more, under the prepossession of God's having marked out the future period for the bestowal of any promised blessing on the church or on the world, to stamp them with the brand of presumption, as an attempt to anticipate those “times and seasons, which He hath put in his own power.” *Principle*, we repeat, not *prophecy*, is the legitimate rule and test of our conduct. It is not for us, before we act, either to settle, from prophetic notices, God's plans for the future, or to wait till we see what they are to be; but, as He is pleased to give us ability and opportunity, to put forth our personal and combined exertions for dispelling the darkness, cleansing the pollution, and alleviating the misery, of a guilty and perishing world,—looking to Him, “in the full assurance of faith” that we are doing his will, for his guidance and his blessing.—Such has been the principle of the Alliance's operations. Its meetings have been held, not to discuss the various interpretations of unfulfilled prophecy, in order to find whether “the time be yet come, the time that the Lord's house should be built;” but to pray together, in faith and love, for the advancement of the building; and, in proof of the sincerity of the prayer, to consult together, by what means the end may be most effectually and rapidly attained:—and especially—(the evangelising of the heathen world being in the hands of various other Societies)—what can be done for the counteraction of the lofty pretensions and resolute struggles of reviving popery;—of the swelling tide, setting in in various directions, of speculative infidelity and atheism;—of the lamentable amount of Protestant inconsistency and formalism;—and, in a peculiar manner, of the multiplying encroachments on the sacredness of the divinely instituted day of rest,—so indispensable for the conservation of the Christianity, and even of the moral and physical well-being and general prosperity, of a people. To all these objects the Evangelical Alliance has directed its earnest attention. And the Essays by working men, on the nature, obligation, and benefits of the Sabbath,

—and the more recent ones, by the same class of writers, on infidelity,—together with those, by writers of a higher order, on popery,—have exerted, we doubt not, and will exert, a beneficial influence in their respective departments.

With the last of these subjects—*POPERY*—there are feelings associated of different, and even opposite, descriptions. In Britain, while in certain quarters, and among persons, it cannot be denied, both of rank and literature, there has been a tendency Romewards, which, in some few instances, has terminated in the actual transition from protestantism to popery;—yet still, the general outburst of genuine Protestant principle and feeling, occasioned by the “papal aggression,” even though shaded by some little diversities among Protestants themselves, has been singularly gratifying, and ominous of good. And not less gratifying are the accounts, resting on the best authority, from other quarters. The state of Italy, and of Rome itself, is matter of history. The deep-seated aversion there to the domination of papal tyranny has openly shown itself, and is even now only kept down by fear, and the coercive influence of foreign power. Abundant proof has been given of the willing and grateful reception of the word of God. And it is “the entrance of that word that giveth light.” Our own ill-fated Ireland presents a contrast, in regard to present tendencies, to Britain itself:—there being there, according to authentic statements, hundreds, if not thousands, of minds on which popery is losing its hold, for one here which it is gaining over to its dominion. And in various parts of the popish regions of the Continent, the same relaxation is happily discovering itself;—not a relaxation of the eagerness, on the one side, to keep the hold, but a relaxation, on the other, of the tenacity of the hold itself, arising from the entrance of dawning light, and the consequent awakening and starting up of the spirit of freedom. Protestantism is, in these quarters, reviving, and struggling into recovered liberty. The crisis is one of the deepest interest, both present and prospective; many having burst and thrown off the yoke, and many more, when the example is set, being likely to follow it. Among the indications of this promising state of things is to be reckoned what, in itself, is ever to be deplored, both for the guilt of the agents and for the sufferings of the objects of their cruel jealousy,—we mean the revival (if it could be said ever to have slept) of the spirit of persecution. This is always a symptom of good. It is by the good that the opposition to it is elicited. And this, too, furnishes another very interesting subject

of investigation, and prayer, and mutual consultation, at the approaching Conference. What can be done for our suffering brethren, and their proscribed and persecuted cause—whether in the way of alleviating their wrongs, of rousing in their behalf the spirit of insulted justice, or of rendering their case conducive to the promotion of the interests of genuine evangelical protestantism?

On all such subjects of common interest, fellow-Christians are ever the better for a little mutual excitement; the more the better. It is their duty to “consider one another, to provoke unto love and unto good works.” “As iron sharpeneth iron, so doth the countenance of a man his friend.” The “*MAY MEETINGS*”—the amazing concentration of the plans and doings of Christian philanthropy, which, during that annual hallowed season, are brought under review in the British metropolis—and of which the extent has been growing, from year to year, for half a century—afford an admirable opportunity for thus giving and receiving new life in the cause of God, and truth, and humanity. But, among the numerous Associations, one was still wanting;—one on a more comprehensive scale; one calculated, by its annual or its occasional gatherings, to engender and to keep alive sentiments and feelings still more expansive than distinct Societies for definite objects can be expected to do; to stretch and widen the heart; to make room in it for the whole “household of faith,” and for the whole family of man; the members of the former, as one in Christ, being received to the embrace of special *CHRISTIAN LOVE*—and the latter, as partakers of a common humanity, involved in a common ruin, and needing a common salvation, to the good wishes, the consultations, the prayers, and the efforts of *CHRISTIAN BENEVOLENCE*. And such are the meetings of the *EVANGELICAL ALLIANCE*. They are meetings at which fellow-Christians of all denominations come together, primarily for the cultivation of love; for enhancing their appreciation of the “one faith,” which is at once the ground of their personal hopes, the spring of their personal joys, and the bond of their social union; for deepening one another’s sense of obligation to “the love of God,” and to “the grace of the Lord Jesus Christ,” and to the life-giving energy of the blessed Spirit of truth; for strengthening each other’s loyalty to their one Divine King; for confirming faith, and animating hope, and warming love, and deepening humility, and enlivening joy, and stimulating zeal; and, by giving a taste of the exquisite happiness that springs from the exercise of an all-embracing affection, for preparing for that world, where, in the fellowship of the “mul-

titude which no man can number,” the purity of holiness, and the unity of love, will perfect the “fulness of joy.”

A pang of regret comes over our spirit,—to think that there should be any drawback to the completeness of these Conventions. One, however, unhappily, there is. Would to God that they with whom it lies could be induced to remove it! It is now, and we thank God for it, an understood principle of the Alliance, that British Christians cannot give, or seem to give, their countenance to *SLAVERY*, by holding open fellowship with its practisers and abettors. Let but our brethren of the transatlantic churches unite in disowning it; in branding slavery as sin—a violation, the most flagrant possible, of the great principle of “the Royal Law.” Let them clear themselves, individually and collectively, of the guilt and shame of *property in man*. Let them resolve to treat every slave-dealer and slave-holder as a legitimate subject of the discipline of the church. Let them thus stand forth in full Christian consistency. And O the happy day!—they will open for themselves a warm place in the bosoms of their British brethren—lightening those bosoms, at the same time, of an oppressive weight of regret and sorrow. And they will do more than this; they will take a step which, more effectually than any other, will contribute to the deliverance of their country, so justly dear to them, from what constitutes its foulest guilt, its deepest disgrace, and its most appalling danger. O that we could but grasp their proffered right hand of fellowship, without defiling our own! But the law of our common Lord requires of us that we “do not suffer sin upon our neighbour.” And how painful soever the self-denial (and God is witness how very painful it is), yet still more painful is the cause of it. That cause removed, how large the accession of hallowed pleasure to our meetings!—how cordial the greeting!—how free, how light-hearted, how joyous, the brotherly communion!—duty, on both sides, done; conscience and heart disburdened; the church and Christianity rescued from reproach; transatlantic peace and prosperity ensured by the smile of approving Heaven; God glorified; and mankind blessed! Can nothing be done towards so desirable a consummation, at the approaching Conference, by consultation with such American brethren as are one with us in our views of this “accursed thing,” as well as by the power of affectionate exhortation and earnest prayer?

Let it be the fervent petition of every member of the Alliance, that the approaching meetings may be at once hallowed and cheered by the Divine presence and blessing;—that they may be eminently characterised by

large-hearted affection—by mutual openness, and confidence, and forbearance—by “the wisdom that is from above—pure, peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy;”—that its counsels may be guided from above;—and that the happy results may be, the increase, in the bosoms of all who shall assemble, of that Divine element, in which the spiritual subjects of Christ “live and move and have their being”—the element of LOVE;—the extensive transfusion of that element, by their influence in their various

localities, into every section of the church of God;—the purification of that church, in all its extent, from its many taints of worldliness (for why should any voluntary “Alliance” be purer in its terms of fellowship than the church of the living God—his “holy temple?”);—the more rapid overthrow of pagan polytheism, of popish idolatry and delusion, of Mahometan imposture, of Protestant earthly-mindedness and formality;—and the speedy restoration of an apostate world to holiness, to happiness, and to God.

European Intelligence.

FRANCE.

PASTORAL OF THE ARCHBISHOP OF PARIS UPON SOCIALISM—DISMISSAL OF THE DIRECTOR OF THE NORMAL SCHOOL—DISCUSSION BETWEEN THE “PRESSE” AND THE “UNIVERS,” RESPECTING THE TOLERANT SPIRIT EVINCED BY THE ROMISH CHURCH—ADDRESS OF THE BISHOP OF BEAUVAIS TO THE PRESIDENT—PUBLIC PROCESSIONS—NUMEROUS CONVERSIONS AT ROOHEFORT—THE CONSISTORIAL CONFERENCES OF BEARN—NEW PROTESTANT CHURCH—SHALL WE HAVE A SYNODICAL ASSEMBLY IN 1851?

PASTORAL OF THE ARCHBISHOP OF PARIS UPON SOCIALISM.

—, France, July, 1851.

M. de Sibour, archbishop of Paris, is, apparently, fond of appearing in print; for, almost every other month, he publishes a new pastoral letter, sometimes upon one subject, sometimes upon another. His last epistle, which was upon socialism, has produced a striking sensation in France. The subject was beset with difficulties, and the peculiar position of the reverend prelate did not tend to lessen them. It is easy to perceive, therefore, that M. de Sibour walks upon hot coals—*incedit per ignes*. In order to avoid giving offence to any one, he has recourse to subtle distinctions, and pays flattering compliments to everybody, particularly the working classes, who form the larger portion of his flock.

The archbishop, in the first instance, is careful to distinguish between what he calls the *true* and the *good* socialism, contrasted with the *false* and the *evil*. What, then, it may be asked, does he regard as good socialism? “It is,” replies M. de Sibour, “that generous tendency which induces some men, animated with disinterested zeal, to seek the amelioration of society through its institutions, laws, manners, and the general well-being of all, especially the industrial classes; a tendency at once Christian and laudable, worthy of all encouragement from us,” &c. &c.

All this is very proper; but, before writing thus, the honourable prelate would perhaps have done well to have asked himself if he was not actually pronouncing the condemnation of his own church. At what time, in what country, have the priests and the monks practised true socialism? Confining our remarks to what is passing at the present moment, let us look at Italy, Spain, Portugal, Austria,

and the other Romish States of Europe, not forgetting poor Ireland. Do we observe the priesthood of these various kingdoms occupied in ameliorating the laws, manners, education, and general well-being of the humbler classes? Alas! we are appalled by a spectacle completely the reverse.

The people of Roman Catholic countries are generally sunk in ignorance, abject servitude, and misery; or if they have obtained some liberty, and some instruction, it is in despite of the opposition of the priesthood, not with their concurrence. Has M. de Sibour never opened the pages of history? or is he determined to ignore facts which are patent to every one? Fine language is of little use: actions are more powerful and influential.

The same prelate says to the working classes of Paris, “We have pleasure in declaring, this day, in the face of the world, that we have never discovered in you—when political passions have not led you astray—anything but an *admirable love of order and of labour*, and the *noble instincts of duty and of virtue*.” Is not this panegyric singularly exaggerated? Has not M. de Sibour, with characteristic tact, pronounced this eulogium in presence of a revolutionary movement, which would give to the working men of Paris a preponderance of political power? Flattery ought to receive no countenance from a minister of the altar. When a hundred thousand soldiers scarcely suffice to maintain public tranquillity in the capital, it is assuredly a strange thing to say that the working men have an *admirable love of order*.

In the concluding portion of his pastoral, the archbishop endeavours to vindicate the popish church from various reproaches which had been cast upon her. He maintains, among other things, that Romanism is favourable to the *investigations of science*. This assertion is not less singular

than all the rest, and the facts of history are little in accord with the declarations of the prelate. In general, *science* has been viewed with suspicion by the popish clergy, and Rome prefers the *statu quo*, to all the discoveries of the human mind. I shall again have occasion to revert to this subject in the present letter.

Before I quit M. de Sibour, however, I must add, that this archbishop has been reconciled, through the medium of the Pope, to the Bishop of Chartres. Your readers will, perhaps, remember the quarrel that arose between these two high dignitaries of the Romish church: I have spoken of it in my letter for the month of April last.* It appears that the papal court has found means to put an end to an affair which had caused great scandal. On the suggestion of the *Holy Father*, the Bishop of Chartres has retracted the expressions in his pastoral that had given offence to the Archbishop of Paris, who, on his part, has annulled the decree referring that letter to a provincial council. Be it so; peace has been restored, but how? Is it not simply a false compromise—a vain appearance? Has the Bishop of Chartres renounced, *in his heart*, the opinion he engaged to support—viz., the necessity for the intervention of the clergy in political affairs? or has the Archbishop of Paris disavowed sentiments diametrically opposite? Not at all. Peace exists, then, only *without*, while war continues *within*. This pretended reconciliation is an apt illustration of the *unity* which obtains in the church of Rome—a unity artificial and false—a unity in forms and words—a unity which would change into an immense chaos, if each priest were to reveal his secret thoughts.

DISMISSAL OF THE DIRECTOR OF THE NORMAL SCHOOL.

The dismissals, provoked by the intrigues of the clergy, increase daily. One of the most striking is that of M. Vacherot, Director of the Normal School of Paris, of which I subjoin some details.

The Normal School, established in Paris since the reign of the Emperor Napoleon, is one of the highest and most important of our scientific institutions. It is not intended for the instruction of children, but to prepare young people for discharging the functions of *professors* in our colleges and academies. This Normal School has been viewed with the greatest jealousy by the priests and the Jesuits; for it is very certain that the scholars are incomparably better taught than those who proceed from the episcopal seminaries. The sacerdotal body has not dared, however, to demand the immediate dissolution of this scientific institution: such a step would have been too bold, even for the present moment. Nevertheless, it puts forth all its strength to weaken the authority of the Normal School, and to bring it into disrepute. The affair of M. Vacherot is a new proof of this scheme.

I must here state, that M. Vacherot has published a learned work, in three volumes octavo, under the title of "History of the School of Alexandria," which obtained the

approbation of the Academy of Moral and Political Science. I have no intention of justifying all the propositions of the author. It is quite possible that in so large a work, M. Vacherot may have enunciated some ideas scarcely orthodox, and attacked indirectly the traditions of the church of Rome. It is very difficult to be an intelligent and impartial historian, and not, at the same time, wound the papacy.

An abbé named Gratry, chaplain to the Normal School, thought that the occasion presented an excellent opportunity for accusing and overthrowing M. Vacherot. He accordingly opened the "History of the School of Alexandria," and, selecting here and there some isolated or mutilated phrases, he has proved, with the logic of an inquisitor, that the author was a materialist, an infidel, an atheist, and so forth. You know how the Jesuits proceed in such cases.

The dispute has been carried before the Superior Council of Public Instruction. If the members of the council had been wholly independent, they would have despised the base denunciations of the Abbé Gratry, and M. Vacherot would have maintained a post he filled with equal talent and moderation. It is clear, that under the government of Louis Philippe no such dismissal would have been pronounced. But now it is otherwise; the priests are caressed, humoured in all their demands, and loaded with favours, because they have the power of rendering good service in return at the approaching elections. M. Vacherot has accordingly been dismissed, notwithstanding the honourable claims he had acquired to general estimation. MM. Cousin and Thiers, both members of the Superior Council, have themselves consented to this act of injustice and tyranny. Whither, then, are we going? Can anything be more deplorable and shameful than the spectacle presented by such men as M. Thiers and M. Cousin favouring the encroachments of jesuitism, yet in their inmost heart detesting and condemning the Jesuits?

This proceeding has painfully affected the public mind. All the Parisian journals have taken part in the controversy. I may mention, in particular,

THE DISCUSSION BETWEEN THE "PRESSE" AND THE "UNIVERS"

respecting the "tolerant" spirit evinced by the Romish church: mark what has been the point of the debate.

M. Emile de Girardin, principal editor of the *Presse*, has searched the annals of the past for proofs of the intolerance of popery, especially with regard to books placed in the *Index*. He has demonstrated that the Romish tribunal has anathematized the works of Copernicus and of Galileo; the philosophy of Descartes, Malebranche, Locke, and Kant; the writings of Pascal, Montesquieu, Bentham, Guicciardini, Newton, Fontenelle, &c.; that is to say, that Rome has condemned the most admirable discoveries of science—labours which have conferred the greatest honour upon human genius. M. Emile de Girardin then asks his opponent what

* *Evangelical Christendom*, pp. 138, 139.

is to become of the *infallibility of the Pope*, in presence of his enormous aberrations?

M. Veuillot, editor of the *Univers*, has been very embarrassed by the discussion, despite his habitual effrontery. He began by replying, that many of the books cited by the *Presse* had not been placed in the *Index*, and that it was a pure calumny to reproach Rome with having anathematised Copernicus, Galileo, Descartes, and Newton; but M. de Girardin immediately indicated the book, the edition, and the page where the Romish tribunal had inscribed the sentence of condemnation. Then the *Univers*, convicted of ignorance or of lying, forthwith takes refuge in profound silence.

But this is not all. The *Presse* has accused the Romish clergy of having two weights and two measures; for priests in Protestant countries claim the liberty of giving free expression to their opinions, while, at the same time, they withhold a similar liberty to Protestant pastors in popish countries. To this, what has been the reply of M. Veuillot? He said, that the priests of Rome have in nowise acted inconsistently, since, "if the baker has liberty to sell his bread, it does not thence follow that malefactors are to be allowed to vend poison!" This system is convenient for Papists. They form their conduct on the principle, not of liberty but of truth, and naturally decide that the truth, complete and absolute, belongs to them alone. They therefore conclude, *very logically*, that the liberty they claim for the Romish church in England, they have a right to refuse to Protestants in Italy. Romanism is bread; protestantism is *poison*! Bread ought to be distributed freely; but the sale of poison ought to be interdicted! An admirable argument, borrowed from the theory of the Inquisition! Can any one doubt that with such maxims, the word *liberty* must become expressive of an utter absurdity and falsehood? What is this, I pray you, but a liberty that Rome uniformly reserves for herself, and denies to Protestants, under pretext that they retail *poison*? O Liberty!—holy liberty of thought and conscience! how much thy image is disfigured, and thy name profaned, in connexion with the popish system!

ADDRESS OF THE BISHOP OF BEAUVAIS TO THE PRESIDENT.

You have probably read in the news from France that our President, M. Louis Buonaparte, has recently made excursions to Poitiers and Beauvais. I put aside the details of these official acts, which belong properly to the political journals. But I must notice the speech delivered by the Bishop of Beauvais, because it confirms all that I have reported in my previous letters upon the excessive complaisance of the civil power towards the clerical body.

The reverend prelate at first congratulates M. Louis Buonaparte on his regular attendance at mass. After this exordium, he continues in these terms:—"Whatever there may be in the future, hidden from our view by thick clouds, the church (Roman Catholic) will recount *with happiness*, that under your government the august head of the Catholic world has again entered the capital

of Christendom. Education has been delivered, *in part*, from the shackles which have impeded the development, so necessary, of religious principles. Three bishops have been appointed to the French colonies, while the prelates of France have been able freely to meet, and to discuss in council the sacred interests of religion. These are some of the *benefits* which we cannot forget; and for which, M. le President, be pleased to bear witness to my personal *gratitude*, as well as that of my clergy."

The Bishop of Beauvais has all sorts of motives for expressing, so warmly, the gratitude of the priests towards M. Louis Buonaparte. The expedition to Rome is an incomparable act of good-will. The law that delivers up national education to the Jesuits, is a concession that Louis Philippe, or even Charles X., would never have dared to make. The liberty to convocate provincial councils, again, is a mark of complaisance on the part of the new Government. The Roman Catholic clergy have, therefore, excellent reasons for declaring plainly their satisfaction. But is that *satisfaction* participated in by the majority of the French people? Have the men of intelligence seen *with happiness* the gold and blood of France lavished in restoring and supporting Pio Nono at Rome? Are the fathers of families content to consign their children to the hands of the Jesuits? In short, does public opinion accept with pleasure the increasing power and influence of the priesthood? These are some of the questions which the Bishop of Beauvais has not resolved. If the clergy are joyous, the people are sorrowful; and I believe the President will feel, sooner or later, how costly are the genuflections that he makes before the sacerdotal body.

Observe, moreover, certain expressions of the Bishop of Beauvais. He pretends that Rome is the capital of *Christendom*. This word is inoffensive. The Protestants of England, Scotland, and America, of Prussia, Switzerland, France, Holland, &c., do not regard Rome as the capital of their communion, and yet they consider themselves *Christians*—at least as good Christians as the Romanists. The same prelate says that national education has only been delivered, *in part*, from those shackles which have prevented the development of religious principles. This indicates that the Jesuits claim still more than what has been assigned them by the new educational law. Their monopoly is not sufficiently complete—not tyrannical enough. After having taken one step, they labour to take another. *Caveant consules!* France is warned.

PUBLIC PROCESSIONS.

The *public processions* have been, this year, more brilliant and ostentatious than at any previous period. The Romish clergy have displayed all their treasures,—all their grandeur. Banners embroidered with gold and silver, ancient relics carefully preserved, and baskets of flowers, and branches covered with leaves, borne by young girls and little children in white dresses. Add to this, the clouds of incense, the magnificent insignia of the priests, the *sacrament* devoutly carried under a canopy of velvet by the hands of the bishop, the wax tapers burning, the altars

at the corners of the streets, the tapestry and ornaments suspended in front of the houses,—and you have a very fair idea of the nature of our public processions. They are, in fact, pagan festivals; if the idolaters of Greece or Rome were to revisit our world, they would have no difficulty in recognising all the mummeries of their own religion.

The processions of this year have been also characterised by the presence of great numbers of magistrates and other public functionaries. Previous to the revolution of February, women and children were almost the only parties who walked before the priests in these extravagant ceremonies; men of a certain rank were ashamed to take part in them. Now, however, the case is very different. Government *employés*, with a devout and contrite aspect, follow these processions. What a farce! Will Frenchmen never have the courage to avow their real convictions?

The mayor of a village in the department of the *Sarthe* had prohibited a procession from going beyond the body of the church. The Romish priest complained to his bishop, the bishop to the prefect, and the prefect to the minister of worship. At the end of three days, the mayor was dismissed, and the procession proceeded triumphantly on its course; "because," said the ultramontane journals, "the law must be respected." Very well; the same law interdicts processions from proceeding along the public way, in communes where a consistorial Protestant church exists; but the priests *do not respect* this prohibition. Thus they invoke the law when it is for them, and they trample it under their feet when it is *against them*. Poor humanity!

NUMEROUS CONVERSIONS AT ROCHEFORT.

Some interesting circumstances have occurred during the past month within the pale of the French Protestant church. The first which claims attention is the number of conversions at Rochefort.

A pious evangelist named Guérin had been appointed to preach the Gospel to the labouring classes at Rochefort, and to the peasants of the surrounding villages. He went from house to house. Many souls were awakened. One Roman Catholic, converted by his instrumentality, assembled some people in his house, near Rochefort, and there M. Guérin preached the word of God to them. On one occasion, when this little company had assembled, a commissary of police arrived, followed by agents and gendarmes. The house was surrounded, as if it had contained a band of conspirators! The commissary entered the meeting, put several questions to the evangelist, and examined the Bibles and hymn-books upon the table. After this investigation, he felt ashamed of the unceremonious manner in which he had entered the meeting. He was constrained to acknowledge that he had to do, not with conspirators, but with humble Christians assembled for prayer and edification. He retired immediately, saying—"Continue, gentlemen." This event has given a fresh impulse to the work begun by M. Guérin: the meeting is increased to fifty or sixty persons, almost all Roman Catholics. Shortly afterwards Pastor Puaux came to Rochefort. I do not need to inform you

of the zeal and devotedness of M. Puaux, the name of this worthy pastor is already well-known to your readers. His preaching attracted, every Sunday, a crowd of hearers, among whom were many Roman Catholics.

On the first of June last, twenty-six of their number, fathers of families for the most part, abjured publicly, in the church at Rochefort, the errors of Rome, and declared that they would adhere to the doctrines of the Reformation. M. Puaux delivered on that occasion a discourse to which great attention was paid. He then addressed to the converts some questions respecting their new faith, and solemnly received them as members of the Evangelical Church. This impressive ceremony over, the pastor descended from the pulpit, and gave to each of the converts a New Testament, addressing to them, individually, an exhortation founded on Holy Scripture.

This solemnity has been productive of the most excellent results in Rochefort and its neighbourhood. The priests, in the bitterness of their vexation, have circulated a report that the conversion of the neophytes was effected by means of money; thus imputing to others an ignoble traffic, to which they only are capable of devoting themselves. The public has not been deceived by this calumny. People knew well that Protestants regard with shame and horror the purchase of consciences, and Pastor Puaux made good use of the mendacious invention of the priests. Other conversions are announced. May it please God to bless this work, which has already borne such excellent fruits.

CONSISTORIAL CONFERENCES AT BEARN.

The more eminent Protestants at Bearn—a province situated in the south of France, on the frontiers of Spain—formed, a year or two ago, under the patronage of the legal consistory, an Evangelical Society, which displays great and fruitful activity. Lately, the members of the committee have opened conferences in the town of Orthez, which have excited much attention and sympathy. The principal subjects treated have been as follow:—

1. "Is it proper to found a *provident association*, for the purpose of affording mutual aid to the Protestant population of Bearn?" The reply of the assembly was in the affirmative. It is of essential importance to remove the scourge of *pauperism*, which has made frightful progress throughout France, and the best means of attaining this end is to encourage the industrial classes to practise *economy*.

Almsgiving is an inefficient remedy: sometimes it even tends to augment the number of the miserable, rather than diminish them. The working men ought to associate together for the purpose of affording mutual assistance, and by a small monthly or weekly sacrifice to secure themselves against future want.

A society formed on the mutual-aid principle has a *moral* effect upon its members, while at the same time it prevents them from falling into extreme misery.

2. "What are the characteristics of Roman Catholic piety?" Upon this question, Pastor Gerber submitted a judicious and interesting report. Without forgetting that there are in the

bosom of the Romish church faithful souls, who worship the Lord *in spirit and in truth*, and who do honour to their faith by their good works, it has been proved that the general character of their piety is *exterior* rather than interior—a thing of tradition and custom, rather than of spontaneous and personal life. The priest occupies so high a place, that the simple layman cannot freely approach his God and Saviour.

3. "What are the inconveniences of mixed marriages?" Pastor Lourde, of Orthez, treated this subject under its principal aspects. There exist *tolerant*—or, to speak more properly—*indifferent* Protestants, who approve and encourage these marriages, as a means of promoting concord between two adverse communions. But experience has clearly shown that this hope is false and dangerous. Far from promoting peace, mixed marriages have engendered war. The union does not last for any length of time between the married couple; and the children, under these opposite influences, are exposed to the danger of being brought up without any religion at all. It is, therefore, the duty of the pastor to discourage, as much as possible, marriages of this description. Such a line of conduct is necessary, in order to preserve the peace of families, the well-being of the Protestant church, and even the tranquillity of its members.

NEW PROTESTANT CHURCH.

Protestant worship was celebrated at *Moulins*, on the 3rd of June last, by M. Collins, pastor of Clermont-Ferrand. Before the revocation of the edict of Nantes, the city of Moulins, situated in the centre of France, department of Allier, had a church, a pastor, and a flourishing flock. But the blast of persecution blew violently upon

them, and all were destroyed. Some emigrated to foreign countries, while others entered the Romish church under the sabre of dragoons. Now, thank God, the Protestant faith rises again in this ancient city. About seventy persons took part in the service, over which M. Collins presided, and amongst them were many Romanists. After the service, they expressed to the pastor their sympathy, and declared they had renounced all opposition to the Reformed Church. This is a happy commencement.

SHALL WE HAVE A SYNODICAL ASSEMBLY IN 1851?

A distinguished and influential member of the Protestant National church, M. Lecerf, Honorary Professor of Jurisprudence, and an elder at Caen, has addressed to the Minister of Worship a letter, in which he insists upon the necessity of convoking a general synod in 1851. He asserts that these synodical assemblies are indispensable, and asks the Minister why he has not yet legalised the demand of the consistories that some time ago unanimously called for the restoration of these synods.

This step of M. Lecerf is very honourable; but I doubt much whether the Minister of Worship will permit us to convoke a national synod. Protestantism, at present, is not regarded with much favour by the Government. In other respects, political circumstances are not favourable; and we shall be forced, according to all appearance, to wait a considerable time, ere we behold the revival of those great assemblies that have done so much to illustrate the Reformed Church of France.

X. X. X.

BELGIUM.

THE CASE OF M. BAUDUIN, A CONVERT FROM THE ROMISH CHURCH.

Heigne, Jumet, June 28th, 1851.

Much respected Brother,—Some days since I wrote you on behalf of a vicar of the diocese of Namur, asking you to interest yourself and friends for him. Since that time he has continued to visit me, write to me, read and meditate on the Word of God and good religious works. I have noticed his birth and growth in the faith as it is in Jesus. After many conflicts and struggles he has come to the resolution to break the chains which held him captive to the church of Rome. At the commencement of this month he wrote to the bishop of Namur in these terms.

"My Lord,—It is my duty to inform you that God, in his mercy, having led me to read and meditate on his Divine Word, which pours so much consolation and light into the heart of the Christian, I have, on mature reflection, arrived at the conviction that the Roman Catholic church does not conduct souls into the paths which the Saviour of the world came to mark out, and that it is not the faithful depository of the Holy Scriptures, seeing that it has completely wandered from them. Therefore, my lord, I request you to accept my resignation of the office of priest of the church of Rome, from which I withdraw,

that I may adhere to the Gospel and follow the primitive rules of Christianity.

(Signed) "BAUDUIN."

The letters of the bishop of Namur, of the president of the Great Seminary, and of the dean of Walcourt, which I hold in my hands, written in reply to the above letter, are well-authenticated testimonies in favour of M. Bauduin. His decision has made great stir in that part of the country in which he lives. Many priests of the neighbourhood have visited him, in order to frighten him by representations of the sad lot which awaits him; they have ordered public prayers on his behalf. He is firm, let what will happen. Before leaving his parishioners, our friend visited a great number of families and gave them the reasons of his conduct, and left them some religious tracts, with which I had furnished him for this purpose. The last time that he saw his mother, on bidding her a mournful adieu, he presented her with a New Testament, which she consented to accept.

Since yesterday he has been under my roof, and is going to spend a few days in the district of Charleroi, in order to become acquainted with

the brethren. It is well that he should give testimony to the truth in their midst, that they may follow him with their prayers and greet with joy his return to his country.

In a few days he is going to Paris, to study for a year in the normal school of the Evangelical Society. It will cost him forty francs a month, besides his clothes. He has but little disposable cash; the sale of his furniture will not produce more than 300 francs, which will be insufficient to meet his necessary expenses at Paris. He belongs to an agricultural family in easy circumstances, in the environs of Philippeville. He will some day inherit a small sum, but, at present, under the circumstances, he can expect nothing from his parents, who are under the influence of the priests. He ought to be aided in his life of devotedness and sacrifice, because he may be an instrument blessed to the conversion of many; and if he makes his way,

other priests may follow his example. I beseech the friends of the Gospel in your noble country to come to his help. Half a score of pounds sterling would much assist him. Generous brethren may send their contributions to the office of your journal, to be remitted to Mr. de Pressensé, 8, Rue Rumford, *Paris*, for our friend, M. Bauduin, ex-vicaire. The neighbourhood of Philippeville is immersed in the thickest darkness and superstition. I went there last week to bury an Englishman, an engineer of the mines. In a future letter I will send you details which appear to me interesting.

Pray for me, and for all the servants of God who labour in this country for the advancement of the common cause.

With much respect, I am, honoured brother, yours in Christ,

J. JACCARD,
Minister of the Gospel.

GERMANY.

THE REVOLUTION: ITS CAUSES, RESULTS, AND REMEDIES.

A PRIZE ESSAY, PUBLISHED BY THE CENTRAL COMMITTEE FOR THE INNER MISSION OF THE GERMAN PROTESTANT CHURCH.

BY S. C. KAPFF, OF HERRENBERG, IN THE KINGDOM OF WURTEMBERG.

An account of the Inner Mission has been laid before our readers in our two last numbers, and we now propose to give some account of the Essay which was selected by the adjudicators as the best of thirty-two competitors. It begins by comparing the revolution of 1848 to the earthquake of 1755, which laid Lisbon in ruins, and was felt at the same moment over so many countries both of Europe and America. The explosion at Paris was repeated at Berlin and Vienna; and, within six months, one emperor, three kings, and six inferior potentates had resigned their crowns, and the Pope, the spiritual head of one hundred and fifty millions of subjects, was compelled to flee from those who had been hailing him as the regenerator of Italy.

1. The first cause adduced is poverty. The increase of the population; the unfruitfulness of the seasons, from 1840 to 1847; the droughts of one year, the excessive rains of another; the hail-storms which occurred in others, and especially the mysterious potato disease, had destroyed a large portion of successive harvests. After noticing the ten millions of pounds sterling which were required to meet the most urgent wants of Ireland, and the state of things in France, the writer mentions that in Berlin 200,000 were living from hand to mouth. In Elberfeld, at the end of 1846, 8,000 labourers were out of work. In Vienna, out of 380,000, 150,000 were without property; and, of these, 5,000 lived on the funds for the poor, 15,000 by begging, 15,000 by swindling, 8,000 were servants out of place, and 10,000 were in trade, who did not know in the morning how or where to obtain a dinner. Floods in eastern Prussia, failure of crops and epidemical diseases in Silesia, had produced great distress. The manufacturers and artisans, without capital, suffered fearfully from the dearth. Bankruptcies became everywhere frequent; 6,000 in a single year, in a State of 1,700,000 inhabitants. These bankruptcies had

preceded the dearth, and houses that had been worth millions had been overthrown by speculations of all kinds, in which they had recklessly engaged. Extravagance and dishonesty had contributed their share. To these causes we must mention, in addition, the excess of population over the means of support; the too great subdivision of landed property; the accumulation of capital in a class contra-distinguished from the labourers who had nothing more than their hands to help them, and who lived from day to day dependant on uncertain employment; the dissolution of the ties between the employers and the employed; the competition for employment among the labourers themselves; the extension of machinery, and more work done with fewer hands; want of protective duties in favour of particular trades; oppressive taxes, especially on the estates of the nobility; the burdening of the parishes with destitute families, by means of forced settlements and the too easy permission to marry, without any sure means of a livelihood; the principle enforced by statesmen, that every parish must support its own poor, and the neglect of all measures against idleness and extravagance; the lax legislation, and still laxer administration of the laws against gambling, drunkenness and immorality, and hence the great number of illegitimate children thrown upon each parish; the more expensive style of living adopted by all classes, and extending to every article of dress, every kind of food, and every convenience of a household; last, but not least, the carelessness and irreligion which had dissolved all domestic and social ties;—all these had contributed their united forces to undermine, in every direction, the ground on which society rested, and to prepare it for the general explosion which afterwards took place. He then gives instances, which can be easily imagined, of the sufferings endured by the families of workmen in all departments, and of

the desperation with which whole classes were filled, and of their readiness for any outbreak which promised even a momentary relief.

2. A second cause dwelt upon is the thirst of gain, and the passion for all the enjoyments of luxury, among the rich; their indifference to the sufferings of their poor neighbours, and their neglect of all the duties which Providence has attached to property; the ready expenditure of vast sums upon their selfish indulgence, and refusal to give the smallest portion of their time or substance to the most urgent wants of the poor, had exasperated the masses against them; they had allowed abuses of all kinds to overspread society, and had battered on them themselves; they had done nothing to arrest the disorganisation which was going on, had contributed largely to it themselves, and when the hour of retribution came were involved in the common ruin.

3. The socialist and communist principles, which had taken root throughout society, are next referred to. These set at defiance all laws, human and divine, and make every man's passions his only guide and rule. From Paris, where there are nearly 60,000 Germans, mechanics, and labourers, the vices and infidelity of the French capital were diffused throughout Germany, and the minds of multitudes were prepared, by inflammatory appeals and the worst passions, to throw off all restraints of law and order.

4. The pride and excessive refinement of the higher classes had placed an ever-deepening gulf between themselves and the masses. The educated, and those in authority, look down upon those destitute of their advantages, as scarcely human beings; they have no sympathies with them; are unacquainted with their wants; and, when they try to help, set about it the wrong way, and often do more harm than good.

5. The ignorance and folly of the people and of their leaders, as they have been exhibited in their speeches and actions throughout the course of the revolution: one scarcely knows which most to deplore, the want of sense or the wickedness which they have displayed. Men, without a single accurate idea either of law or government, set about re-modelling the whole structure of society, and threw everything into confusion and disorder, and soon produced a state of things absolutely intolerable. He gives several instances of such folly, and the extraordinary misrepresentations to which ignorance alone could have listened for a moment.

6. Pretensions to much knowledge, without its being sound or Christian. Cleverness, as distinguished from wisdom; a passion for theories and speculations, of which the wild extravagance is to many minds their strongest recommendation, infests all the avenues of learning, has seized on their universities, and rendered the professors the unsafest guides to whom the youth of a country can be committed. The fear of God is the beginning of all true wisdom; and apart from the fear of God, all lights only bewilder and mislead. There were thousands who came from the schools and universities of Germany, well furnished with Greek and Latin, and maybe with mathematics, history, and physical science; but totally unfar-

nished with any principle for the right guidance of heart and life. The greater their confidence in their knowledge and attainments, the further are they liable to be led astray.

7. The prevailing immorality, evinced by the constant increase of crime, in much greater ratio than that of the population. In the Prussian houses of correction there are 14,000 prisoners. In Berlin, one child in five is illegitimate; the same in Lubeck, Mecklenburg, Hamburg, &c. In Leipsic, one in four. In Augsburg, one in three. In Vienna, one in two and three-tenths. The prevalence of drinking wine, beer, and brandy; the passion for gambling, and the ruin which is thus entailed on many families, contributed to the revolutionary mania. A large portion of the officials belonging to the different States spend every evening in the tavern and alehouse, and frequently the whole of Sunday; and the tradespeople learn from them the infidelity and the contempt of sacred things entertained by the higher classes throughout the country.

8. The stress laid on morality without religion. Respectability in the eyes of their fellow-men is their only rule and guide. Pride, revenge, selfishness, are admitted into the catalogue of virtues; and all reference to God, and his claims on our respect and obedience are scornfully rejected. The consequence is, that the people regard their superiors with the same reverence which they display towards heaven; and our officials are experiencing the bitter fulfilment of the warning, "They that despise, shall be lightly esteemed." The bands of society are unloosened, and subordination and obedience to authority for its own sake destroyed.

9. This has proceeded so far, that many have proposed to abolish all forms of religious worship, and have exhibited violent hatred to the very name of the Divine Being. The papers published by the communists represent the abolition of acknowledgment of the Supreme Being as a great advance upon the Christian dispensation. One of their ditties may be given as a specimen of the frightful impiety into which they have plunged.

Our curses on God, who is blind, who is deaf,
To whom we have vainly prayed in faith;
On whom we have vainly hoped and waited—
He made us his dupes, he has made us his fools—
We weave, we weave.

Our curses alight on our base fatherland,
Where misery and shame are our sole heritage.
Our country! we weave thy funeral pall;
We weave in our web the threefold curse!
We weave, we weave.

The effects of the revolution are next depicted in dark but faithful colours. The numbers that fell in battle, and the great numbers that have been shot, or imprisoned, or exiled. In the single State of Baden, 517 officers were put on trial; 1,000 subalterns, of whom 306 were punished; and 10,000 others had to flee to foreign lands, and leave their families in poverty and disgrace. Among the vast number of prisoners, disease had committed fearful ravages. Among the survivors, altercations and quarrels abound. The increase of the debts, and conse-

quently of the public burden, now presses upon all classes, and the moral effects are still more disastrous; confidence is broken; resentment and suspicion have taken the place of concord and love, and the different classes are arrayed against each other; families are divided; a spirit of jealousy and calumny pervades the nation, which forebodes mischief and discord for the future. There are some good effects which may be anticipated from the hurricane which has swept over our political world. The boasted resources of profound statesmanship, of great learning, and of high churchmanship, are beginning to be estimated at their proper value. Men are beginning to open their eyes to the uselessness of many learned theories on which it was supposed the prosperity of nations depended, and that the number of books, newspapers, and schools, cannot of themselves save a country. The emptiness of all outward forms and arrangements, without religious education, and the implantation of religious principles in the hearts of the people, has been established beyond controversy; and one great point has been gained, in that our great and real want has been thoroughly ascertained.

The remedy of the evils developed by the revolution, the grand remedy against the destructive spirit of our times, is a living Christianity. The love of God shed abroad in the heart, and transforming us into the Divine likeness, and leading us to love and pursue all that God loves, to hate and shun all that he hates. The love of the Saviour, as God manifest in the flesh, because he first loved us, is the great bond of union of men—the cement of society—the fountain of all morality, both in principle and practice—the ground of sincere fraternity, of real equality in the sight of God, of spiritual freedom, and is profitable for all things, having the promise of the life that now is and of that which is to come. Christianity, when reduced to practice, prevents, by taking away all occasion for revolutions, by promoting mutual love and help among all classes.

The great truths of Christianity must also be

impressed more deeply upon all classes of the people. And for this purpose, ministers of all denominations, Lutherans, Calvinists, Roman Catholics, must be assiduous in the work of religious instruction. Bible, missionary, and book and tract societies need to ply their labours. Sabbath and day schools, mutual improvement associations, houses of refuge, hospitals, prisons, savings banks, asylums for orphans and the aged, temperance, sick and poor societies, must be encouraged to the utmost, and saturated with the spirit and principles of the Word of God.

The writer then gives an excellent account of the Inner Mission, similar to that which we have furnished from the pen of its devoted president, in our two last numbers, and shows what beneficial influence this Mission is calculated to exercise among the people, in their relation to the state, to the church, to the schools—the infant, the orphan, the industrial, the agricultural, the Sunday, the ragged schools; and as socialism attacks marriage, the ties of family, property, state, church, and all order, the Inner Mission seeks to encounter the enemy at every point, and by associations for mutual help of every kind, to do in reality what the other only professes in words. The Essay then makes a powerful appeal to all classes to continue in this work, and to engage with heart and hand in the manifold fields of usefulness which the Inner Mission presents; and concludes with the words of the prophet—"O land, land, land, hear the word of the Lord. Thou hast destroyed thyself, but in me is thy help. Amend your ways and your doings, that I may repent me of the evil which I purpose to do unto you. Return, thou backsliding people, and I will not cause mine anger to fall upon you; for I am merciful, saith the Lord, and I will not keep anger for ever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to strange gods under every green tree, and ye have not obeyed my voice. Return unto me, and I will return to you and dwell among you."

SECESSIONS TO POPERY—PROTESTANT RE-ACTION—PROPOSED ANTI-PAPAL ASSOCIATION—RATIONALISM EXCHANGED FOR ROMANISM.

Duchy of Lauenburg, July, 1851.

I have recently had repeated occasion to advert to the display of Roman Catholic zeal, and its apparent success among the Protestant population of northern Germany, and am now led to a renewed notice of the subject, by several late conversions to the Romish faith which have taken place, both in the kingdom of Prussia and grand duchy of Mecklenburg Schwerin.

In the latter, special sensation has been excited by the successive secessions from the Protestant communion of *both* the editors of a highly respectable journal, (the Messrs. Florencourt and Maassen,) and so much the more as the journal in question—*The North German Correspondent*—was mainly set up by the conservative portion of the Mecklenburg noblesse, with the avowed design of counteracting the spirit of innovation (which arose so powerfully in 1848) by advo-

cating and defending the existing state of things in Church as well as State.

The political and moral influence of these gentlemen was considerable, and seems now likely to operate in an opposite direction to that their former patrons desired or expected; for their example of defection from the Protestant ranks has, it seems, been already followed by several others in the Duchy, and some, too, belonging to the highest class of society, while it is generally bruited that these first fruits are likely to be followed by no despicable harvest.

In Prussia, such occurrences are less to be wondered at, since the privileges granted to the Romanist communion keep pace with the restraints laid on every other aberration from the prescribed route of the Established church. Yet, even there, indignant surprise begins to be felt, at the bold front which is being assumed by the

popish party, by means of missions, public processions, &c. &c. One of the latter took place on the 22nd ultimo, from Berlin to Spandau, (a distance of some twelve English miles,) in which many hundreds took part, and even soldiers in uniform were seen in its ranks.

It is farther announced, that a Pomeranian baron and a young Jewish rabbi have gone over to Romanism, with the avowed intention of entering the priesthood. The sincerity, at least, of the rabbi has been strongly tested, as his family have declared an irrevocable determination to disinherit him, should he persist in his design of forsaking the faith of his forefathers. The threatened loss is of considerable amount, but has, as yet, had no influence on the young convert's resolution.

These and similar occurrences, in various parts of Prussia, have naturally roused the hitherto somewhat supine attention of the Protestant clergy; and a closer examination of the ramifications of Roman Catholic activity has proved that the leaven of proselytism has long been at work, producing an average accession to the Roman communion of from fifty to sixty Protestants per annum, in those districts. But as these were hitherto confined to the artisan and proletariat classes, the secessions excited little or no attention. Now that the fermentation has ascended higher in the social mass, surprise and alarm are felt.

The consequence has been, that, at a late pastoral conference held in Berlin, and which had drawn together a large concourse of Protestant ministers from various parts of the country, the recent triumphs of Romanism were brought on the tapis by Consistory Counsellor Professor Nitsch, and formed the subject of deep and earnest discussion. The question, "What counter-acting measures might most judiciously be opposed to the aggressive movement of the Roman Church?" led to the adoption of a resolution "to form, in addition to, and on the model of the existing societies for promoting Christianity among Jews and heathens, a separate association, which, as a congener of the Inner Mission, should devote its energies, specially, to the spread of pure Gospel knowledge among the Roman Catholic population of Germany."

There can be no question that it is high time

that the Protestants of this country were aroused to a sense of the danger to which the young and ignorant of their co-confessionalists are exposed, by the somniferous security engendered by a merely inherited protestantism, conjoined with the indefatigable *sapping* and *mining* of Roman Catholic zeal, which is ever at work, in season and out of season, to shake the loosely-built superstructure of a Lutheranism, which too often rests on a very sandy foundation. The proposed society, therefore, may find as useful employment in striving to retain the wavering, Catholic-surrounded Protestant within his own pale, as in striving to gain over proselytes from the Romish; and to its declared object, viz., "the spread of pure Gospel knowledge," every Christian is warranted to speak his hearty "God speed."

A new corroboration of the adage, that "extremes meet," has just been furnished by the transference of the learned professor (and celebrated polemic) Gfrörer, from the Rationalist to the Romanist host!

This astounding revelation was made known to the public by the professor's appearance in the character of a new convert, in the Corpus Christi procession, which took place on the 19th of June last, at Friburg.*

One of his daughters made a profession of Romanism several months ago, and entered the Jesuit branch of the Order of the Sisters of Mercy. What lends peculiar piquancy to the acquisition now made by the Romish church is the fact, that the learned professor was some years since deposed from his office of Lutheran pastor, in consequence of his having published a book, entitled, "*Christliche Sage*" (Christian Legends), in which the essential doctrines of Christianity were attacked still more ruthlessly than was ever done by David Strauss himself!

Gfrörer is no imaginative or poetic spirit; his present act, therefore, be its motive what it may, must be regarded as a thoroughly weighed and coolly calculated resolve; and the religious world in general cannot but look forward with curious interest to his next entrance on the polemical arena, in order to note in how far he will be able or willing to furnish a successful refutation of his earlier and but too celebrated deistical work.

T. B. K.

RUSSIA.

UKASES AFFECTING THE JEWS—RESULTS TO BE ANTICIPATED.

The Jews in the Russian empire have been, for some time past, thrown into consternation by a succession of ukases, which, as they can scarcely be expected to tempt their entrance into the Greek church, must almost necessarily ensure their adoption of the sole remaining alternative, departure for ever from the Imperial territory. Many a rich rabbi has already contrived (despite all the dexterously interposed police hindrances) to convey himself and his treasures across the frontier, and thereby screened himself from the impoverishing fine imposed on all those who permit their wives (in accordance with almost

immemorial custom) to cut off their hair on the nuptial day. One would suppose the disavowing of the Jewish matrons' tresses must be a matter little affecting the welfare of Russia, or its empire! But the mandate is peremptory: the locks shall not be shorn! And as the Jewish matrons will not consent to retain a *maidenly* ornament, they must e'en prepare to quit the land of their birth, and seek refuge in countries (and, happily, they will be easily found) where a well-filled purse makes amends for an empty as well as a bare pate!

The rabbis will speedily be followed by the

* Grand Duchy of Baden.

rich corn merchants of Israelitish descent; for the recent ukase, which prohibits their dealing in brandy, either "*en gros* or *en detail*," strikes at the root of their Russian prosperity. Lastly, the ukase which commands *those parts of carcasses* which Jews cannot eat, *to be buried*, on the presumption that what is not fit for Jewish, must be unwholesome for Christian consumption, will occasion such an enormous rise in the price of butcher's meat, in every Israelitish commune, as must necessitate emigration on a large scale.

The removal, *en masse*, of so much wealth and industry will no doubt open the eyes of the Czar to the impolicy of these, in point of fact, persecuting edicts; but as, like all autocrats, Nicholas never suffers his laws to be altered, it is to be feared some inextricable web of chicane and espionage will be resorted to, in order to retain the Jews in the empire, and thus secure a golden mine (more productive than that of Potosi, and much less expensive to work), in the never-ceasing fines to which these unjust and arbitrary enforcements must give daily occasion.

The effect of these multiplied annoyances, which operate with almost equal force on the

domestic, commercial, and religious relations of Jewish life, may perhaps confirm an opinion, very generally held on the Continent, respecting the return of the Israelitish nation to Palestine; viz., that it will take place most prominently *from Russia*. And although the preparation of "the way of the Kings of the East" has hitherto been conceived of, as implying a friendly aid, the result may be equally attained by a compulsory as by a voluntary emigration; and their restoration to Canaan may be as much facilitated by a forcible ejection from Russia, as their first entrance was by being "driven forth of Egypt;" nor are the personal and family hardships attending the latter likely to be much inferior to those which marked the former expulsion. It is, at all events, a new phase in the sufferings of this remarkable and long-tried race, and it may be that the God of Abraham, who is wonderful in counsel and mighty in working, hath designs of mercy in this darkly threatening cloud, which shall yet descend in blessings on the heads of the wanderers!

T. B. K.

SWEDEN.

ITS ECCLESIASTICAL AND RELIGIOUS CONDITION.

There is, perhaps, no other Protestant country in which the Established church is so powerful as in Sweden. It is not simply connected with the State, but forms an integral part of it, and exerts an influence in the general affairs of the kingdom, which is, perhaps, without a parallel. The house of the bishops and clergy is one of the constituent parts of the legislature, and possesses powers similar to those of the other three houses of the nobles, burgesses, and peasants. Its concurrence is necessary to the enactment or alteration of any law, ecclesiastical or civil. When a bishop is to be appointed, the clergy of the diocese elect three persons, from whom the king nominates one to the vacant see. And in appointments to most of the benefices and offices of the church, the clergy exercise a similar degree of power. The king has a negative voice on the resolutions of the diet, and the right to introduce measures for their consideration. For 250 years it has been the law of Sweden, that any *Swedish subject* who changed his creed, and left the Established church, should be banished from the country. The sentences of the ecclesiastical courts are required to be executed by the civil authorities; and on the other hand, in many instances, the punishment of civil offences is carried into effect by the church.

When malefactors (for example) have been for a time imprisoned and kept on bread and water, and are not to be incarcerated for some years, as is the case for great offences, and when they have been flogged, the last punishment is called *kyrkoplikt* (church-penance), and is inflicted in the following manner:—The malefactor is brought from prison to the church of the parish where the crime was committed; and then, at Divine service, on a Sunday appointed by the judge, he sits on an elevated stool in the

middle aisle of the church, in sight of the whole congregation, all through the service, guarded by a soldier, who stands at his side all the time with a drawn sword, or some other such weapon. Sometimes it happens that several criminals are sitting thus at the same time. "I once saw (says our informant) eight at one time sitting in the dome church of Gottenburgh, with as many soldiers, with their hats on, and drawn swords, parading alongside of them." When the minister has finished the service, but before the people are dismissed, he walks up to the criminal, who now is by law considered penitent, and speaks to him to the following effect—"Dost thou, N. N., acknowledge that thou hast sinned against God and grieved his church? Dost thou now sincerely repent and promise to forsake thy sins?" The criminal is compelled to answer "Yes," whether he is penitent or not. But some will not be compelled to answer, unless it be "No;" else they are silent. This, however, does not stop the priest from pronouncing over him the absolution, which is done in the name of the Father, the Son, and the Holy Ghost. In ordinary cases, the delinquents are set at liberty as soon as this mock reception, for so we must call it, into the favour of the church has taken place.

So rigorously does the law repress everything like religious liberty, and so jealous is it of the slightest deviation from the prescribed and established order of things, that all religious meetings are strictly forbidden; even a clergyman is not allowed to hold one out of the church. It is true, the law is disobeyed. Public opinion in Sweden, as in some other countries, not to say our own, is, in some cases, stronger than the law, and controls it. The Moravians have preaching stations granted them by royal per-

mission, but we presume they must make no converts. And the Baptist Nilsson, we believe, might have continued, like a colporteur in other continental countries, to circulate the Bible, and even when doing so have addressed the people; but if he proceed to baptise, and organise a church, he is prosecuted, condemned, and sentenced to perpetual banishment.

Such a state of things in a Protestant kingdom happily stands in contrast with the sentiments and tendencies of the age; for, assuredly, not thus does universal Christianity understand liberty and the rights of conscience. It is not, therefore, surprising that dissension is already rife in the bosom of the National church. In the northern part of Sweden, a large body of pious people, braving the law, have separated themselves from the Establishment, and formed a Free church. They have chosen their own pastors from among themselves, but their church organisation is based upon the Augsburg confession, and they use the Lutheran rituals. On these accounts it is not so easy to proceed to extremities against them; but they are harassed with fines and other molestations, and their infants are taken by force to be christened by the State clergy; they, however, considering such baptism invalid, re-baptise them. Thus distressed and injured, many of them have emigrated to America, and others are resolved to follow.

These events are producing an impression upon the minds of the more enlightened portion of the community, favourable to a relaxation of the intolerance of the law. About this time last year a meeting was held in the south of Sweden, consisting chiefly of eminent clergymen, who discussed the question, when it was found that the majority advocated religious freedom.

For some years past, doctrines have been maintained and sedulously propagated, by a portion of the clergy, analogous to those which are known among us as Puseyism or Tractarianism. The first impulse in this direction was given by *Schartan*, who died in 1826. He is said to have been a man of austere manners and rigid morality; possessing great spiritual gifts, but deficient in clear views of the fundamental doctrine of the free grace of God in Jesus Christ. Fearing lest people should imagine themselves converted too soon, he set about instituting fixed rules or methods of conversion, leading to the attainment of the grace by a series of degrees. The exaltation of the church—for the church alone was the safe-guide of souls—followed as a matter of course; and a dogma so flattering to human pride rapidly found adherents, especially among the clergy. As is usual in such cases, many of *Schartan's* disciples outstripped their master, subverting totally the doctrines of grace, and bringing in a pharisaical Christianity. The partisans of these views oppose all united Christian activities,—missionary societies are their special aversion,—they impose their precepts as law upon their followers, and style themselves, to the exclusion of all others, "Faithful stewards." Being, with all this, severely correct in their morals, they have acquired great influence among the people,

and are playing that insidious part which, if not counteracted, will prepare them for undisguised popery.

Amidst much, however, which is calculated to produce an unfavourable impression of the religious state of Sweden, there are some circumstances to be noted of a more encouraging nature, and we proceed with sincere pleasure to mention them. It is not to be questioned that there are many of the true people of God in her congregations; many, unknown to the world, who bear the real impress of his spiritual kingdom. The ancient faith of their fathers is still dear to thousands, especially in the country parts; and what shows at once their spiritual wants, and their thirst to have them supplied, is the fact, that three large editions of *Luther's Sermons* and his *Family Discourses* were sold in the revolutionary year of 1848.

The present Director of the Missionary Society at Lund, the venerable missionary *Fjellstedt*, has been a distinguished instrument in the hands of God in reviving spiritual religion among the people, and he still labours with a truly admirable activity in his Master's service. He publishes four monthly religious magazines:—a missionary magazine, an educational magazine, a journal entitled "The Friend of the Bible," designed to excite an interest in the Word of God, and to explain difficult passages and oriental names and customs, and "The Samaritan," a home missionary journal. These journals, consisting each of a single sheet, and sold at a very moderate price, have a large circulation. He is also bringing out a Bible with short explanatory notes, four thousand copies of which were sometime since subscribed for. Besides these literary labours of *Fjellstedt*, diffusing Christian knowledge, others may be mentioned. A missionary journal is published at Stockholm, which is much read; "The Messenger of Peace," also, and "The Pietist," and one or two more, advocating the temperance cause, and all devoted to the furtherance of the Gospel.

On the other hand, we do not know that there is any organ propagating the infidel principles of the day. Christianity, theoretically at least, is too deeply rooted in the faith of the people for a journal of this kind to be well received. Some years ago, a bookseller procured a translation of *Strauss's* notorious work on the Life of Christ to be made into Swedish, but he sold only a few copies; and when a person, we believe of the name of *Ignell*, delivered lectures to open a way for the so-called "Friends of Light," he scarcely found better encouragement.

In conclusion, it should also be mentioned, that large congregations fill the churches on Sundays, and a very considerable portion of them communicate at the Lord's table. These may not be decisive proofs of genuine godliness, but we notice them as in themselves gratifying facts, and as affording a marked contrast with the neglect of the public worship of God in the neighbouring kingdom of Denmark, and the continental countries generally.

ITALY.

DECLINE OF RESPECT FOR THE PRIESTS—THE GREAT WANT—SUSPICIONS OF THE EXHIBITION—FEAST OF CORPUS DEI—SCENE IN THE CATHEDRAL OF NOVARA—REFLECTIONS THEREUPON.

You are fully aware that, since the revolution, the Roman faith, among a great part of the population, especially in middle and northern Italy, has been much shaken. The links that fastened together the priests and the conscience of the people are, if not broken, yet very loosened. That respect, that in former times forbade any body to be of a contrary opinion with the priest, he being regarded as the depository of God's mysteries—that dread of church penalties, by which the welfare of the soul seemed to be affected—that blind submission under priestly authority—all this is now fast fading away. There is in it a Protestant movement,—who could deny it? but it is not yet an evangelical one. But let us remember, that before the glorious Reformation in the sixteenth century, the same disrespect for the priests—the same frivolity, I might almost say, with regard to the church, was everywhere manifest; and, like then, there is also now but a man wanting, who, full of the Spirit of God, shall make the people conscious of their spiritual wants, and direct them to the source of the living water,—to Him who is mighty and willing to deliver them from the evil, and to bless them with heavenly blessings. And this servant of God, shall he come, and soon come? That he shall come, there is no doubt; for surely the Italian people are not doomed to perish without the Gospel having been preached to them, to the salvation of many; but the time, whether sooner or later, is known but to Him who reigneth over all; ours is to mark the signs of the coming day, and to pray God that He may frustrate all the designs of His enemies. Let us pray, therefore, that the Morning Star may soon rise over this unhappy land, and His light disperse the darkness that covers it. I think it is not unreasonable to suppose, that also the Great Exhibition might enter somewhat into the designs of God for the spiritual deliverance of this land; at least, Governments must have had some suspicions of this kind, having granted passports but to very few.

To corroborate what I have said about the decline of the Roman faith, I may subjoin the following statements:—I witnessed the last *Corpus Dei* feast at Milan; and although prepared beforehand, that in comparison with former years there would be a very scanty procession, I was yet much surprised to see how very little interest the people were taking in it. In former times, all the authorities,—all that was rich and noble, and a great many people joined the procession. The streets were thronged with devoted people, the houses were hung with gay-coloured tapestry, the windows exhibiting the fair ones, whose strength would not have been equal to the fatigue of the procession, in an excessive heat, through a great part of the

city. When the archbishop, with the "Sanctissimum" passed by, the people fell on their knees, to adore what they believed to be the "Corpus Dei." Now, this year, the procession consisted but of the priests—a very great number they are, it is true—a few laity, deputed by some charitable corporations, the municipal body, and some high officers of the Government. Nobody else joined it. Even the number of spectators was comparatively small, remaining far behind what I had expected, and the greater part of them were country people,—those poor ignorants that never come into a school, in order that they may the more fully believe all that the priest tells them. I did not see any one bending his knees before the Sanctissimum, except a company of soldiers, who at the word of command fell on their knees and took off their hats, as they would have executed any other command. Among the people I saw even some that did not take off their hats, and nobody took the least notice of this, which would formerly have been considered a great crime. Some Italian ladies, near whom I was standing, made some very irreverent jestings about the archbishop and his gorgeous pomp. Now, I was truly astonished to see this indifference on the part of the people, about what is considered to be the highest feast of the Roman church; and I dare say, a people that show so little respect for the holy things of their church, are preparing, if not to leave her, at least to reform her. However, I will not deny, that on many days I have seen the churches well thronged with people, especially from the country; they still believing that their presence at a religious ceremony must convey some benefit to them.

A startling proof of this decline of the Roman faith in Piedmont, is related in a newspaper. It seems that there the people are far in advance of the hesitating Government. I shall relate it in the words of the correspondent. "On the 9th of June, the cathedral of Novara was the scene of a great scandal; which, although its consequences were not so sad as those in the Santa Croce church at Florence,* is not the less deplorable. On that day, several thousand children, with their parents and relations, were come to Novara, to be confirmed in the cathedral. In order to prevent confusion, the bishop had ordered the doors to be shut. After having confirmed a great number of children, Monsignore, being tired, wanted to repose a little. But on the investigation of their parents and relations, who wanted to go home, all the children rose, a great tumult broke out, and they attempted to retain the bishop in order that he should continue his functions. Monsignore refusing to do so, the children began fearfully to cry, the parents threw about the benches, and all kinds of church ornaments,

* Where, on the anniversary of the battle of Curtatone, an affray arose between the people that would religiously commemorate the event, and the gendarmes, in consequence of which there were some slain and many wounded.

and the tumult did not cease till a troop of soldiers appeared, and the chief authors were taken prisoners." This is, indeed, as the correspondent remarks, a very deplorable event. But whose is the fault? Is it not with those who, instead of imbuing the hearts with religious sentiments, by the preaching of the word of God, through the agency of the Holy Ghost, transformed the Christian religion into a mere outward compound of ceremonies. The correspondent goes on adding some reflections. He says, "that formerly the Italian character distinguished itself by a deep respect for religious and Divine service, and that their service was so very long and solemn, and accompanied by Divine blessings, that the sober Protestant service could not please them." We will not dispute with him about this remark; there are many others, and Romanists too, that contradict him. We will only observe, that notwithstanding the sobriety and bareness of the Protestant service, Italy would also have become, at least partly, a Protestant country, had not the combined power of the popes and princes driven from the country the most noble and enlightened of its inhabitants, and incarcerated and slaughtered a great many of the Protestants, and by

these acts of detestable violence filled the hearts of the people with fear and anxiety. The correspondent continues—"Now things seemed to be altered by the bad example of the higher classes, although we will not believe that the baleful prophecy of P. Ventura, of a schism arising between the Italians and the head of their church, is about to be fulfilled. And who, now-a-days, go to church? Women. Of men, but a scanty number, and among those few there are a great many who dare hiss at the priest, whenever he uses the pulpit for passionate political discursions. Formerly, any who would have but thought of such a thing, would have trembled from head to foot. Who would have dared formerly to throw stones after the priest, to chase him to his lodgings, and to persecute him on the way with abusive words?" Such are the remarks and complaints of a true Romanist, and they seem to be important enough to be registered. The facts he alludes to are, indeed, very deplorable; but it is only the more needful that the Gospel be preached to this people, to keep it back from the brink of unbelief and atheism.

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Asiatic Intelligence.

LOO CHOO.

BY THE REV. DR. BETTELHEIM.

(Continued from page 216.)

We effected our landing here, not without difficulty, May 1st, 1846, providentially aided by the arrival of a French frigate, a day after we had put in, to the great comfort of the French missionary, Mr. (now Dr.) Forcade, at present Roman Catholic bishop at Hong Kong. Mr. F. left soon after our arrival, with Admiral Cecile, and M. L'Abbé Le Turdu came to occupy his station. In September, Mr. Adnet arrived as his companion. The latter was consumptive, and died about August, 1848. Five or six weeks after, the *Bayonnaise* arrived, in which Mr. Le Turdu left, and the Roman Catholic mission here was given up. All French ships and officers, including the admiral, behaved in a most affectionate way to us, as also did the officers of H. M. S. *Vestal*, here in Oct., 1846, and of the *Ringdove*, both belonging to the squadron of Admiral Cochrane, who was himself passenger in the *Dedalus*. To these extraordinary providences, and more particularly to the countenance afforded us for several months by the French officers, who are quite the men to curb the caprice of the Japanese mandarins, we owe our respectable installation in Loo Choo. A good temple was assigned us for our residence; and though guard-huts were erected around it, and in-door guards lodged upon us, the Loochoo Government never dared even so much as hint at the real signification of these arrangements. We were most politely given to understand, all this was necessary to protect us against thieves, and the staff that accompanied us out of doors on every step we took, were meant for day pilots, guides to lead us in ways we could not know as

yet. And, indeed, they performed their office masterly. They led us the worst, most crooked, and dirty ways imaginable, and continued long their efforts and persuasions to keep us off from the large streets and markets. Any communication sent us from Government was made by a mandarin above the rank of the Napa governor. We were at that time still allowed a horse, as well as the French officers themselves, and boats likewise. I could cross the country in every direction, and got pretty tolerable conveyance, especially when on the homeward way; and accommodation in the public office, when I intended to make a stop in any village. Even while still accompanied by my body-guard on every step, yet for several months they never dared to interfere with my missionary labours in the markets and streets. Yea, themselves formed necessarily the first nucleus, around which others collected, wherever I chose to halt and preach. In several of my first speeches, which I had to compose at home and commit to memory, before I was able to deliver them, I was greatly aided by them, and the whole of my translation of Luke was made under their supervision. True, when Government altered their system towards us, these guards were of course the first to let us feel it; and they gradually turned to be a hindrance, and finally became open opposers of my missionary movements, and hunted, frightened, or drove off a crowd of people, almost as soon as they had gathered around me. But when, in July, 1847, a large sum of money had been stolen from us, and I insisted on the removal of all in-door guards, against whom we had the

8

greatest suspicion in the matter, I was freed for some time from this trouble; and ere the new police and spy agency were brought into full operation against me, I could not only, as before, preach to attentive markets, but enter houses and shops, invariably meeting with a good reception, at least at my first visit. No house was shut before me; and though, at the second or third visit to the same house, I could easily perceive the inmates had been prejudiced against me, and was plainly told in some places not to come any more, and in others, that they were in danger if they received me; still, beyond this, no dangerous barriers were put in my way, neither were the people beaten off from me. When anything of a gravely offensive nature was done to me, or to the people for listening to my speeches, I complained in writing to Government, and usually found, or, at least, could imagine I perceived, some relief by it. Traces of liberty granted us, I think, my journal may show, up to Sept., 1848, when the last French missionary left. But on my refusing to leave at the same opportunity, more rigorous measures were resorted to against us, and increased since March, 1849, when H. M. S. *Mariner* had been here, and we again were left behind, to the great chagrin of our mandarins, to whose exertions, in a great measure, the arrival of the ship was owing. Since that time, and partly before it, attacks have been made on my person, and gross insults done to Mrs. B., in the very streets and fields, and all by the spies themselves, or on their express order, the simple Loochoosans never daring to offend, unless commanded to do so. I have been pelted with stones, so as to be seriously wounded; and on orders given by the spies, beaten, kicked, and dragged out, not of houses, but from shops and open yards, which form thoroughfares. The last very grave, and I cannot name it otherwise than murderous assault made on me, was in January, 1849, immediately after H. M. S. *Pilot* (of whose business hereafter) had left. Six or eight spies at once rushed into the yard I had entered, and seized me in such a way as to leave no doubt with me it was my last. I lost consciousness, and when I awoke, found myself lying in the midst of the street, unable to move. Mrs. B. was called, and I was then carried home. Since this catastrophe, which made extraordinary sensation, it appears they are afraid they had gone too far, and hence the present relaxation in the persecutions we still suffer. In my letter to them on the occasion, (Mrs. B. joining her own statement, as far as she was eye-witness,) I openly accused them of an attempt to murder me, and assured them the case would be brought before the English Government. They had very little to say in their excuse, except that I had feigned more than was really the case; that the men were neighbours, instead of police and spies,—most of whom, however, we knew to the very face, not to say by their official dress,—and that I was softly carried out and protected (from what?); the reason for all this being, that I had frightened the inmates and women of that house, and had even broken the doors to find my way into it. But besides the place in question being an open yard, Mrs. B., [who arrived while I was

still lying in the street before that yard, bears witness that the large gateway, as usual in our open yards, had no door at all. However, the very day Government's answer to our joint letter came, Mrs. B. went out, and found, as we expected, a huge new door erected in the gateway. It remains, now, to see what the English Government will say to this extraordinary case. My petition and annexaries concerning it are all ready by this time, and I am only waiting for an opportunity of posting them off.

I think it may be interesting to give here a brief catalogue of the ships that called in here, since our residence in Loo Choo. Almost contemporaneously with us, (May, 1848,) arrived the *Sabine*, French frigate; after having been at anchor for about a month in the Napa roads, she left, and a few days after we heard the *Sabine* and two more ships, the splendid *Cleopatra*, and the *Victorieuse*, were at Vonting, (Port Melvil,) in the north of the island. I had good reason to believe Admiral Cecile desired to get out of our mandarins a commercial treaty, and that when his squadron had left already, the *Victorieuse* was sent hither again in September, to inquire, after the time granted for deliberation had expired, how matters stood. I am sure, I am more pained at the ill success of our friends in this expedition than themselves can possibly be. In October, (same year,) we had here Admiral Cochrane, H. M. S. *Dedalus*, *Vestal*, *Ringdove*. I believe this squadron was on a hide-and-seek tour with that under Admiral Cecile, both moving about in these waters from want of business in China. I cannot say less of our admiral than that his visit did us and the English interest here no good, any further than to convince our Japanese tyrants that not even an English admiral can force away an English missionary from his station, when he chooses to refuse the offer of a return passage made him by the same admiral, on instigation of the iniquitous local Government. Admiral C. appears to have been quite pleased with the restrictive system of the latter; and, far otherwise than the French admiral, he limited, on Loochooan request, the number of English officers allowed to put foot on shore, I believe, to six per diem. No wonder that horses were refused them; and since that time, no foreigner here can obtain any; and soon after we lost also the liberty of having a boat. Providentially, however, all the officers of the *Vestal* (beginning with the first lieutenant, Mr. Miller, Lieutenant Hay, &c., down to the midshipmen, among whom, Mr. Lambert, a relation of our good Mr. Stanton, in Hong Kong, parted with his quadrant for our sakes) showed such deep interest in us, that much of the evil impression produced by the strange behaviour of the admiral was remedied. From October, 1848, to September, 1849, two long years, we were left to our uncheered loneliness, with the only exception of a large ship coasting the whole island in Feb. 1848,—a fortunate event, which I consider the chief cause why our theft (above mentioned) has been found out, at the same time. By the Loochooan return junk from China (July, 1848,) we had letters announcing the unfortunate accident of the French ships *La Gloire* and *Victorieuse*, whose

destination was Loo Choo. They were wrecked off the Corean coast. Had they come hither, it is quite probable the Loochooan mandarins would have had their condign chastisement. But as it pleased Providence to show long-suffering, I am the last to grudge them their respite, and only sorrow that nearly two years have again elapsed since then, without teaching the Loochooan rulers that the long-suffering of God is intended to lead to repentance. In February, 1849, the bark *Elizabeth and Henry* (London, Capt. Clark) unfortunately grounded on the shoals off Kumisan, an island belonging to this,* about seventy-five miles N.W. from Napa. A day after the fatal accident, Capt. C. despatched and hailed two American whalers, who brought him hither to solicit aid. But none was granted. After twenty-four hours spent in messages and counter-messages, all we got was the offer of a small junk, without a crew. Capt. C. had then to proceed with the same whalers to Shanghai, where H. M. S. *Mariner* was sent for the rescue of the crew of the wreck, and as much as could be saved from the ship and stores. By the whalers I had written an urgent letter, addressed to the next English authority, as, when they left us, their route was not yet determined upon. It is quite likely, though I was not told it was so, that in consequence of this my appeal, Consul Alcock gave some directions concerning us, and the *Mariner* accordingly steered hither, having the Vice-consul, D. B. Robertson, Esq., on board. During the absence of Capt. C., I wrote also a letter, addressed to the captain of the ship that eventually was expected to arrive at Kumisan, and Government was glad to despatch it thither, and promised every effort on their part to induce the ship to come to Napa. In the meantime I had also to prepare a letter to our governor in Hong Kong. My real intention was two-fold. First, to open a direct correspondence between Japan and the English Government. We know, nothing is more difficult than to get this sort of *noli me tangere* Government to communicate with Christian Governments. However, to rid themselves of us in a peaceable way, there is nothing in the world the Loochooan mandarins would not attempt. After repeated refusals they consented to the letter, though not entirely to the contents I dictated. The grounds I assigned for the step I wished them to take, were fully of a nature to take with them, and quite in unison with reason and fact. I told them, "I am not my own master, I am sent hither by an English Society, and could not leave without their consent. I wrote to this Society, at least to allow me a few months' rest, and send out another in my stead, but they did not do it. If, therefore, the Loochooan Government has absolutely objections to our residence in this country, their best way would be to bring the case before our Government; and if the English Cabinet find the Loochooans right,

the mandarins may depend upon it, we shall not be allowed to continue our stay here." The letter was prepared, and kept in readiness, certainly long before the *Mariner* had arrived; and I was assured by the delighted Tefu, with whom I chiefly advised in the matter, that he had a second copy of the letter sent off to Kumisan, to be there in readiness, in case the English ship could not or would not resort to Napa. One more proof of their shrewd circumspection in business, and determination to get rid of us at any cost. The *Mariner*, indeed, arrived, but as both Capt. Mathison and the vice-consul took up our case pretty warmly, and told the mandarins the English Government would protect us here, and as I was sure the whole matter would be brought before the English Government, honour and duty (and, need I say, missionary devotedness too) bade me patiently await the issue of the Loochooan official communication, which I was sure would be, and has really been, made to our home Government; and I thus once more declined the kind offer of a passage made us by Capt. Mathison, and had strength given me to resist the persuasions of our good-hearted vice-consul, to exchange my troubles here for more easy, and as he thought, and perhaps rightly, more useful labours too, in Shanghai.

April, 1849.—The U. S. S. *Preble*, Com. Glynn, put in here. The ship's destination was Matsumas, in Japan, where the crew from an American wreck were kept in prison, — such was the report we heard. I have no doubt but to the solicitations of Dr. Parker, Dr. Bridgman, and others of our influential missionary brethren and friends among our American brotherhood in China, the visit of the *Preble* to us was entirely owing. I wish I had been able, in the least measure, to show my gratitude for the generosity which which Commander Glynn and his officers have treated us.† But we were not able to procure for them the least Japanese bagatelle, no, not even as much as a potato. Never have I seen a ship here treated like the *Preble*. I felt it, therefore, my duty to state to Commander Glynn, that I ascribed the ill-reception he met with, to reports circulating here about the mission of Commodore Biddle, and the reverse he met with before Yedo. He received there an insult which Japanese hypocrisy endeavoured to explain away, but is commented upon among the Loochooan wittlings as a triumph over an American four-decker, which cost nothing more than a lie, and an impudent smooth face. Commodore Biddle has certainly the applause of every gentleman and Christian for his generous forbearance; but there are no gentlemen nor Christians at Yedo; and I cannot help thinking it would have done the Japanese more good, had he postponed judgment on a case of so grave a nature, at least till the American Government had decided on it. Such procrastination, besides keeping them in suspense, would at the same time have left open the way for

* Ships coming from Sydney in the counter-monsoon, obliged to make an eastern passage, usually pass very near this island. We hear that several ships, whalers in particular, are yearly forced to land on this rocky island, and collisions with the Loochooan authorities are thus unavoidable.

† As also for their kindness in bringing us seven boxes, most of which contained collections made for us in Hong Kong by our dear friends, the Stantons, and the late kind-hearted Mrs. Gutzlaff.

further official messages to Yedo. As it was, Commander G. could not do better than not at all mind the caprices of the unfriendly mandarins, but proceed to buy for himself a few articles of provision the ship required. I had so injured my foot, the day previous, as to be quite incapable of walking, or standing either, or I should have been most anxious to witness how our intrepid friend effected his purpose. He came home to our house accompanied by two Loochooan youths, of the Samure class, whom he humbled to become his porters, and under my interpretation they underwent a kind of cross-examination, which could not fail to convince our friends that the Loochooan is educated for becoming a bad and dangerous character.

May, 1849.—We were agreeably surprised with a visit from an English yacht, Capt. R. Shedden, (his address, "Mrs. Robertson, Ednow-house, Roxburghshire, Scotland.") Capt. S. was on a journey round the globe, endeavouring at the same time, if possible, to fall in with the lamented expedition under Sir John Franklin. Mrs. S. was with him, heroically sharing the hardships and dangers of such an enterprise. She was the first British female, whose company Mrs. B. enjoyed in Loo Choo. It would be vain for me to endeavour to describe the generous sympathy manifested towards us by Capt. Shedden. His resoluteness throughout the meeting, to which he was invited by the mandarins, told very well on their timidity. A letter, which he wrote to them on our behalf, so frightened them—although couched in the most polite language—that they feared alike to answer, or leave it unanswered; the middle course they followed in this dilemma betokens their shrewdness. First, they intended to return it back upon him, under a variety of polite excuses; and when all had failed,* the answer arrived at my house late at night, and, both orally, and in an official letter addressed to me, a thousand excuses were made for the unavoidable delays, inseparable from grave affairs. But mind, just the evening before this night, the *Nancy Dawson* had made sail and was gone. The following is an amusing incident, in connexion with the *Nancy Dawson*:—A boat had been sent to fetch lotions and medicines for a man, who unfortunately had met with a serious accident, in consequence of which I had to amputate his right arm. I kept the boat waiting rather longer than I ought, but could not help it, as besides a variety of business, with an overworked body, the making up of several medicines, and carefully written instructions concerning the patient on his further voyage, demanded time; and I wished, in addition, to see off by the same boat several things I had ordered for the ship, concerning which the vexatious compradors made one excuse after another. Just in this critical juncture, Capt. S. fired a recal signal for

the boat. In a moment our compradors had overcome all their scruples; all articles, as desired, were found, delivered, and sent off, and the official messengers, who brought the despatch the same evening, were profuse in deprecations and apologies, that there should ever have been need for demanding with a gun, what the careless compradors should of themselves have procured with all possible despatch.

Her Majesty's ship the *Pilot* was the last that visited us, in December, 1849. She was sent hither with an answer from the English Government to the despatch of the Loochooan mandarins, mentioned above. I had the honour of receiving a copy of the same despatch, which, our kind governor at Hong Kong wrote to me, was done by order of Lord Palmerston. When the *Pilot* was seen to approach our shores, I sent off a note with an urgent prayer for help, resolved to leave the place, if the ship could take us off. Four hours after, she was at anchor, and the excellent, kind-hearted man, Commander Lyons, very late in the evening, sent an officer with a copy of the despatch to us. I had no sooner read it, when, on the inquiry of Lieut. Holloway, (the bearer) whether I intended really to leave by this ship, I answered no; and I am sure any one in my position would have answered the same. The despatch of Lord Palmerston, after a few introductory expressions of courtesy, in answer to the "assurances of friendship towards the English Government and nation," which the letter of the Loochooan mandarins "respecting the missionary Bettelheim" contained, goes on to say, the "English Government thank the authorities of Loo Choo for the protection afforded (?) to the missionary Bettelheim, a British subject, who had settled in Loo Choo, to practise there the medical skill which he has acquired in Europe, and to cure the sick, and to make the people of Loo Choo more healthy; and this friend recommends Bettelheim to the continued protection of the Government of Loo Choo." Gracious language, indeed, and my gratitude is sincere for the unexpected condescension shown by the English Government towards this mission. I have forgotten to mention above that with the *Mariner* I sent off also an urgent prayer to the English Parliament, in which I gave some general outline of our suffering situation here, and left it to the wisdom and kindness of our governor at Hong Kong to send it off or not, according as he might think best. I was also told by Commander Lyons that the vice-consul of Shanghai, who had been here, has kindly reported on us to Government. From both documents, I think it must appear how poor a protection has been afforded to us by the Loochooan Government, and how deplorable our position in future, if it be thus continued. I love England and its great men too much, not to yield implicit obedience to the wisdom and caution that dictates and

* I had duly cautioned Capt. S. of what our mandarins had in view. One morning they sent a very respectable embassy, which returned his letter after a long speech, of course quite unintelligible to him; the purport of which, as I afterwards heard, was, that my Chinese translation superseded the necessity of retaining the original. Had it been accepted, they intended again to plead that a mere translation was unofficial. Capt. S. laid a sword, in the scabbard, upon the table and said, "He who dared to offend an English captain, would have to do with this." Upon this they turned pale and trembled, packed the letter again into their box, and off they went.

modifies a Government despatch; and, whatever I may think on the matter, I acted up to the very hint the document gave me, and remained in Loo Choo. A despatch that declares me to be a settler here, and recommends me to the further protection of the local Government, would be dishonoured if I left. My leaving would have given the lie to the word "settler," and have betrayed a culpable diffidence in the power of the English Government, whose mere intimation of will, much more a request, must be held up before these semi-barbarous tribes as an immutable act. In fact, Captain L. himself, though in his private capacity he sympathised with us, and repeatedly offered us a passage, yet in his notes to me declares the despatch to be powerful and greatly advantageous for us; and in the letter he kindly wrote for us to our mandarins, he officially declares that the despatch of H. M. Government was a request in our favour. Here is his letter, as far as we are concerned in it, and the answer it received:—"Commander Lyons avails himself of this opportunity to express his hope, that as the Loo Choo Government has received a request from H. M. Government that her subject, Dr. Bettelheim, should be well treated, that the Government of Loo Choo will therefore grant him the same privileges that a subject of Loo Choo would enjoy in England, and that Englishmen enjoy in China and in other countries, namely, permission to buy in the markets and shops, to hire servants and boats, and to walk out without being guarded or molested."

When I, with Lient. Holloways, delivered this official note, though the Napa governor* received it on his knees from us, here a very common expression of humility, yet it was neither waved nor put into a box, and thus the chief characteristic of its being acknowledged as an official communication was omitted; and I could immediately foresee, and, indeed, notified to Commander L., what an answer it would meet with. It was brought off at the same time with a larger despatch for the English Government, by the Napa governor, who took both on board the *Pilot*. It runs thus:—

"Respectfully addressing (you.) We received, the day before yesterday, your Excellency's letter, in which it is said: 'Peteling and his should be kindly treated, and be permitted to buy in the markets and shops, to hire servants and boats, and walk out without being guarded or molested.' We have examined (the matter). In the markets of our poor country, female traders are many, males few; a foreigner is not permitted privately to buy or sell: this is law; and the more so, there being neither gold nor silver currency (here), our people cannot trade with foreigners. Henceforward, if Peteling should want (or, when Peteling wants) anything, he will, of course, as before, apply to the appointed pur-

veyors. The humble people of our country are exclusively occupied on the field; each labours for his livelihood: journeymen are rare:† nor have we many boats. The ships we have are just sufficient for carrying tribute and for the public wants. Should Peteling want (a boat) it will be but right to examine whether it will be then convenient. The police, who follow Peteling when he walks in the streets, are properly intended to restrain the people from incurring the guilt of committing a rudeness, and still more to serve (Peteling) while on his way. But, as he does not like it, the police after him are already suppressed. Now this inch of sheet (letter) prepared, we respectfully send as our answer, with compliments and greetings.

"The foregoing is addressed to his Excellency Lyons, Commander of the English man-of-war *Pilot*.

"December 28th, 1849.

"Middle Mountain Office,

"HEANG-KWO-TUNG (the Country's Pillar),
Governor (Administrator) General,

"MA-LEANG-TSAE (Clever Horse),
Vice Governor General.

"A respectful answer."

I have given the letter in full, to show the Chinese technicalities in official correspondence. "His Excellency" is the usual flattering title they give to every captain, even of a merchantman. But they never before omitted the word *piu*, denoting that the communication is a petition; nor would they ever before have dared to give any one such a flat refusal, and would rather have been satisfied with an equivocal verbal message. Every one may see they have made progress in boldness. The least that could have been done would have been a strong remonstrance, in writing, to show the ship leaves dissatisfied. And, indeed, this note of theirs, short as it was, contained enough to make it clear that the message of the English Government was foiled, both as far as we are concerned in it, and also on the commercial topic it treated of. But it was too late, and did, in fact, not strike me, in the hurry we were in when the ship was about to depart, that it would be of use to trouble Commander Lyons with my application for another note of his to our mandarins.

Our unremitted sufferings at home are only the beginning of the black list of cruelties, and mockings, and insults we are exposed to, as soon as we leave the enclosure of our house-prison. Yells and clamours, from the hill overtopping our residence, telegraph our approach to all the neighbourhoods of Napa. Crowds of children are kept in readiness to gallop off into the different lanes we may have to cross, to warn the people to shut every door. To increase the offence, several

* The preceding evening I sent to Government to intimate an official communication was to be made the next morning, and that the two first mandarins are expected at the Napa office. A messenger was sent to tell me, they are *either* sick, or had no time, all engaged in preparing the answer on the first despatch, and that no higher mandarin could be sent than the Napa governor. The messenger could not refrain himself from laughing while he delivered the impudent lie.

† Now we are most assuredly informed that natives here are sold as slaves at two dollars per head.

doors are left open till we come in sight, when, on an order given, they are flapped into our face. The whole population is thus gradually trained to hatred and contempt against us. Every rule, every law of decorum—the sum and substance of Confucianism—is violated against us. Unnatural as it is, according to the constitution and custom of the country, for an inferior or minor in age to show disregard towards a superior or elder, we being by law declared as barbarians and state prisoners, form a welcome exception, and the whole torrent of human passions, long restrained within the strong dam of slavery, hurries to the only outlet now made, and pours upon the outlaw with irresistible fury. The Loochooan can allow himself no liberty against any one but the Christian prisoners, and he makes good use of the exceptional permission. Children and servants rule over us, and are taught to glory in showing their contempt for us. And where the goodnaturedness, or the habitual stupid indifference of the people is not yet quite overcome, the threats and sticks of the hired spy know how to rouse them to the duty of actively contributing to our public infamy. We are by turns hissed and laughed at, called barbarians, pelted, kicked, beaten, and wounded; these are the only variations which mark our processions through the streets and roads of Napa, and all this while closely, often only at the distance of a yard, surrounded by a numerous body from the spy and police force.

This is a correct outline of the sad picture, exhibiting our disgraceful situation in the midst of this heathen nation; and if it be remembered how well subdivided Japanese counties, towns, and villages are in their police, and that consequently every street and lane, nay, almost every house, has some sort or other of sworn constable—and that, in addition, every boy of the class of literati has power over the common people, and that the whole population, being mutual spies, are full of distrust and fear of one another—it is easily imaginable that our position here is as dangerous, as it would be totally unfit for missionary enterprise, were not the ways and means of Providence unlimited, and rich, and powerful, often interposing on our behalf in unexpected methods. Trifles often produce a change in the system of persecution employed against us, and as we are anxiously waiting for every opening, the breach is no sooner made than occupied. I have already stated that we enjoyed here about eighteen months of comparative liberty, and it took considerably longer time before they dared openly to develop the gigantic police power they are able to display. Those eighteen months are the golden age of this mission, and, thanks be to God, they have been made good use of. Fear on the one side, and pride on the other—for a perfect Government, in Confucian estimation, must be almost invisible, and its operations worked as it were quite naturally, without display of effort—produce relaxation of rigour, and we are always ready and thankful to avail ourselves of the respite. The markets and open yards have been, and to a good degree are still, missionary ground, not so easily to be shut up. Festival days, of which there are many, bring crowds from the surrounding villages. Thronging masses, in

general, offer no good sphere for the half mysterious game of spies. The new comers are also comparatively unacquainted with the meaning of the spies' signs and their noises, stupidity makes them indifferent and bold, and they are, therefore, not so easily persuaded to forsake my pictures, or any thing I show them, and one way or other I get a hearing. As I do not complain on slight occasions, but write strong notes whenever we are seriously insulted, or the people beaten off from us, my little *brutum fulmen* has not yet entirely spent itself, and we observe usually some favourable alteration after each complaint laid before Government. We have made it our rule never to show fear—indeed, we must go here with our lives in our hands; we have ceased to be our own, and are safe under the protecting hand of the Master, whose work we are here to do. In my letters, therefore, although they are fully acquainted with our determination to bear patiently as Christians, yet they are often told, insults on English honour have never remained unpunished; and that if they further presumed to go on with us as they did, the day of reckoning would not be far off. I have mentioned, as the greatest insult that could be done any man, if a person he spoke to be dragged off from his side; or if he had entered a shop or house, and the people quietly heard him, that they should be driven or beaten out. I well knew they could not venture to drag or beat me out as often as they would have had to do it; but as they did it to the people, I was of course obliged to interpose for them also, and thus several conventions have been tacitly agreed to, and partial concessions made, which, though they be often enough violated by the faithless, yet secure me now and then a hearing, and sometimes even a quiet and continued one. The English Government having declared me to be a settler in Loo Choo, notwithstanding our mandarins had plainly written to them it was law no foreigner could reside here, has certainly not diminished our courage; and the *Pilot* having applied for us for permission to enter shops and buy, I am certainly in a rightful way when I enter them to sell, without money and without price, the precious goods of the Gospel. I must, once for all, clearly state to my readers that, with very rare exceptions, every house I enter, I enter through the shop. The entire front of several of our rows are quite open, every house having a shop in front, just as in London. Mechanics, our numberless cap-cutters, box and tray makers, tailors, slipper-makers, &c., of course make the shop their dwelling; so that my friends may depend upon it, every house I find it practicable to enter, falls entirely within the range of shops, the entrance to which, at least as far as our Government, and law in Europe is concerned, is acknowledged to be lawful. Loochooan law, I can, of course, not mind at all, in this respect, or my very stay here is already a lawless action. Since the last very serious assault they made on me in a tailor's yard, Mrs. B. cannot persuade herself to let me go out alone on my missionary errands. We are thus, for the last four or five months, both joined in our Master's work, and our enemies know the powerful effect of a witness over a simple, single affirmation, and are somewhat

more careful. Much, incredibly much would be gained, if any missionary coming out hither could bring with him his European, or at least a Chinese servant. I should never advise, under present

circumstances, any one to walk about here, on business like ours, quite alone. If for nothing but as a mere witness, a second person is of the greatest importance.

(To be continued.)

American Intelligence.

THE AMERICAN SHAKERS.

ORIGIN OF THE SECT—THE FRENCH PROPHETS—THE WARDLEYS AND “MOTHER” ANN—SHAKER SOCIETIES IN THE UNITED STATES ON THE COMMUNISTIC BASIS—THEIR PRINCIPLES AND USAGES—DISTINCTIVE DOCTRINES, ESPECIALLY RESPECTING THE DEITY, THE SPIRIT OF CHRIST, AND THE MILLENNIAL DISPENSATION—MANNER OF WORSHIP—SOCIETY AT NEW LEBANON.

(To the Editor of *Evangelical Christendom*.)

In these modern days, when novel theories of all kinds are being broached, and effete heresies are reusciated under altered forms, it may be of service to consider some of the more remarkable recent developments. The Shakers of the United States, who form the subject of the present sketch, are a singular example of the blending into one strange system of some of the most conflicting elements. Dogmas, most nearly allied to gnosticism and supra-naturalism, are here conjoined with the popish doctrine of auricular confession, and with monachism; and while, in some of their usages, they resemble the Quakers, in their strange vociferations and in violence of gesture they are allied to the most extravagant fanatics.

The Shakers profess to have but one object—religious unity, which they manifest on the communistic, and, as they believe, apostolic “principles of equal rights and privileges, with a united interest in all things, both spiritual and temporal.” They style their body the Millennial Church, the origin of which they refer to 1747, when the 1260 prophetic days terminated, when Christ came the second time by his Spirit, and the kingdom of God was thus commenced upon earth.

Their mode of life and religious conduct are derived, according to their own account, from the inspirations of the French prophets of Dauphny and Vivarais. These provinces are said to have experienced a remarkable revival of religion, A.D. 1688, the subjects of which had violent bodily agitations. They had fits of trembling and fainting. They would stretch out their arms and limbs, strike themselves violently with their hands, fall on their backs, shut their eyes, and heave with their breasts. They declared that they saw the heavens open, and testified that the second appearance of Christ, the first resurrection, and the new Jerusalem descending from above, were near at hand.

In 1706, a few of these prophets came over to England, and propagated their spirit to many others. In 1747, James and Jane Wardley, of Bolton in Lancashire, founded a society holding similar views, differing only in their rules of worship. After sitting for hours without moving a limb, they would suddenly commence jumping and whirling, with trembling, and violent bodily

contortions. The Wardleys having acted the part of John the Baptist, gave place to a poor woman, called Ann Lee, the recognised founder of the society, who adopted their views in 1758. In the summer of 1770, after nine years of intense mental anguish, she professed to receive a special revelation from the Lord Jesus Christ, in which the root and foundation of human depravity, and the only possible way of recovery were made known to her. The sin of our first parents she declared to be that of lust, and that no soul could follow Christ in the regeneration who lived in the married state. From this time she received the name of “Mother,” and confession of sin was made to her, as the receptacle of the true Spirit of Christ, and the real manifestation of his second appearance. She suffered much persecution, being often stoned and imprisoned with scarcely any sustenance. In 1774, she professed to have received a revelation, directing her to emigrate to America, which she did, with her husband and seven other followers, though the former afterwards left the society.

In 1776, she took up her residence in the woods of Watervliet, seven miles from Albany, in the State of New York. It was in the midst of the revolutionary war; and as, among her other principles, she preached those of peace, she was accused of holding a secret correspondence with the British, and was imprisoned for several months in Albany and Poughkeepsie gaols, with many others, until released by Governor Clinton. The real object was, no doubt, to break up the society; but, as usual in such cases, the effect was, that crowds of sympathisers collected round her, and the number of converts to her doctrines was greatly increased. She afterwards visited the New England States; and while at Harvard and Petersham was scourged with whips, stoned, kicked, and dragged through the streets,—her strange gestures and dogmas exciting, of course, the bitterest ridicule, coupled with the charge of witchcraft. She died in 1784, unexpectedly it appears to most of the society, who had thought her to be immortal, and they believe that “she now occupies that form or figure which John the Baptist saw in his vision standing beside the Saviour.”*

* This account, with what follows, is chiefly derived from a book entitled, “A Summary View of the Millennial Church, or United Society of Believers, commonly called Shakers;” and from the “Report of the Select Committee on the subject of the Shakers, presented in the Assembly of the State of New York, April 2nd, 1849.”

As according to the views of the Shakers, "a further increase of Gospel order" was required in "the perfect union of the members of the society in all things, both spiritual and temporal," land was purchased at New Lebanon, in the State of New York, and a community of goods was established there in 1787. Besides the church, which is composed of the adult celibates, *families* are received into the connexion of the society, *some* of the members of which hold their principles. It has been found that such families can seldom do more than maintain themselves, and they are allowed the entire control of their own temporal concerns. But this they regard as only preparatory to "the more perfect order of the Gospel," which involves an entire consecration of themselves and their goods as devoted things, henceforth "holy to the Lord." They have elders and elderesses, deacons and deaconesses, for their government in spirituals and temporals; and the general government of the whole is committed to a ministry of four persons, two of each sex. All the members are equally holden, according to their several abilities, to maintain one united interest; and, therefore, all labour with their hands, in some useful occupation, for the mutual comfort and benefit of themselves and each other, and for the general good of the society or family to which they belong. The members, in the most explicit terms, relinquish all claim to personal or private property, and wages for their services, and debar not only themselves, but their heirs and assigns for ever, from all private claims to the said consecrated interest, on account of any property or service which they may have contributed and bestowed. Minors are received under articles of indenture, but not as covenant members, unless in after-years it be their own desire. No believing husband or wife is allowed by the principles of the society to separate from an unbelieving partner, except by mutual agreement, unless the conduct of the unbeliever be such as to warrant a separation by the laws of God and man. If an unbelieving wife separate from a believing husband, by agreement, the husband must give her a just and reasonable share of the property, and if they have children who choose to go with their mother, they are not to be disinherited on that account.

Besides the original societies at New Lebanon and Watervliet, *nine* others were formed in different parts of the New England States previous to 1805. A remarkable revival of religion having commenced in Kentucky, in 1804, three Shakers were deputed on a pedestrian journey of more than 1000 miles to that State, in order "to search out the state of their minds, and open the testimony of salvation to them." They met with considerable success, accompanied with severe persecution; and there are now, in the States of Ohio, Kentucky, and Indiana, *six* Shaker societies, as well as another at Groveland, in the State of New York. Each society contains an average population of about 225 souls, making a total in the United States of 4,050 souls. Within late years, the numbers have scarcely increased at all. The records of deaths, from the commencement of the societies, show the average age attained to be fifty-four years. Of this they make great account, though it results, no doubt, from the

healthiness of their settlements, and the manual labours which they perform. They employ their time in farming, and various mechanical pursuits, such as the manufacture of wooden ware, baskets, brooms, &c. Their herbs and garden seeds are known all over the country.

We have now to speak of the distinctive doctrines of this singular people. They believe not in the Trinity, but "that there exists, in the Deity, the likeness of male and female, forming the unity of that creative and good principle from which proceeds the work of *father* and *mother*, manifested in Power to create, and Wisdom to bring forth into proper order, all the works of God. * * *

But the manifestation of father and mother in the Deity, being spiritual, does not imply two *persons*, but two *incomprehensible beings, of one spirit and substance*, from whom proceed all Divine power and life. The Almighty is manifested as proceeding from everlasting, as the *first source* of all power, and the fountain of all good, the *Creator* of all good beings, and is the *Eternal Father*; and the Holy Spirit of Wisdom, who was the *Co-worker* with him from everlasting, is the *Eternal Mother*, the *bearing Spirit* of all the works of God. This is according to the testimony of her own inspiration. 'Doth not wisdom cry, &c.,' Prov. viii., and iii. 17 to 19." This Holy Spirit also operated in the office of a mother, as the bearing, nursing, and comforting Spirit of the primitive church. They designate seven Divine attributes:—power, wisdom, goodness, light, holiness, love, righteousness, which are "*the seven spirits of God*," represented by John as "seven lamps of fire burning before the throne;" and they ascribe to man seven rational powers or faculties, corresponding with the attributes in Deity. "In this sense man was created in the image and likeness of God, and was constituted God's representative in the natural creation. This is agreeable to the testimony of Solomon, 'Wisdom hath builded her house, she hath hewn out her seven pillars.'" The original transgression consisted, they say, in a violation of the laws of chastity, and accordingly consider marriage *the* most grievous sin. They deny what they call "the impious and soul-destroying doctrine of Christian sinners," or the impossibility of living without sin on earth, as inconsistent with every Divine attribute. They renounce also the doctrine of the *orthodox* churches, that men can be saved by their faith and profession, through the righteousness and atonement of Jesus Christ, styling this "the complete doctrine of Antichrist."

They believe in four distinct dispensations—the Patriarchal, Mosaic, Christian, and Millennial; the latter commencing, as said before, with the conversion of the Wardleys, in 1747. "Then began the real cleansing of the sanctuary," predicted by Daniel. "Then Christ the Lord descended, and took up his abode in his spiritual house; and then was completely fulfilled the word of the prophet, 'and the Lord whom ye seek shall suddenly come to his temple.' Here the seventh trumpet began to sound, and here began the preaching of the everlasting Gospel of Christ's second appearing, which will prove a decisive work to all souls; for this is the last trumpet, in which 'the mystery of God will be

finished." * * An "increase of Divine light and power continued through various changing scenes, till the establishment of the millennial church, or second Gospel temple, in the year 1792, which then became the habitation of souls in true Gospel order. Then expired the days of waiting spoken of by the prophet Daniel: 'Blessed is he that waiteth, and cometh to the thousand three hundred and five-and-thirty days.' 'Judgment is now given to the saints of the Most High; and the time is come that the saints begin to possess the kingdom.'" The prophecies of Ezekiel and the Apocalypse are similarly applied; the vision of the holy waters (Ezek. xlvii.), and the vision of the living creatures (Rev. iv.), being both interpreted of the four dispensations of the world. They believe in progressive revelations, and charge those who maintain that the canon of Scripture is complete with "limiting the Holy One of Israel." The second coming of Christ is, according to the Shakers, "not the appearance of the same personal Being, but a manifestation of the same Spirit," "not instantly universal, but gradual and progressive, like the rising of the sun," (*ασπασμ*, in Matthew xxiv. 27, being translated "bright shining"). "As Christ, the anointed of God, is a Spirit, and can only be seen and known in the spirit, therefore his kingdom must be spiritual and divine; not natural and sensual. Hence his appearance must be in the spirit." "No material substance, or local being, can appear in two opposite hemispheres, and on two opposite sides of the earth, at one and the same time; * * but if we consider Christ as the elemental spirit of eternal life, the difficulty is at once removed."

Their most extraordinary and profane dogma is, that Christ must appear in every female, as well as in every male, before they can be saved; and since that Divine Spirit has appeared in one man, pre-eminently chosen as an example of righteousness to all men, the same anointing power must also appear in a woman and distinguish her in the same manner. "Jesus was the first who received the elements of eternal life from his Eternal Parents;" but "the man Jesus was not constituted the Christ until the dove descended on him at his baptism." "This heavenly dove was the real Christ, the Son of God." In like manner, Ann Lee, "having received the Spirit of Christ, was prepared to stand in a proper order, to manifest that Spirit in the female line. Hence the image and likeness of the Eternal Mother was formed in her, as the first-born daughter,* as really as the image and likeness of the Eternal Father was formed in the Lord Jesus, the first-born Son. Thus was she constituted the second heir in the covenant of promise, and was placed in a correspondent connexion with Jesus Christ, as the second pillar of the church of God in the new creation." They do not apply this to her human tabernacle, which was only a chosen vessel for the residence of the Divine Intelligence called Christ, just as was that of Jesus. They have the blasphemy to explain the "two cherubims overshadowing the mercy-seat," and the two anointed ones which stand by the

Lord of the whole earth, as referring to "the male and the female, who were both united in the work of redemption, and the council of peace is *between them both*."

The Shaker doctrine of spiritual regeneration, like that of the Deity, verges closely on materialism, since they maintain that no soul can be born of God "without the united influence of spiritual parents, in the order of male and female, or else the laws of regeneration must not only be at variance with all the rest of God's works, but they must also be very deficient and imperfect in their order, having no relative connexion with the order of the natural creation in any of its productions." The Shakers deny the doctrine of a literal resurrection of the dead, and maintain that the resurrection spoken of in the Scriptures is a spiritual resurrection or conversion, the subjects of which neither marry nor are given in marriage. They deny also the doctrine of a literal day of judgment, explaining the Scripture passages bearing on the subject as symbolical of personal conviction of sin. "The work of judgment commences by bringing souls to a confession of their sins; * * and those who honestly do this, will have their sins separated from them, by the spirit of judgment and the purifying fire of the Gospel; and thus the soul will be justified." It must be added, that they also reject the doctrines of election and reprobation.

I have been thus particular in giving what is, I believe, a correct account of the Shaker doctrines, because they are much less known than the communistic principles of the sect and their mode of worship. With a brief notice of the latter of these, this sketch will conclude.

The Shakers cite the cases of Miriam and David, and those who danced with them on religious occasions, as sanctioning their own practice; but it must be owned that some of their illustrations are far-fetched; for instance, they thus comment on the passage—"Then shall the virgin rejoice in the dance, both young men and old together." "The term *virgin* signifies purity, hence 'both young men and old' being characterised by the title *virgin*, must possess purity of heart, and live a virgin life." "Every faculty," they say, "must be devoted to the love of God; but it is in vain to talk of loving God with all the faculties, without serving him with all. * * * How, then, can any people, professing religion, expect to find acceptance with God by the service of the tongue only?"

A description of a Sabbath-morning service at the New Lebanon settlement, which I visited last summer, will give a fair idea of the ordinary manner of worship, if such it may be called:—180 men and women entered the chapel, which is a roomy building, kept in beautiful order; the two sexes, Shakers as well as spectators, entering by different doors, and being seated apart. The men had their hair close cropped in front, while it was allowed to grow profusely at the back of the neck. They were dressed in light drab coats and black waistcoats, turn-over collars and grey trousers; most of them, however, appeared

* This is the daughter alluded to in Psalm xlv. 9, 10.

without coats, in their shirt sleeves, with unbuttoned waistcoats. The women's dress somewhat resembled that of nuns. They wore white muslin caps, and handkerchiefs pinned round the neck, dresses of black and white striped calico, clumsily made, and high-heeled shoes; each was also provided with a pocket handkerchief, as large as a towel, carried over the arm. The building being fitted up with moveable benches, the men and women sat awhile facing one another, and an old man gave an address on the importance of public worship. After singing, in the style of the Primitive Methodists, the benches were removed, and the coats hung up on wooden pins, when they all commenced marching in rows backwards and forwards, in a sort of shuffle step, singing unintelligible doggerels. One of the elders then addressed the spectators very seriously, especially the females, reproaching them for bringing their gay dresses and opera glasses into such a sacred assembly. The Shakers then faced the wall, continuing the same shuffle step, with their backs to the spectators. They then formed themselves into two concentric circles, marching two or three abreast in running time, and dancing to the air of various lively tunes all round the building. After a while the excitement was intense; the jumping, dancing, and clapping of hands being accompanied with the most discordant and profane vocal ditties. There was no Scripture read, and no prayer. Two other elders spoke of their *feelings*, and exhorted to *holiness*, and the spectators were again addressed by the same party as before for half an hour. Many of his remarks were good, in which he inveighed against the vanity and selfishness of the world and of Christian churches, "all trying to overreach and outshine each other." "We seem strange to you," he said, "but that is because you are strange to God, though you conceal it. As a poet says—

'Those who have cancers and their pride conceals them,
Have cancers still, for none can heal them.'

We know, from our own experience and our own case, how strange and wicked is man; but the beam is now out of our eye." He quoted appositely many Scripture passages, and his address might pass for a good moral sermon, with an ambiguous reference or two to Jesus Christ as the Saviour.

From what I was told, the gestures on this occasion were not so extravagant as usual. The most nimble females are said to excel in the whirling motion, which they perform with seemingly incredible velocity, their arms being extended horizontally, and their dresses blown out like a balloon all around their persons. After going through a number of revolutions, sometimes as many as a thousand, they often swoon away, and fall into the arms of their friends. "Sometimes the worshippers engage in a race round the room, with a sweeping motion of the hands and arms, intended to represent the act of sweeping out the devil." Altogether, they seem to have taken a leaf from the dancing derbies of the East. Though there was nothing approaching to real worship in the meeting at New Lebanon, the Shakers certainly believe in the efficacy of prayer, as appears from their practice of auricular confession; and they may possibly discountenance prayer in a *mixed* auditory. "They have morning and evening devotions, and before partaking of their meals they reverently kneel around the table, and crave a blessing on the repast.

"It must not be inferred, from either their faith or mode of worship, that the Shakers are, or ever have been, an immoral people; on the contrary, they have always been noted for their chastity, modesty, cleanliness, honesty, industry, and benevolence." *

In conclusion, it may be well to state that they reject the ordinances of Baptism and the Lord's Supper.

CUTHBERT G. YOUNG.

July, 1851.

Home and Miscellaneous Intelligence.

EVANGELICAL ALLIANCE—BRITISH ORGANISATION.

THE APPROACHING CONFERENCE.

LETTER OF SIR C. E. EARDLEY, ADDRESSED TO EDITORS OF FOREIGN JOURNALS.

A letter, written by Sir C. E. Eardley, and published simultaneously in French, in the *Echo de l'Alliance*, at Fontainebleau; and in German, in the *Christlicher Hausfreund*, (or *Christian Visitor*), at Frankfort, is so full and comprehensive as to render further details unnecessary.

Hesse-Homburg, July 9th, 1851.

Dear Sir,—You will render essential service to the cause of the church of Christ by inserting in your next number the following details respecting the approaching Conference of the Evangelical Alliance in London.

Many of your readers may, perhaps, not be aware that the Alliance was founded towards

the close of 1846. The providence of God apparently so ordered it, that, during the year 1847, the subject of Christian Union should occupy a prominent place in the thoughts and deliberations of believers, in anticipation of those convulsions which shook Christendom to its centre in the year 1848.

At the meeting of 1846, there were present

* Vide Gorrie's "Churches and Sects of the United States," art. Shakers.

eminent men from almost all Protestant nations. A thousand persons, in connexion with fifty ecclesiastical communities, then assembled to form an association based upon the doctrines held in common by them, and embracing every land; the design of the association being to manifest the essential unity of the church of Christ.

When, in 1848, revolution followed revolution, in rapid succession, throughout the length and breadth of Europe, Christians recognised as a signal mercy the opportunity thus afforded them of mutually realising their common brotherhood, and their union to the only Saviour. Thus, not only did many prayers offered by believers in one country, on behalf of those of another, ascend to the throne of grace, but a strong desire was excited in the hearts of Christians, in every land, to meet together at the foot of the cross of Christ.

The Evangelical Alliance has been regularly organised in Great Britain, in France, in Switzerland, in the United States, and in many of the British colonies, including the East and West Indies, New Zealand, &c. &c. The foundation of a German branch has also been laid at Berlin.

But the labours of the Alliance have not been limited to its organisations. It has encouraged Christians to entertain the subject of union; and, in consequence, brotherly love has manifested itself in various forms. I may say that the assembly of London, in 1846, had the effect in Germany of preparing the hearts of many for the meeting which took place in 1848, at Wittenberg. The standard we have raised from the beginning is that of *unity without uniformity*; and in accordance with this principle the God of mercy, who has united his people in many countries under the name of the Evangelical Alliance, has chosen rather to gather them in Germany, around a German Church-union and Home Mission.

When the tyranny of an infidel mob attacked the liberty of our brethren of the Canton de Vaud, the Committees of the Alliance were the first to give expression to their sympathies on behalf of those faithful witnesses of Christ, and to awaken the indignant public opinion of European Christians against their *soci-disant* "liberal" oppressors.

In Italy, the Evangelical Alliance organised the Anglo-French Mission, which, for the first time in the annals of Christendom, opened the doors of the Holy Office. Without the meeting of 1846, without the prayers and combined efforts of 1849, Achilli would have been still a prisoner—nay, might have been added to the list of martyrs whose blood lies at the door of the Inquisition.

The English Christians who are members of the Alliance have believed themselves called upon, by the circumstances of 1851, to give a fresh impulse to the movement of 1846. It seems necessary to prepare for a religious struggle, still more serious than any of the civil contests of 1848. In England, we are menaced with Romanism in more than one form. The Pope, encouraged by semi-papery within, organises an aggression upon the kingdom from without. Events transpiring in other countries also indicate

that we are on the eve of a religious crisis. Everywhere, except at the centre of its power, Romanism puts forth all its strength to extend its influence. While it is in its last agonies in Italy, it is active everywhere else—the priests, working on the fears that reign in a certain portion of the population, make their way among that numerous class who believe that a religion of some kind is necessary for society, without feeling the need of it themselves. At Rome, and throughout the Peninsula, men reject the Catholicism of forms, and demand a Catholicism of spirit. Every one knows that, without the aid of foreign bayonets, "Roman" Catholicism would be an impossibility in that country. It is therefore the duty of the true Catholic church, solemnly to prepare herself for the period when false Catholicism shall be overthrown, that she may be ready to show, that it is possible to have a Catholic church without priests, and the right of private judgment without sects.

If the year 1851 imposes on us the duty of convoking a Christian Conference, it affords us, at the same time, important facilities for so doing. It was foreseen that the Great Exhibition in London would bring multitudes of strangers to the shores of England, and it was thought that Christians, who designed to be present, would be glad to embrace the opportunity thus afforded them of holding intercourse with their brethren in the faith.

It is with the view of accomplishing this object, that a meeting of the British Organisation of the Evangelical Alliance will take place, from the 20th of August to the 3rd of September. Christians of all nations are invited to this assembly. All who fully accept the expiatory sacrifice of our Divine Redeemer for the salvation of their souls—not relying upon their own merits—will be welcome, whether they be, or be not, members of the Alliance. If this is not the Catholic church *in esse*—seeing there will be some brethren whose views will hinder them from taking part with us—it will be at least the church *in posse*.

The special object of this assembly is practical. We wish to ascertain, through the medium of familiar conversation, the present state and future prospects of Christendom. With a view to this end, after having devoted several days to preparatory discussions, Monday, the 25th of August, will be devoted to Italy; Wednesday, the 27th, to France, and the other countries in which the French language is spoken; Friday, the 29th, to Germany; Saturday, the 30th, to the United States; Monday, the 1st of September, to Great Britain and its colonies, in which the English language is spoken; and Tuesday, the 2nd of September, to the Jewish nation. Other periods will be assigned to other countries. In short, the difficulties and the encouragements—the work of God in the conversion and edification of men—the work of the church in the dissemination of the Holy Scriptures and religious books, the extension of education, and the increase of places of worship—the work of the enemy in propagating Popery and Neology—the shackles placed upon religious liberty—these questions, and numerous other matters, will furnish different subjects of investigation,

among which may be mentioned the following:—In what manner can the Christians of one country best assist those of another in diffusing truth? How can the public opinion of Christendom be most effectively directed against infractions of religious liberty? In fine, How can we best accomplish the command, "Rejoice with them that do rejoice, and weep with them that weep?"

Will not our merciful God and Saviour vouchsafe us the knowledge of these facts, and enable us to solve these problems? Will he not be in the midst of us? For my part, I cannot doubt it.

Among those who will take part in this meeting, thousands of persons will daily present their supplications to the Lord; and never will a meeting take place better qualified to fulfil the condition, to "assemble in His name." Yes, we shall not meet in any other name, save that of Jesus; for whatever be the name assigned us, it is not as Churchmen or Dissenters; not as French or English; not as black or white; but as believing in the "only name by which we can be saved," that we tender to each other the right hand of fellowship.

The following are the names of some of the brethren who purpose being present at the meeting:—

From Italy—The Moderator of the Vaudois Church of Piedmont. I hope he will be accompanied by several brethren from the north of Italy. The recent prisoner of Florence, Count Guicciardini, will give, respecting Tuscany, all those details that can, without danger, be communicated to the assembly. Rome will likewise be represented by laymen who have served their country by occupying important positions, and who are also the servants of Christ.

From France—M. Adolphe Monod of Paris, and M. Fisch of Lyons. I understand that many other brethren, with whose names I have not been made acquainted, intend also to be present.

From French Switzerland—This Branch of the Alliance has deputed M. Baup, of Lausanne; we hope also to receive several brethren from Geneva and Neuchâtel.

From Germany—M. Betlmann Hollweg, President of the Conference of the Union of the German Church, has formally promised to send a deputation. I hope that himself, as well as M. Wichern, the founder of "Home Missions," will form part of it. M. Kuntze and the two Drs. Krummacher, of Berlin, with other brethren, are expected.

We hope to receive, also, visitors from Belgium, Holland, Sweden, Russia, Hungary, and even the Ottoman Empire.

The proposition to avail ourselves of the presence of so many brethren, for the purpose of forming a statistical account of the religious state of Christendom, is due to the Rev. Dr. Baird, of the United States, who has promised that his countrymen will accomplish their portion of the work.

I do not pretend to give a complete list of the friends that will be present. My absence from England, whence, since I left it, I have not

received any information upon the subject, compels me to confine myself to extracts from my own correspondence. A great number of Christians from England and Ireland will be present. Edinburgh alone has deputed fourteen clergymen. I must not omit to say, that the Rev. Dr. Townsend, Canon of Durham, who visited Pío Nono last year, will be among us. You will doubtless remember that he undertook his journey to Rome for the purpose of inducing the Pope to convoke a council to consider, in the light of the Scriptures alone, the measures that ought to be adopted to restore unity to the church. His friends represented to him that his project was purely Utopian; but, strong in faith and prayer, he believed it his duty to persevere in it, in order to ascertain, from the mouth of the Pope himself, whether Rome would accept or reject peace upon the terms dictated by the Bible. The interview of Dr. Townsend with Pius IX., who received him with touching kindness, showed not only that he was deceived, but that union with Rome was impossible. On his return to England, he became a member of the Evangelical Alliance.

We hope, after the meeting in London, that our foreign brethren will visit the principal towns of England, in order to tighten the bonds of that Christian union which ought to unite, in one body, all the countries and cities of Christendom. We believe that these visits will be serviceable, in many respects, to the great catholic enterprises of our brethren in their respective countries.

July 11.—I have just received from England some information respecting the deputations from the Continent that intend to be present at the Conference, as well as a list of the subjects to be brought before it. I hasten to add these details to my letter.

From Belgium—M. le Comte de Zuylen de Nyevelt, President of the Belgian Branch of the Alliance; M. Anet, President of the Evangelical Society of Belgium; and M. M. Panchaud, and Van Mæsyck, French and Flemish pastors, have been deputed to the Conference.

From France—M. M. Adolphe Monod and Fred. Monod, M. de Pressensé, jun., Napoleon Roussel, Grandpierre, Secretary to the Missionary Society; Aug. Bost, of Rheims; G. Fisch, of Lyons; Gauthley, director of the school at Courbevoie; Ch. Cook, President of the French Branch of the Alliance; Jean Monod, of Marseilles, reporting secretary, who will draw up a report of the Conference in the French language. These brethren are specially delegated by the French Branch, or invited by the English Committee. Among those who intend to be present are—M. M. Meyrueis, of Paris; Arnaud, of Bordeaux; Delmas, of Rochelle; Lissignol, of Montpellier; Jacquet, of Glay, &c., &c.

From Switzerland—M. M. Baup, of Lausanne; Cramer, of the National Church of Geneva; Burnier, of Morges, &c., &c. We shall have to regret the absence of M. Agénor de Gasparin, the state of whose health obliges him to avoid all public meetings.

From Germany—The Union of the German church has not yet made known officially who are to be her delegates. The Rev. Dr. Steane,

one of the secretaries of the British Committee, has just undertaken a journey into Germany, in order to secure the presence of many brethren at the Conference: he is to visit, for this purpose, Berlin, Leipsic, Vienna, Stuttgart, and Frankfurt.

Besides the names already mentioned in the first part of this letter, I must add those of Prof. Ebrard, of Erlangen, and Dr. F. W. Krummacker, of Berlin, who intend to be present at the Conference. The presence of Wichern, of Hamburg, will depend wholly upon the nature of the functions he may be required to discharge by the Prussian Government, who have it in contemplation to send him to inspect the prisons of that kingdom, in order to effect such moral reforms as may be deemed necessary. There will be a special deputation from Heese.

The following are the names of the English and foreign brethren who have undertaken to fulfil the duties which have been assigned them. The Rev. Dr. Buchanan, of Glasgow, will preside at the first meeting for prayer, and deliver the "Annual Address." The Rev. Edward Bickersteth, who inherits the name and evangelical sentiments of his excellent father, will read and speak upon the "Practical Resolutions" of the Conference of 1846, which, in accordance with the rule adopted upon the suggestion of his father, must be read and commented on at each annual meeting. The Rev. Dr. Drew, of Belfast; the Rev. J. Angell James, of Birmingham; and the Rev. Dr. Jabez Bunting, will severally preside at the meetings for prayer.* The Rev. Dr. Leifchild will preside at the *soirée*, at which the mutual reception and presentation of the brethren will take place.

The Rev. Dr. Cunningham, of Edinburgh, Professor in the Free Church of Scotland, will submit the report upon Popery, its operations and character within the British empire. Professor Martin, of Aberdeen, member of the National Church of Scotland, will present a view of the progress of Infidelity in the United Kingdom. The Rev. J. Jordan, vicar of Enstone, diocese of Oxford, will read the report upon the observance of the Sabbath in England. The Rev. Mr. Birks will present a report upon the statistics of evangelism, and the progress of true religion in England. The Rev. Mr. Angus, formerly Secretary to the Baptist Missionary Society, will give a *resumé* of various Evangelical Missions to the heathen. The Rev. Dr. Urwick, of Dublin, will read a report upon the religious state of Ireland. The Rev. Dr. Thomson, of Edinburgh, United Presbyterian Church, will submit a report upon religious liberty in general, and will dwell upon the circumstances in which Protestants find themselves placed at Rome, and in other Roman Catholic countries.

Our brethren of Belgium are at this moment occupied in collecting documents and important facts relating to that country, formerly so decidedly Popish: the report, when completed, will be confided to M. Panchaud.

The following reports will be submitted respect-

ing France:—Upon Rationalism, by M. Nap. Roussel; upon Roman Catholicism, by M. Ed. de Pressensé; Sabbath observance, by M. Grandpierre; the state of Evangelical Religion, by M. Aug. Bost; Religious Education, by M. P. Cook; the duty of the Evangelical Alliance to interfere in favour of persecuted brethren in all countries, by M. Adolphe Monod; upon the Alliance itself and the Union of Christians, by M. Fisch.

A report upon the state of religion in Switzerland, as well as upon Popery and Rationalism in that country, will be submitted by MM. Baup, L. Burnier, and other brethren.

In reference to Germany, a memoir upon the Papacy will be read by Professor Ebrard, of Bavaria; and another on Neology, by Dr. Krummacker, of Berlin.

Some brethren, well qualified, have been asked to furnish reports upon Holland and the English colonies on the continent of America; but nothing yet has been fixed in regard to them.

With respect to the hospitable reception of foreign brethren, and those from the English provinces, a committee has been formed, and has met several times. Five or six hundred circulars have been distributed in London alone, and upwards of a thousand in the country: numerous answers have already been received. *Nearly every clerical member of the Alliance has signified his intention to be present at the Conference.*

A special committee will be organised for Sabbath services during the Conference. It is hoped that sermons will be preached upon the union of the universal church of Jesus Christ, in all the languages represented by the Conference, and in every part of London.

I am informed that the following question will be put by the General Committee of French Switzerland:—"Has the time not arrived when an attempt should be made to enlarge the basis of the Alliance, in order to embrace all the true children of God?" It is thought impossible to resolve this question in London; but, it will be asked, should not a time and place be fixed when it may be discussed and decided by an assembly composed of all the branches of the Alliance?

This, dear Sir, is all that I can communicate respecting the approaching Conference. I do not wish to exaggerate its importance; nevertheless, we find ourselves at a period when the church of Jesus Christ may be called, month after month, to make great efforts; and consequently it is our interest and *our duty* to understand this fully, and to sustain each other by prayer and sympathy.

Come, then, on the 20th of August to London. You will find yourselves in the midst of an ecclesiastical crisis that interests all Christendom, and in presence of a Great Exhibition that attracts to England crowds of intelligent and inquisitive men from all parts of the habitable earth. Why it has pleased our God and Saviour, who is established above all things, to be the head of his church (Eph. i. 22), to permit, at the same time,

* There will be each day, during the continuance of the Conference, a public meeting for prayer before the opening of the meetings for business.

and in the same country, religious questions of the highest interest to be presented for solution, and an agglomeration of races, tribes and nations, whose destiny depends, although unknown to them, on the solving of these same problems, it would perhaps be too presumptuous for us to demand. Is it not possible that the Lord may thus, and at such a time, have convened the whole world in order to remind us, "That man does not live by bread alone, but by every word that proceedeth out of the mouth of God," (Deut. viii. 8; Matt. iv. 4)—willing thus to remind those who visit London at this period,

that when they return to their homes, He can force upon them questions far more serious than any that relate to industry and commerce?

Is it not possible, in short, that one of the lessons which God designs, on this occasion, to teach the nations, is the *unity* of the faith, and of the church; making them to see, at the same time, that this *unity* and this faith are not those of the church of Rome?

I am, dear Sir and Brother,
Yours faithfully in Jesus Christ,
C. E. BARDLEY.

COMMUNICATIONS FROM FOREIGN BRETHREN.

It would be impossible to convey an adequate impression of the interest which prevails among our brethren, throughout nearly the whole of continental Europe, as well as elsewhere, in relation to the Conference of the Alliance about to assemble in London. We cannot, however, withhold from the readers of these pages a few specimens of the communications which have been received.

The following, from Prince Charles Leiven of Russia, will be read with interest by those in England who may have known his uncle, when Russian ambassador to this country. Prince Charles Leiven's father was imperial commissioner over the University of Dorpat, and was instrumental in eradicating theologian professors from that institution, and in giving a wide diffusion to the Gospel in Russia. We sincerely trust that the Prince may be enabled to execute his intention of being among us at the Conference:—

"July, 1851.

"Dear Sir Culling, very dear Friend in Jesus Christ,—Your kind invitation to come next month to London, to take part in the general assembly of Christians, has filled me with joy, and has seemed a voice from the Lord, to which I would respond, if I were free; but you know the obstacles which at present interpose.

"I trust the Lord may arrange everything in such a manner as that I shall be able to avail myself of your invitation, and thereby to see one of my most sincere wishes realised; but the will of the Lord be done! And if such is not His holy will, be well assured, dear Sir, that my spirit and my prayers will accompany you, for the subject entirely fills my soul.

"What a mournful spectacle! to see the members of the same body divided, torn asunder, hating and persecuting one another, instead of loving one another, praying for one another, holding out to one another the fraternal hand, and united in Him who, having died for us all, is our only Redeemer and Saviour, the only voice and the only door whereby we can arrive at eternal happiness.

"I offer to the Lord fervent prayers that that general assembly of Christians may serve to rekindle this love throughout Christendom, almost extinct in our day, and by which the truly faithful are recognised in all ages—a love which has always been a wonder and subject of admiration to the world, being the true mark of the disciples of the Lord, as it is said in the Gospel of St. John, chap. xiii. ver. 34, 35. * * *

"Your friend and brother in Jesus Christ,
"PRINCE CHARLES LEIVEN."

We are happy to intimate that Mr. Bethmann Hollweg, President of the Committee of the German Church-Union, has signified his intention to be present at the Conference, and that he will be accompanied by Mr. (now Dr.) Wichern, of Hamburg. Mr. Bethmann Hollweg, a privy counsellor of the king of Prussia, and for some time royal commissioner (equivalent to chancellor) of the University of Bonn, occupies a high position in public opinion from his legal acquirements, which he still more deserves from his Christian devotedness. He writes as follows to the President of the British Organisation:—

"Rheineck, near Nieder Breisig,
"10th of July, 1851.

"Dear Sir,—I beg your pardon for having delayed replying to your obliging letter of the 20th of June, which reached me from Berlin at this place. But I wished to tell you my final decision about my visit to England, which depended upon the resolution of my excellent friend, Mr. Wichern, (I should say Dr. Wichern, because the University of Halle has lately honoured his learning and great merits towards the church by conferring on him the degree of Doctor of Divinity, a degree much esteemed, and seldom conferred in Germany). After much hesitation on his side, and exertions on mine, I have succeeded, at last, in vanquishing his doubts, which were especially founded upon his inability to speak your language, and to persuade him to accept the interesting and generous proposals which you and your friends have made to him. Only yesterday I received his promise; and in the same letter he charged me to tell you, that he accepts your kind invitation. I, too, dear Sir, shall feel much gratified in having the opportunity of spending a few days under your roof with him, and with other distinguished Christians of all parts of the world, when I fully expect that the Lord will grant us a full measure of his blessing. I hope that the meeting thus prepared will much contribute to vivify and strengthen the bond which unites all true Christians in the love of their Divine Head, and especially to excite an interest in England for the exertions of the Home Mission in Germany. The report of this subject, inserted in the June and July numbers of

Evangelical Christendom, of which Dr. Steane, the principal editor, was so kind as to transmit to me six copies, will pave the way. I trust you will be so kind as to express the thanks of the Central Committee of the Home Mission in Germany to the Council of the British Branch of the Evangelical Alliance for this publication.

"The Committee in charge of the arrangements for the German Assembly at Elberfeld (which will take place, D.V., on the 16th, and following days of September) rejoices very much to hear that they may expect a deputation of the British Organisation; and we hope, dear Sir, that you will be of the number."

Dr. Wichern himself, in a letter addressed to the Official Secretary, thus writes:—

"Most respected dear Sir and Brother,—Agreeably to the decision of those best able to advise me upon the subject of your letter, I inform you that I will come, as desired, in August, in the joyful confidence that the Lord will succeed our work, and help us to build up His kingdom in the fellowship of the faith. The deepest and long anticipated wish of my heart will be realised. I come with thankfulness towards the Lord, from whose hand I receive the privilege, to see the faith and labours of a people whom he hath called to be witnesses of his glory above all other people. I come with heartfelt thanks towards the dear friends and brethren who will lighten and render my journey agreeable. I come prepared with all service, and ready to unite in your labours, in the hope that the Lord will help me to overcome all hindrances arising from my speech or language."

"Anticipating your further decision, I remain yours, and your respected Committee's, in love and respect thankfully and in the Lord united,

"DR. WICHERN."

The Rev. Dr. Tholuck, in writing to Sir C. E. Eardley, that he proposes to accept his invitation and that of the Committee of Council, expresses himself on the subject of Popery in the following terms:—

"I should consider it particularly as a blessing, if our mutual communications could find out means to put some stop to the progress of Romanism. With us in Germany it is rather a hidden one, but perhaps even more extensive than in England, through mixed marriages; in the countries on the Rhine, the population is mixed almost in every single place, and I am assured by several authorities, that in no case almost the children are brought up in our church, and only in one case out of nine they are *partly* educated in our religion. Now the gradual decrease of Protestant population may be fixed arithmetically. And even in our province of Prussian Saxony, we have such cases as this. The Protestant pastor of Heiligenstadt, a city, the population of which is mostly Roman Catholic, told me that out of all mixed marriages that had taken place during seven years, there was only one case where he could persuade the parents to yield to his urgent remonstrances not to leave their children to the Romanists. Till 1848, we had at least some check in our civil laws; but this also has been removed."

"Yours most respectfully,

"Halle, July 7, 1851." "A. THOLUCK."

Mr. Baup, of Lausanne, who is officially appointed by the Committee for French Switzerland to represent them, and who, with other brethren from that country, purposes to attend the Conference, thus intimates the views entertained by the Swiss Committee:—

"The Committee for *Suisse Romande* would avail themselves of this opportunity to express a wish for enlarging the doctrinal basis of the Alliance, so that all the children of God who desire it may take part in the same. We submit whether the following digest of principles might not occupy the place of the present statement:—'The Alliance receives to membership every disciple of Jesus Christ, who, according to the Scriptures of the Old and New Testament, acknowledges that there is no salvation but in Christ, receiving Him as a complete Saviour, and trusting entirely in Him as the Eternal Son of the Father, "God manifested in the flesh," who, having procured eternal redemption for us, by his expiatory death, sends down the Holy Spirit upon those who believe, to accomplish the work of regeneration and sanctification; and without which none can enter into the kingdom of heaven. It professes to receive to its brotherly conferences all those who desire, with it, to confess their common faith in God the Saviour, Father, Son, and Holy Ghost; and who acknowledge that it is their duty to declare their union to Christ, who is the Head of the body, the Church,—the beginning, the first-born from the dead,—that in all things He might have the pre-eminence.'

"I much wish to know your opinion of this suggestion; not that we are desirous that the conferences of the month of August should come to any decision thereon, but simply that our brethren of different Organisations should consider whether the proposal merits further consideration."

"In our judgment, the Evangelical Alliance cannot develop itself, in accordance with its own importance and the designs of God towards it, unless its constitutional basis is made to harmonise with the important step now taken on the occasion of the Great Exhibition."

The Vaudois church, so signalised in the records of ecclesiastical history, is at this moment one of the most interesting in Europe; and the presence of the Moderator of the Synod of that church will, we are quite sure, be hailed by the Conference with very special delight and satisfaction. His letter on the subject is as follows:—

"Vaudois Church, La Tour,
"Valley of Lucerne, July 4th, 1851."

"Sir, and much honoured Brother,—Accept my sincere thanks for your affectionate and cordial invitation, which you kindly gave me in your letter of the 19th ult."

"Most happy am I to accept your fraternal hospitality, hoping also to receive for myself, and the church of Christ in these Valleys, a share of those blessings which God will deign to grant to the Conferences of the Evangelical Alliance."

"I do not precisely know the day when I shall arrive in London; but, at all events, my intention is, should the Lord permit me to realise it, to be there by the 18th of August."

"We had nearly agreed that Professor Malan, a friend of mine, should have accompanied me; he would have related the particulars of his mission to Florence, whence he was so abruptly sent away; a serious illness, however, has unhappily confined him to his bed for the last three weeks, and prevented his undertaking such a journey. Although human plans have thus been thwarted, yet even this may turn to our account, if we can but apply the assurance, that *'all things work together for good to those who love God.'*"

"I will do my best endeavours to present the Conference with a faithful statement respecting the Vaudois church.

"Had the 20th of August been on Sunday, we would have had special services in all our

places of worship, for the purpose of imploring the Divine blessing of God our Saviour for our brethren again assembled in London; but since that is not the case, it will scarcely be possible to hold a special service; but there will be, I have reason to know, a fraternal re-union of my brother ministers from every church, and other friends, to plead with God, that a copious effusion of the Holy Spirit may be poured upon the members of the Evangelical Alliance.

"Accept, much honoured Sir, and beloved Brother, with the expression of my sincere gratitude for the invaluable proofs of your fraternal friendship, the assurance of my respectful and cordial affection in the Lord Jesus Christ, our only hope.

"J. F. REVEL, Moderator."

Brief Notices of Books.

Lectures on Systematic Theology, embracing Moral Government, the Atonement, Moral and Physical Degeneracy, Natural, Moral, and Gracious Ability, Repentance, Faith, Justification, Sanctification, &c. By the Rev. C. G. FINNEY. Edited and Revised, with an Introduction, by G. REDFORD, D.D., LL.D. London: Tegg. 8vo. Pp. 996.

It is impossible, in the few words we must of necessity employ, to characterise so large a book, treating on such grand and difficult subjects; and we shall not attempt it. But we will say of it, that it deserves an attentive reading, especially by theologians and students in theology, and will abundantly repay it. From first to last it is intensely metaphysical, and requires close application of mind; but it is not obscure or perplexed, and each successive part logically depends on the preceding, out of which it grows by a natural process of thought. No one will deny to the author great independence of mind. The entire structure of the work is unlike any other system of theology which has fallen in our way, and the learned Editor, we observe, makes a similar remark; and the theology itself is neither in all respects Calvinistic nor Arminian. It is something new,—the author's own; the result, as it seems, of reflection rather than of reading; and it challenges, as it is worthy to receive, the profound examination of British divines.

Sermons and Sacramental Addresses. By the late Rev. JAMES HAY, D.D. With a Memoir of the Author, by the Rev. W. MACKELVIE, D.D. Edinburgh: Oliphant. 8vo. Pp. 394.

The subject of this memoir was a minister of the United Presbyterian Church. He lived to a great age, and acquired a deservedly high reputation in the religious body to which he belonged. For more than half a century he laboured diligently and faithfully in his holy calling, preaching the Gospel, and watching over his flock, as one who solemnly felt the responsibility of his office, and was above all things anxious to stand approved when the Chief Shepherd shall appear. Much experience he acquired from the study of God's Word, and much in the school of affliction. The father of eleven children, he survived them all, except one; these severe trials qualified him all the more to comfort the mourners and direct them to the only true source of peace. He was honoured of God to build up a flourishing congregation, and not a few will rejoice through

eternity that they ever listened to the exposition of Divine and saving truth from his lips. His memoir, the principal portion of which was written by himself, will be read, we have no doubt, with interest and profit by many; while his sermons contained in this volume will serve to perpetuate the instructions which were wont to be communicated by him in the house of God.

The History of Church Laws in England, from A.D. 602 to A.D. 1850. By EDWARD MUSCUTT. London: Gilpin. 8vo. Pp. 253.

This is altogether a very valuable and much needed work. The circumstances of the present times called for it, for they require that we should be better informed than heretofore it was necessary for us to be on the subject of which it treats. Such lore used to be confined to the learned, the ecclesiastical lawyer, and the antiquarian: it is no longer wise or safe that it should continue to be known to them only. All men who take an interest in the great events of the day, and the questions involved in them, must turn their thoughts and inquiries in this direction. In pursuing their researches they will find how much assistance is afforded them by this volume. It treats, in Chapter I, of the progress of Christianity in Britain until the arrival of Augustine; in Chapter II, of the various kinds of Church Laws; in Chapter III, of Church Laws in relation to things Civil; in Chapter IV, of Church Laws in relation to things Spiritual; and, in Chapter V, of Church Laws relating to things mixed, or partly secular and partly spiritual.

Martyrs of the Reformation. A History of Martyrdoms, Confessions, and Sufferings, from the Dawn of the Reformation, until the former part of the Nineteenth Century. By the Rev. W. H. RILEY. London: Mason. 8vo. Pp. 656.

Persecution for conscience sake is still endured by many of the true and devoted followers of Christ; nor does it seem likely that it will cease until the professing church is purified from its corruptions, and the world is subdued to the dominion of the Lamb of God. We welcome, therefore, such books as this, in which we are shown what those holy persons have endured, who in all ages have been counted worthy not only to believe in the Lord Jesus, but also to suffer for his sake. Mr. Riley's volume is not a compilation; it is written from original authorities, wherever accessible to him, and composed as an original work. What we have read of it, has given us a high opinion of the skill, research, and abilities of the author.

EDITORIAL NOTICE.

"The kingdom of God cometh not with observation." This sacred aphorism has received manifold illustration since it fell from the lips of our Divine Redeemer. Unlike the kingdoms and commonwealths of the world, the church of God possesses no features calculated to conciliate the admiration of worldly men, or that invest it with importance in their view. But Christians ought not to be unacquainted either with its condition or its prospects. The subjects of the kingdom should interest themselves in all its affairs. It is for *them* to gather information respecting it from all quarters, and of all kinds. They should know the position it occupies, the influence it exerts, the enemies it encounters, the defeats it sustains, and the victories it achieves, in every part of the world. It is our province to render them such assistance as we are able in these inquiries; and the pages of this journal are a storehouse of intelligence, especially in relation to European Christianity, such as, we believe, they can find nowhere else. The organ of an Institution, whose formation was hailed by good men in every quarter of the globe, and whose relations have been multiplying and extending till it is scarcely an exaggeration to say, that they exist in every country of Christendom, it has had unprecedented facilities of correspondence. From authentic sources, and enlightened observers, it has drawn facts and documents which have made British Christians familiar with ecclesiastical and religious matters in many foreign lands, but, above all, in the nations of Europe. Pursuing still this line of things as its distinctive vocation, it is with no ordinary gratification that the Editors find themselves possessed of a large number of valuable papers, written by men of high reputation, on these subjects. These papers have been prepared at the instance of the Council of the British Organisation of the Evangelical Alliance, to be laid before the annual assembly of that body, now holding its session in London. The assembly itself is of such a character—composed of such individuals and aiming at such an object—as to mark, in the minds of observant men, an era in the history of the church of God. There are present some of the most distinguished ministers of the Protestant churches, and professors of the Protestant universities, both of the old world and of the new; men are there, moreover, whose names have acquired universal celebrity, and, what is infinitely better, are enrolled in the records of Zion, as sufferers and confessors in the cause of Christ; Christians of almost every denomination are there, whether domestic or foreign; from the east and the west they have come, from the north and the south, speaking diverse languages, and exhibiting many ethnological peculiarities; but every distinction is lost, whether national or ecclesiastical, or whatever else it may be, while they are gathered together into one Christian brotherhood, and take united counsels for the common Christian cause. We have seen this assembly listen sometimes in profound silence, and sometimes with bursts of admiration which it was impossible to suppress, while some of these papers have been read by their respective authors. They are the productions of men of whom it is not too much to say, that their learning, their public spirit, and their acknowledged piety, have placed them in the foremost ranks of the Protestant church. We intend to give them to our readers. They are numerous, and some of them are long; but they ought not to be suppressed, for they are calculated to diffuse important information on the present condition of Protestantism and its two great antagonists—infidelity and superstition. To enable us to publish them, we propose to give double numbers of our journal till the end of the year. By such an arrangement we hope to include them all. Should this, however, still leave our limits too small, we must add a Supplement. Our readers, we are persuaded, will accept this announcement as a proof of our solicitude to secure these singularly valuable documents *for them*, since they might have been published in a separate form; and will allow us, on the ground of it, to ask for their efforts to extend the circulation of our work. We are anxious to do our part in collecting and supplying intelligence, such as, in times like the present, every thoughtful Christian, and especially every Christian minister, should possess; and we appeal to them to do their part in commending

the journal that contains it to the attention of all who come within the circle of their influence, or who, by their recommendation, may be induced to take it in.

The papers consist of several distinct series, classified according to their subjects.

SERIES I.—PAPERS READ AT THE DEVOTIONAL EXERCISES.

II.—PAPERS RELATING TO THE EVANGELICAL ALLIANCE.

1. In Great Britain.—By the Rev. Dr. KING.
2. In France.—By the Rev. G. FISCH.
3. In Switzerland.—By the Rev. Professor BAUP.

III.—PAPERS ON INFIDELITY.

1. In Great Britain.—By Professor MARTIN, of Marischal College, Aberdeen.
2. In France.—By the Rev. N. ROUSSEL.
3. In Switzerland.—By the Rev. L. BURNIER.
4. In Germany.—By the Rev. Dr. KRUMMACHER, of Berlin.

IV.—PAPERS ON POKERY.

1. In Great Britain.—By the Rev. Principal CUNNINGHAM, of Edinburgh.
2. In France.—By the Rev. E. PRESSENSÉ, of Paris.
3. In Switzerland.—By the Rev. Professor VULLIEMIN.
4. In Belgium.—By the Rev. E. PANCHAUD, of Brussels.
5. In Germany.—By the Rev. Professor EBRARD, of Erlangen, Bavaria.

V.—ON THE SABBATH DAY.

1. In Great Britain.—By the Rev. J. JORDAN, Vicar of Enstone.
2. In France.—By the Rev. Dr. GRANDPIERRE, of Paris.
3. In Germany.—By the Rev. TH. PLITT, of Bonn.

VI.—PAPERS ON CHRISTIAN STATISTICS.

1. In Great Britain.—Documents by the Rev. T. R. BIRKS, M.A., the Rev. W. H. RULE, and the Rev. J. ANGUS, M.A.
2. In Ireland.—By the Rev. Dr. URWICK.
3. In France.—Documents by the Rev. J. A. BOST, the Rev. Dr. GRANDPIERRE, and the Rev. Dr. COOK.
4. In Switzerland.—By the Rev. Professor BAUP.
5. In the Valleys of Piedmont.—By the Rev. J. B. REVEL, Moderator of the Waldensian Church.
6. In Germany.—By the Rev. Dr. WIOHERN.
7. In the United States.—By the Rev. Dr. BAIRD.

VII.—PAPERS ON RELIGIOUS LIBERTY.

1. On the Extent to which it is enjoyed by Protestants or denied to them in Foreign Countries.—By the Rev. Dr. THOMSON, of Edinburgh.
2. On the Intervention of the Alliance on behalf of Persecuted Brethren.—By the Rev. A. MONOD, of Paris.

Original Papers.

SERIES I.—PAPERS READ AT THE DEVOTIONAL EXERCISES.

ON THE CAUSES OF SCHISM.

OPENING ADDRESS DELIVERED AT THE MEETING OF THE BRITISH ORGANISATION OF THE EVANGELICAL ALLIANCE, ON WEDNESDAY, AUGUST 20, 1851.

BY THE REV. ROBERT BUCHANAN, D.D., OF GLASGOW.

Christian Friends and Brethren,—The grand characteristic object of the Evangelical Alliance is to promote Christian union. It has seemed to me, therefore, to be not unsuitable, in this opening address at our annual meeting, to consider what it is that has so extensively and injuriously divided the followers of Christ; that has split, into so many discordant parties, a body which the Saviour prayed might be one, as He and the Father are one. The name of the spirit of schism may indeed be called "legion," but, perhaps, the divisions that have so long and fatally rent the church of Christ may find, in a comparatively limited number of causes, their chief spring and source. It is to some of these I purpose shortly to turn the attention of this meeting, in the hope and with the prayer

that by studying the origin and nature of the disease, something may be learned that will aid us in promoting its cure. It has seemed to me, that in this way our time, by the Divine blessing, may this morning be more profitably occupied, than in pronouncing eulogies on Christian union itself, or in idly longing to see it realised.

I. The first cause of schism in the church of Christ to which I shall advert is *party-spirit*. This evidently was the main source of the divisions which, even in the apostolic age, were rending the church at Corinth, and threatening it with dissolution. One said, I am of Paul; and another, I am of Apollos; and a third, I am of Christ. Some members of the Corinthian church, dwelling too exclusively on the labours of the great Apostle of the Gentiles, who had been the first to preach in that community the words of eternal life, were disposed to undervalue all who had succeeded him in exercising the ministry among them. Others again, to whom the Gospel had been first published by Apollos, captivated by his eloquence, and attaching themselves more immediately to his ministry, were tempted to disparage Paul, whom perhaps they had never seen. While a third number, despising all human agents alike, and priding themselves in a supposed superiority of knowledge and spiritual discernment, claimed for themselves,—not in the spirit of humble and enlightened attachment to the Saviour, but in a self-righteous spirit of sectarian exclusiveness,—the name of the *party of Christ*. In all ages of the church, this disposition to form a party has been lamentably prevalent, and out of it schisms innumerable have sprung. It has its root in that desire to magnify and glorify self, which is so deep-seated in man's breast. In this way he seeks to make some amends to himself for the humiliation which the Gospel inflicts upon him, in pronouncing him to be a poor, perishing sinner. His religious teacher is far superior to others; his views of Divine truth are more exalted; his powers of mind more wonderful; his character and life more spiritual; his ecclesiastical discipline more strict and holy; and thus, under the guise of lavishing encomiums on his instructor, he is quietly extolling himself,—identifying himself, as he does, with the object of his professed admiration, and in virtue of his connexion with a leader so eminent, being ready to say to the followers of every other religious guide—"Stand aside, for I am holier than thou."

Nor is it difficult to understand how such a spirit, spreading in the first instance among the members of the church, should gradually make its way from them to their ministers.

The adulation, the exclusive preference, thus given to an individual minister, feeds his vanity, and tends at the same time to make him an object of jealousy and dislike to his brethren. Feelings of estrangement, ripening into enmity, too often follow, and from a state of disagreement and dissension within the same church, the schism gathers force daily, till, matured by mutual provocations and injuries, it ends by parting them asunder into separate and hostile communions. But, long before the schism has been thus completed,—nay, in many cases in which, owing to the influence of certain external restraints, it may never assume this public form at all,—it is, nevertheless, in busy and mischievous operation. No attentive observer of the state of things around him can be blind to the fact that at the present day the cause now named has much to do with the divisions and separations of the church of Christ. In virtue of his party connexion, each thinks himself better than his neighbour. It places him on a higher level, and the smaller his party is, the nicer its peculiarities, the more exclusive its character, the more superciliously does he look down from his fancied elevation upon all who follow not with him. The real secret of the distance at which he stands from other communions, is not that by joining with them in any common declaration of faith, or act of worship, he would be compromising the truth, but that he would be compromising himself. The truth might be safe enough, but his own superiority would be thereby practically surrendered, and this he cannot endure.

While party-spirit has thus largely contributed to erect and uphold, in all their frozen rigidity, those icy walls of partition, which so endlessly and unhappily divide, and disgrace, and weaken the churches of Christ,—the same cause is fruitful of a spirit essentially schismatical within individual churches that are still outwardly entire; breaking asunder the bonds of mutual sympathy, restraining mutual prayer, hindering mutual co-operation, and cherishing feelings the very opposite of those that should reign among the followers of the meek and lowly and loving Redeemer. Our own minister, our own congregation, our own meetings, and labours and sacrifices in the cause of Christ; these, instead of being regarded simply as considerations that may and ought to bind a particular body of fellow Christians more closely together, are too often dwelt upon as mere occasions of boasting; so considered, in a word, as to cultivate feelings of disaffection to others, and to awaken, in these others, feelings of dislike to them. How opposite is all this to the spirit

of that religion, which commands us not to think of ourselves more highly than we ought to think, but to think soberly, in honour preferring one another! How much of party-spirit, and, along with it, how much of both concealed and proclaimed dissension would the practical and habitual observance of this one precept do away—"Let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves."

II. Heresy is another leading cause of division. Under the former head we have seen how, without any doctrinal difference, mere party-spirit may and does mournfully divide the Christian church. There can be no doubt, however, that where unsound opinions are embraced, they have a powerful tendency to create party-spirit, and greatly to inflame and embitter it, where it previously prevailed. They have, in truth, so strong a mutual affinity, that the one seldom exists long without producing the other. Party-spirit will seek to justify itself by some doctrinal distinction; and the heresiarch will seek adherents to his new views by cultivating party-spirit. At the same time, as party-spirit and heresy, in their own proper nature, are separate and distinct things, they will be better understood when thus considered apart. And here it may be observed, that as there is such a thing as *party-spirit* in general, distinct from any one particular sect,—a proud, selfish, contentious disposition, of which party-spirit is the appropriate designation, and which is prone to seek its indulgence and to find its enjoyment in the forming or fostering of party divisions,—so there is also such a thing as a *heretical* spirit in general, distinct from any one particular heresy. A conceited, disputatious, speculative, querulous state of mind, prone to split hairs, to see things differently from other people, and bent on magnifying its own crotchet, at the expense of losing sight of the very essentials and grand interests of the Truth. Indeed, the word heresy, in its strict and proper meaning, and also in the use made of it in Scripture, applies rather to the state of mind with which the doctrinal opinion is connected, than to the doctrinal opinion itself. The literal translation of the Greek word is election, or choice, and is most frequently rendered in our version of the Scriptures by the word *sect*. As for example, the *sect* (αἵρεσις) of the Sadducees, the *sect* of the Pharisees, the *sect* of the Nazarenes. From these examples it is obviously to *separation*, rather than to error, the term specifically and directly applies. The heretic of Scripture is literally a separatist; one that insists on having a party of his own—that will rather

take up his position alone upon the one solitary atom of opinion, in regard to which he differs from his Christian brethren, than stand together with them upon the mountain of truths in which he and they are agreed. He is one of those of whom Paul speaks in the seventeenth verse of the sixteenth chapter of the Epistle to the Romans, when he exhorts the brethren thus—"Now, I beseech you, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them."

Such a disposition of mind is essentially schismatical, tending, as it continually and inevitably does, wherever it is indulged, to break up the unity of the church of Christ. There can be no reasonable doubt that a close examination of the rise of most of those doctrinal errors which we now commonly understand the word *heresy* to express, would show conclusively that, with few exceptions, they grew out of the state of mind I have been endeavouring to describe. Gross and destructive as many of these are, in the form they have come gradually to assume, they were most of them comparatively trivial in the outset of their history. But as all error is upon a slope, the opinion that deviates in even the most slender and all but imperceptible degree from the truth, has only to be advanced in the direction of those consequences which it logically involves, in order to carry the man or the party that holds it into the most proclaimed and palpable heresy.

It is not, therefore, simply the man who is teaching Socinianism, or Tractarianism, or Popery, or any other notorious and soul-destroying form of doctrinal error, that is marring the peace and breaking up the unity of the Christian church. The breaches so made are too wide and conspicuous to be unnoticed by even the most careless eye, and accordingly it is not into these, or such as these, that men are most likely to fall. The chief danger lies in what I have called the heretical spirit,—the captious, opinionative, cast of mind,—that is the great breeder of heresies; that will insist on having its own shibboleth, and on condemning all who cannot mouth it in the same way. So long, indeed, as the peculiar notion of the man of this spirit remains in its first form, as the mere conceit of a disordered fancy, or wire-drawn distinction of a subtle and speculative mind, it may perhaps do little harm to any one but himself. But by-and-by, being pertinaciously persisted in, agreeably to the man's nature and habit, either he himself, or some one else whose mind it has cast off its balance, will extract from it the full amount of the latent error which it contains; and very soon

what had been nothing worse and nothing more than a one-sided, or distorted view of truth, will be found expanding into the dimensions of a broad and pestilent heresy; becoming, it may be, by the multitude of its misguided disciples, the means of inflicting a fresh and fearful wound on the unity of the church, flaming across her firmament like the tail of the great red dragon of the Apocalypse, that drew after it a third part of the stars of heaven.

III. The third cause of divisions in the church of Christ which it is proposed to consider, is *intolerance*, or an undue assumption of authority, *on the part of church rulers*.

"Ye know," said the Lord Jesus, addressing his apostles, "that they which are accounted to rule over the Gentiles exercise lordship over them, and their great ones exercise authority upon them; but so it shall not be among you. But whosoever will be great among you shall be your minister (servant), and whosoever of you will be the chiefest, shall be servant of all. For even the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." The Saviour needed not that any should testify to Him of man, because he knew what was in man. Foreseeing how that selfish lust of power, which is so deep-seated in the human heart, would seek and find occasion to display itself, even in the church of God, he lifted up his voice, to pronounce upon it, by anticipation, the pointed and powerful rebuke which the foregoing words contain. He did not mean, it is true, to intimate that there was to be no such thing as authority or government in His church on earth; for, on the contrary, He delivered to His apostles the keys of the kingdom of heaven—the commission to bear rule in the house of God—and expressly engaged to sanction and confirm the exercise of this delegated power, by binding in heaven what they bound on earth, and loosing in heaven what they loosed on earth. Furthermore, by the pen of an inspired apostle, He gave this solemn injunction to the members of the church:—"Obey them that have the rule over you, and submit yourselves, for they watch for your souls as they that must give account." In contrasting, therefore, as He did, the lordship of the Gentiles with the conduct to be pursued by those invested with office in the Christian church, His design evidently was to indicate the form and spirit which He would have all church authority to assume. As to its *form*, it must be purely ministerial. The lords of the Gentiles framed their own laws; their will was oftentimes their only law. The rulers of the kingdom of Christ must have no other laws but those

of Christ Himself. That which belongs to them is not a legislative, but simply an administrative power. It belongs to Antichrist, "to think to change times and laws;" to usurp a lordly supremacy, "sitting in the temple of God, and showing himself that he is God." But further—the *spirit* of church authority was to be altogether different from the spirit in which authority was asserted and exercised by the rulers of the kingdoms of this world. It was not to be put forth in that pride of place and power, in which earthly potentates domineer oftentimes over their subjects; but in the gentle and humble spirit that was breathed by Paul, when he said to the church at Corinth, "Not that we have dominion over your faith, but are helpers of your joy."

These that have now been stated may be regarded as two great Scripture canons, for the regulation of church authority; and for the rulers of any church to set them aside, is to be justly chargeable with lording it over the heritage of God,—with the exercise of a spiritual despotism, which has been one of the most fruitful sources of division and separation in the church of Christ. And here it occurs to say, that it is not always the party that separates that is guilty of the schism. By no means. In deciding the question to whom that sin, in any given case, belongs, attention must be given to the causes and grounds of the separation; and certain it is, that in no way have the separatists been more frequently or more fully justified, than by the despotism of the rulers of the church.

Of this spiritual despotism, this lordly authority, it has been already explained that there are two kinds:—the one consisting in the assumption of unlawful power; the other, in using power, whether lawful or unlawful, in an oppressive and tyrannical spirit.

The rulers of the church are justly chargeable with the former of these offences, when—not contented with simply administering the laws of Christ's house, laid down in His own great statute-book, the Bible—they usurp the power of making different or additional laws, and of binding them upon the consciences of men, by making them terms of church communion. This species of spiritual despotism, the leaven of which was already working in the apostolic age, reached its *acme* in the Papacy, when the Man of Sin came at length to substitute his own pretended infallibility for the revealed will of God; and to oppose, and exalt himself above, all that is called God, or that is worshipped. In the exercise of this spiritual despotism, the Papacy has not only perverted, from their proper use and meaning, the two sacraments of baptism and

the Lord's supper, which alone are of Divine institution, but has added to these five others, under no authority but its own. It has sealed up from the people those Scriptures which Christ commanded them to search, and in which we have eternal life; and, furthermore, to make the yoke of this spiritual despotism more galling and intolerable, it declares that out of the papal church there is no salvation; and pursues, with the most formidable temporal penalties, and with the most appalling threats of eternal damnation, all who dare to disown either its teaching or its authority. Not satisfied with the first form of despotism,—that of assuming unlawful power,—it has thus, in all ages, and often with fiend-like ferocity, exercised the second also—the form, viz., of practical tyranny and cruel oppression in the use it has made of its power. The dark records of its terrible Inquisition,—its terrible “acts of faith,” as it blasphemously denominated its public murders of the servants of God,—its remorseless persecutions, as of those faithful witnesses the Waldenses,—those slaughtered saints,

“Whose bones lie bleaching on the Alpine mountains cold;—”

its wholesale massacres, like that of the St. Bartholomew, in France—these inhuman deeds, dying, as they have done, the scarlet-coloured robe of the mother of harlots and abominations of the earth in the blood of the martyrs of Jesus, have fearfully illustrated the spiritual despotism of the church of Rome. From such a system, to separate, so far from being a sin, is a paramount duty; is nothing more than the due response to that appeal which the Lord himself hath uttered, “Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.” Those who either all along resisted the church of Rome, like the Waldenses already named, or who fled from it, like those who formed the churches of the Reformation, so far from being schismatics, were the true churches of Christ. To have suffered themselves to be absorbed in the church of Rome, would have been to preserve the unity, not of the church of Christ, but of the great apostacy of the Man of Sin; it would have been to suffer, not the unity merely, but the very existence of the church of Christ to be destroyed.

But the cause of division and separation now under consideration has not been always and exclusively confined to the church of Rome. Protestant churches have too often been chargeable with a measure—small, indeed, in comparison of that now spoken of, but still most sinful and pernicious—of the same intolerance, and with a similar usurpation of

unlawful power. It is well known what lamentable and lasting divisions have resulted, subsequently to the Reformation, in this noble realm of England, from the authority put forth by the church to decree rites and ceremonies, and to bind them as obligatory upon its members. I know that, in touching this subject, I am touching what can only be handled safely, when it is handled with the utmost deference and delicacy. But surely our Evangelical Alliance is little worth—surely we have made little progress in that spirit of Christian forbearance which it is our great object to cultivate—if we have not yet learned to hear those things spoken of regarding which we are not at one. The grand instruction the Lord Jesus gave to those who were to bear rule in His house, was to teach men to observe all things whatsoever *He* had commanded. True, indeed, there are points of external arrangement, respecting which *He* hath given no express command, and which, with a due regard to order, decency, and edification, it does lie fairly within the province of church rulers to regulate. But no pains and no care can be too great to avoid transgressing, by a single hair's breadth, the legitimate bounds of that very restricted field.

To multiply rites, ceremonies, and offices, by mere church authority, is to provide either burdens or snares for the consciences of men. How much error and evil may by such means have been retained or fostered in the venerable church of England,—a church which I sincerely love, for the many great and noble services she has rendered to the cause of truth—it may be difficult to tell; but that they have created painful and disastrous divisions, is unhappily too well known. They drove, in the seventeenth century, the Puritans—the very heart and soul of evangelical religion—out of the pale of the national church; and have largely contributed to perpetuate those religious divisions and separations which continue to this hour. A few years will, in all probability, show whether within the church of England they be not still nursing elements of discord, destined to lead to schisms and separations, wider and more alarming still. For surely no intelligent Christian, who has had his eye on the progress of recent religious movements in this country, can be blind to the fact, that rites, ceremonies, and offices, matters in their own nature purely external, have, to a large extent, been rooting out, among a certain party, the very life and soul of spiritual religion—turning it from a principle of faith into a thing of sense—withdrawing it from its empire over the inner man, to enthrone it amid the pomps of an outward show—a show only

surpassed by, and rapidly tending towards, the splendid but soul-destroying ritualism of the church of Rome.

Were I addressing an audience which contained any considerable number of the ministers and members of my own church, or of the other sections of the church of Christ which chiefly prevail in my native land, I should not be slow to speak, not with equal merely, but with still greater freedom than I have now used as regards the church of England, in adverting to some of the grievous forms in which churches in Scotland have been deserving of blame. In the department especially of administrative power, our hands assuredly are not clean. They have been stained, alas, on too many occasions, with ecclesiastical deeds of cruel intolerance; and to the exercise of that oppressive and unrighteous authority we must trace up, as to their bitter source and fountain, not a few of those mournful divisions which have rent into fragments a once religiously united country,—divisions which have filled men's minds with feelings of mutual alienation and hostility, dishonouring to the Christian name, and pregnant with deep and deadly injury to the souls of men. For, alas, while these divided parties have been jealously watching, and often counteracting each other's movements, and opposing each other's plans, thousands and tens of thousands, especially in our great cities, having none of any party to care for their eternal interests, have been going down to the grave unsought and unsaved. I bless God that these evils are in progress of being mitigated; and I feel it to be both a duty and a privilege to declare that the better understanding and the greater amount of Christian sympathy and co-operation that now exist among us, are in no small degree attributable to the influence, both direct and indirect, which this Evangelical Alliance has been recently exerting on the hearts, and habits, and modes of thinking of leading men, in all the various branches in Scotland of the church of Christ.

IV. But I must hasten to advert to another leading cause of the church's divisions. If the origin of these divisions is sometimes to be found among the rulers of the church, it is also not unfrequently to be found among the church's members. Impatience of sound doctrine and discipline has, beyond all question, had much to do with the breaking up of the unity of the church. In introducing my remarks on the immediately preceding branch of this address, I was at pains to remind you that our blessed Saviour, in discouraging and condemning as He did, in the words then quoted, everything like lordship over His heritage, never meant to convey or to coun-

tenance the idea that there was to be no such thing as government or authority in His spiritual kingdom. His kingdom is not, indeed, of this world. The officers, therefore, of this kingdom are not, like civil rulers, to exercise authority or to get obedience by the sword. Their weapons are not carnal, but spiritual. It is not a sword but a key which the church's Head hath put into their hands; a key, by virtue whereof, to use the language of the good old Westminster Confession of Faith, "they have power to shut that kingdom against the impenitent, both by the word and censures, and to open it unto penitent sinners by the ministry of the Gospel, and by absolution from censures, as occasion shall require." Their right and duty to exercise this spiritual government, free from secular control, flow directly from the grand doctrine of the supremacy and sole Headship of Christ over His church. But while, in the exercise of this government, so long as they confine themselves to the spiritual things which belong to it, the rulers of Christ's church are accountable to Him alone,—it is a government to be exercised, not only with wisdom, but with the meekness of wisdom—not only with equity and candour, but with tenderness and charity. Nor would I, by any means, desire to forget, but would on the contrary be forward to avow and maintain, that the absence of these gracious dispositions in the government of the church has often had much to do with that impatience under discipline among the church's members, of which I am about to speak.

Still, it is not to be denied, that after making every allowance on that side, which the most rigid justice can demand, it will be found that a proud reluctance to yield to church discipline, or a carnal aversion to the restraints which it imposes, is the only cause to which many could ascribe their separation from the particular communion to which they had previously belonged. We know that when the Saviour Himself unfolded the spiritual and self-denying nature of His service, multitudes who before had followed Him went back, and walked no more with Him. Precisely similar has been, and ever will be, the experience of His church. The more it is conformed to the world, the more numerous will be its worldly friends. If it be of the world, the world will love its own; but exactly in proportion as the fact becomes manifest that it is not of the world, will the world hate it—will the men of the world forsake it—if they do not actually turn again to rend it.

The apostle Paul foretold the coming of a time, "when men would not endure sound doctrine: when after their own lusts they should heap to themselves teachers, having

itching ears; should turn their ears away from the truth, and be turned unto fables." This was, in other words, predicting and portraying that very cause of schism with the consideration of which we are now engaged. To present a full view of its operation in the church of Christ, is what the limits to which I must confine myself, entirely preclude. Suffice it to say, that whenever and wherever the church of Christ has been visited with a time of reviving and refreshing from the presence of the Lord, and has begun to reflect His image in her character and ways, *there* the schismatical spirit, in the form now in question, might be found busily at work. The heterogeneous mass, which before had cohered, under the freezing influence of religious indifference, might straightway be seen breaking asunder—parties forming where all had seemed to be agreed—a sudden and gathering commotion, like the hurrying to and fro in the camp of Israel, when Moses stood in the gate to separate the precious from the vile, and cried aloud, "Who is on the Lord's side, let him come to me!" And because this is the case, because this stir and noise never fail to arise where the church of Christ is quickened into unwonted life and energy by a more abundant effusion of the Holy Spirit, there are multitudes ever ready to cry out against a living, witnessing church,—to denounce it as a troubler of the public peace, and a destroyer of their own personal repose. Such men would rather lie all their lifetime smitten with spiritual impotence, beneath the porches of Bethesda, than endure that ruffling of the churches' waters, in which their healing virtue is found. They would rather sleep on, amid the death-like stillness of an atmosphere loaded with corruption, listening complacently to prophets who prophesy smooth things, who prophesy deceits, than be startled and terrified by the thunder of some Boanerges preaching the word with sin-condemning power, and flashing its lightnings into the inmost and darkest recesses of their polluted hearts; although the storm which thus alarms be the indispensable precursor of that peace and purity which give light and life, health and joy to the soul; the only means, in a word, of sweeping away the clouds from the face of the angry heavens, and of bringing back the sweet sunshine of God's reconciled countenance to a perishing world.

No man, as I humbly judge, who looks abroad, with an intelligent, spiritual eye, upon the present aspect of things, both in this country and in other lands, can fail to be impressed with the conviction that the cause of schism now under review is one that is fast coming upon the scene, and whose in-

fluence is already manifest in countless ways. Some of the churches in their collective capacity, and others in many of their individual congregations, and all, in multitudes of their individual members, have begun, not only to live and breathe with the freedom and energy of a more healthful spiritual existence, but to come forth, in the face of the world, as faithful and uncompromising witnesses for God, in the midst of the crooked and perverse nations. They are looking with other feelings, and speaking with other words than heretofore, in surveying the errors and evils that prevail in the world. They are beginning to cry aloud, and not to spare. Abuses *within* the churches, that were not only tolerated but loved, are openly and loudly condemned; while the ungodliness of the world around—its infidel tone, its luxury, its selfishness, its love of gain, its encouragement of error and sin, its invasion of the sanctity of God's holy day—against these sins many of the churches and of the people of God are lifting up their voice, with at least some faint measure of the power and faithfulness of that Divine Spirit whose office it is to convince the world of sin, of righteousness, and of judgment. He must be deaf, indeed, that does not hear, in many quarters, the world's angry tones in reply. The husbandman seems to be coming with his fan in his hand, and ere long, to all appearance, there will be a mighty sifting on His threshing-floor. The world will not endure the church. Its more spiritual teaching, its more faithful discipline, its purer communion, will be an offence everywhere to multitudes within her pale. They will seek shelter in some lower and laxer denomination of Christians than their own, or join, perhaps, with the Romanist, or the infidel, in undisguised warfare against all churches that cleave unto Christ as their only Lord. It is in that direction things are evidently tending. Already, if the truth were told, there have been separations from particular church communions not a few, of which no better account could be given than that they had become too faithful to Christ. And in studying Scripture's prophetic page, there are many things written therein, which, to him who devoutly searches it, seem not indistinctly to foretel that this sifting process will gradually go on, till all the branches of the true church are brought into a closer bond of brotherhood, and till the church and the world are, by the same means, put fairly asunder, and are made ready for the battle of the great day of God Almighty. And though, in the shock of that terrible encounter, the witnesses may be slain, and their dead bodies dragged about the streets of the city, ere long

they shall arise and mount up to heaven, and the great cry shall be heard, "Now are the kingdoms of this world become the kingdoms of our Lord and of His Christ."

V. There is but one other cause of division in the church of Christ to which I propose to allude, and I shall do it in few words. It is the *love of novelty*. Unworthy, nay, contemptible, as such a motive must appear to every devout and thoughtful mind, yet has it been always sufficient with multitudes, wherever Christian liberty has been enjoyed, to break asunder the bonds of church communion, and to multiply the divisions of the Christian church. It is told of the Israelites in the wilderness that they grew weary of the manna. True, it was provided for them by a merciful God, in circumstances in which otherwise they must have inevitably perished. True, it was given them without money and without price. True, it was good and salutary in its nature and effects. But, with all this, there was a certain sameness about it, an absence of those pungent and stimulating qualities for which they had acquired a relish when they sat by the flesh-pots of Egypt and fed to the full. Accordingly, with the impatience of a vitiated taste, and the petulance of a perverse mind, they turned contemptuously away from it, exclaiming, "our soul loatheth this light bread." There have always been many such murmurers in every branch of the visible church. The plain Gospel, preached in its native simplicity, and administered through the spiritual and unostentatious services of the New Testament economy, appears to the insatiable cravers for novelty like the light bread of the wilderness. It has nothing in it to gratify the fancies of a distempered imagination, or to feed the humours of the carnal mind. Its doctrines are too homely and practical—its ritual too bald and unadorned—to suit the depraved appetite of those whom nothing in religion can please, unless it be seasoned with the excitements and tricked out with the decorations of the world. It avails nothing to offer them what will nourish their souls—their senses must be tickled too.

This hungering after stimulants, this thirsting after an exciting beverage, has not unfrequently broken out in the form of extravagant heresy, or sought its indulgence in the darkest delusions of superstition. But even when restrained by circumstances, or withheld by the secret monitor of conscience within, from going into excesses like these, it may still be found, in cases painfully numerous, running to and fro after every new preacher that appears,—the mark of unstable souls, ever learning and never coming to the knowledge of the truth. To such minds,

the unity of the body of Christ is a thing of nought. Their likings, yea, their very caprices must be indulged, at whatever cost of separation and division. The solemn obligations of church membership, under which they have spontaneously come, are thrown off as lightly as the votary of fashion lays aside a dress that has ceased to please.

It is well and truly said by the prophet Jeremiah, that the heart of man is not only desperately wicked, but that it is deceitful above all things. Those who exhibit the spirit and follow the course now in question will be found, for the most part, eager to persuade others, and will sometimes succeed in persuading even themselves, that what they are in quest of is food for their souls. Where this is really the case—where there is a felt want of the means of spiritual edification under any given ministry, or church communion—we are not of the number who would severely condemn at least a temporary separation. But over how many far-different motives is the mantle of this goodly pretext thrown! Were those who are most given to yield to this love of change narrowly to examine themselves, perchance it would appear that not *food* but *fashion*,—not *edification* but *entertainment*—were the real attractions to which they were giving way. What renders it the more necessary to notice this *novelty-loving* spirit, is the undoubted fact that it is an influence which operates powerfully, at the present day, in perpetuating and multiplying the divisions of the church of Christ. No intelligent Christian can have failed to remark the latitudinarian style of thinking and acting, on the whole subject of church communion and church organisation, which is abroad in the present day,—a spirit which it becomes us to be careful lest even by our very Evangelical Alliance we seem at all to encourage. There are those who call this contempt for church organisation, liberty and independence. Viewed in the light of Scripture, and tried by the tests of experience, sober and spiritual-minded men will think it deserving of less honourable names. It is not license but law which is the guardian of liberty, and a spirit of the fear of the Lord is the only real independence. There is no liberty in true religion but that which is defined and regulated by the word of God, and no independence but that which is characterised by implicit submission to the Divine will. All unregulated freedom has an inevitable tendency towards despotism, in the case both of temporal and spiritual things. The anarchy, the utter confusion and disorder, which is its first and necessary consequence, finds its terrible corrective and its just retribution in the speedy rise and

ascendency of a grinding tyranny, beneath whose iron sway the liberty that refused to be governed by law soon finds itself loaded with the chains of an abject and helpless bondage. There are men who imagine—who are ignorant enough of human nature, and sufficiently forgetful of the lessons of history, to dream,—that the reckless impatience of all restraint, the haughty determination to please themselves, so prevalent among too many professing Christians in the present day, in all that concerns the truths, the duties and obligations of religion, is the sure token that the reign of superstition and spiritual tyranny is gone by for ever. My deliberate conviction is, that that which is the ground of their confidence, is one of the sources of our most imminent danger. Those who are the readiest to cast themselves loose from the ties of any particular church communion, and who, in the very wantonness of freedom, run hither and thither, from one preacher and from one Christian society to another, as their own fluctuating taste or the fashion of the day may dictate, are the very individuals most likely to give way before the rising tide of Tractarianism and Popery, now coming in like a flood upon these lands. Wearied at length of changes which have brought them no rest, and satiated with excitements which have imparted no spiritual health to their souls,—they are, of all others, in the greatest danger of sinking, without a struggle, into the arms of a system, whose infallibility will settle all controversies, whose authority will compose all differences, and whose opiates will cure all spiritual anxieties and cares;—a system, beneath whose placid surface religious liberty and religion itself would lie buried and lost.

I must not venture, however, to trespass any further on the time and patience of this assembly. Already, I fear I have, in these respects, exceeded the limits within which such an opening address ought to be confined. I hope, however, that I have not exceeded in another sense,—in the sense of going into fields of discussion unsuited to the place I

occupy, and to the occasion which has called us together. It has seemed to me, that we shall gain little by our Alliance, unless it enables us to look calmly and candidly at such questions as I have now been treating of. That Christian union which we seek to promote cannot be realised in the present divided state of the church of Christ. Churches must see eye to eye, in those matters in which they differ, to a far greater extent than now they do, before the cause of Christian union can triumph; and hence the importance of carefully considering the causes which chiefly hinder this blessed consummation. Surely, it is not the mind of Christ that His professing people should go on differing to the close. Surely, His memorable and affecting prayer, that His people might be one, meant something more than that they should agree to differ. The evils which result from the church's divisions are too many and too mournful, and stand too manifestly in the way of the conversion of the nations unto God, to make it possible that these divisions can be meant to continue. Our position, indeed, may be too obscure—our resources too limited—our influence too feeble—to leave us room to hope that, directly and personally, we can do much to bring these divisions to an end. But something we can do. We can each of us do our utmost, in the several sections of the Christian church to which we belong, to discourage and repress, by our example and our influence, those pernicious principles and practices, out of which divisions so often arise. And we can pray for the peace of Jerusalem, that the envy of Ephraim may depart, and the adversaries of Judah be cut off—that Ephraim may no longer envy Judah, nor Judah vex Ephraim—that a spirit of healing may be poured out upon the churches,—that in the light of Christ, their common Head and Lord, they may see light more clearly,—and that, blended into one by the fire of Divine love, they may at length, with one mind and one mouth, glorify God.

ANNUAL ADDRESS ON THE PRACTICAL RESOLUTIONS.

BY THE REV. EDWARD HENRY BICKERSTETH, M.A.,

CURATE OF BANNINGHAM, NORFOLK.

It is, my Christian friends, with feelings of peculiar distrust in my own strength, that I venture to accept the invitation of your Committee, and to read and enforce the "practical resolutions" in the presence of so many elder and more able brethren. Yet two things constrain me not to shrink from the privilege:

first, a full persuasion that the cause of the Alliance is the cause and the truth of God;—and then I knew that the request was urged for the sake of my beloved father, now in glory. It came to me, therefore, with a sacred compulsion, for I could not but remember some of his dying words—"If we rally round our

Saviour's truth, He will make us strong to support it."

The "practical resolutions" are as follows, and were passed with the greatest unanimity at the first Conference, 1846 :—

"1. That the members of this Alliance earnestly and affectionately recommend to each other in their own conduct, and particularly in their own use of the press, carefully to abstain from and put away all bitterness, and wrath, and anger, and clamour, and evil-speaking, with all malice; and, in all things in which they may yet differ from each other, to be kind, tender-hearted, forbearing one another in love, forgiving one another, even as God, for Christ's sake, hath forgiven them; in everything seeking to be followers of God, as dear children, and to walk in love, as Christ also hath loved them.

"2. That, as the Christian Union which this Alliance desires to promote can only be obtained through the blessed energy of the Holy Spirit, it be recommended to the members present, and absent brethren, to make this matter the subject of simultaneous weekly petition at the throne of grace, in their closets and families; and the forenoon of Monday is suggested as the time for that purpose. And that it be further recommended that the week beginning with the first Lord's day of January in each year, be observed by the members and friends of the Alliance throughout the world, as a season for concert in prayer on behalf of the great objects contemplated by the Alliance.

"3. That, in seeking the correction of what the members of the Alliance believe to be wrong in others, they desire, in humble dependence on the grace of God, themselves to obey, and by their practice and influence to impress upon others, the command of Christ, to consider first the beam that is in their own eye: that they will therefore strive to promote, each in his own communion, a spirit of repentance and humiliation for its peculiar sins; and to exercise a double measure of forbearance in reproving, where reproof is needful, the faults of those Christian brethren who belong to other bodies than their own.

"4. That, when required by conscience to assert or defend any views or principles wherein they differ from Christian brethren who agree with them in vital truths, the members of this Alliance will aim earnestly, by the help of the Holy Spirit, to avoid all rash and groundless insinuations, personal imputations, or irritating allusions, and to maintain the meekness and gentleness of Christ, by speaking the truth only in love.

"5. That, while they believe it highly desirable that Christians of different bodies, holding the Head, should own each other as brethren by some such means as the Evangelical Alliance affords, the members of the Alliance disclaim the thought, that those only who openly join this Society are sincere friends to the cause of Christian union: that, on the contrary, they regard all those as its true friends who solemnly purpose in their hearts, and fulfil that purpose in their practice, to be more watchful in future against occasions of strife, more tender and charitable towards Christians from whom they differ, and more constant in prayer for the union of all the true disciples of Christ.

"6. That the members of this Alliance would therefore invite, humbly and earnestly, all ministers of the Gospel, all conductors of religious publications, and others who have influence in various bodies of Christians, to watch more than ever against sins of the heart, or the tongue, or the pen, towards Christians of other denominations; and to promote more zealously than hitherto a spirit of peace, unity, and

godly love, among all true believers in the Lord Jesus Christ.

"7. That, since all the disciples of Christ are commanded by the Holy Spirit to add to brotherly kindness, love, and are bound to pray that all who profess and call themselves Christians should be led into the way of truth, it is earnestly recommended to the members of the Evangelical Alliance, to offer special prayer for all merely nominal Christians, as well as for Jews and Gentiles throughout the world.

"8. That the members of this Alliance, earnestly longing for the universal spread of Christ's kingdom, devoutly praise God for the grace whereby, in late years, Evangelical Christians have been moved to manifold efforts to make the Saviour known to both Jew and Gentile, and faithful men have been raised up to undertake the toil: they would offer to all evangelical missionaries their most fraternal congratulations and sympathy; would hail the flocks they have been honoured to gather, as welcome and beloved members of the household of God; and above all, would implore the Head of the Church to shield his servants, to edify his rising churches, and, by the outpouring of his Holy Spirit, to enlighten Israel with the knowledge of the true Messiah, and to bring the heathen out of darkness into light. They would also record their confident hope, that their beloved missionary brethren will strive more and more to manifest, before the Israelite and other classes who knew not the Redeemer, that union in their blessed Lord, the spirit of which the members of this Alliance would gratefully acknowledge they have generally cherished."

Time would forbid to expound closely so copious a text; but I think the spirit of these resolutions may be expressed in four words,—humiliation, brotherly kindness, prayer, praise.

And, oh, may the blessed Spirit of our God be with us while we meditate on them, dispensing the dews of his grace, and diffusing the glow of his love through every heart!

1. HUMILIATION.—So we resolve, in Resolution 1, "to forgive one another, even as God, for Christ's sake, has forgiven us." And in Resolution 3, "to consider first the beam that is in our own eye, and that we will therefore strive to promote, each in his own communion, a spirit of repentance and humiliation for its peculiar sins."

It is this aspect of self-abasement that seems to me to give its peculiar blessedness to the Alliance; while, at the same time, it will ever prevent it from being a favourite with the world. For, as good John Bunyan says of the Valley of Humiliation, "This is a valley that nobody walks in, but those who love a pilgrim's life: yet," he adds, "I must tell you that in former times men have met with angels here, have found pearls here, and have in this place found the words of life."

It is good for us, as individual Christians, thus to humble ourselves. Do we not daily come forth from the presence of our Lord, like the servant of the parable, having been forgiven ten thousand talents; the least item

of which sum, if exacted from us, would consign us to everlasting chains, but whose uttermost farthing our Saviour paid in His precious life-blood? We come forth forgiven men, pardoned criminals, redeemed sinners, under unspeakable obligations of grateful love to our God, and of forbearing love to our fellow-servants. What believer is there who has not felt it good for him thus to lie low at the foot of the cross; to feel that language fails to speak his own depravity, and to tell the surpassing grace of his Redeemer? At such times we shall be the first to acknowledge "others may speak evil of me, perhaps unjustly, in the things they blame; but, oh! if they knew my inner heart of corruption, they could not paint me vile and sinful enough." Such are blessed seasons for the soul. The balm of Gilead, the oil of the Spirit, is poured into such a crushed and contrite heart. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."—Isaiah lvii. 15.

Now, is not this spirit of contrition, so blessed for private Christians, also good for churches and communities? When, in the pride of its own imagined superiority, any church looks down upon others, and says, "I am holier than thou; stand thou there, or sit here under my footstool," it is a dark sign for that church; it is likely to be a barren season; for the dews of the Spirit, the showers and floods of grace descend to, and gather in the lowliest valleys. But when a community is convinced by the Almighty Spirit of its own sins, when it becomes deeply sensible how little has been done, compared with its opportunities, and how many its transgressions in His sight who walks amid the seven golden candlesticks, and whose eyes are as a flame of fire; when the heads of its members are bowed low in contrition and prayer, then may we expect blessed pentecostal effusions, for "God resisteth the proud, but giveth grace unto the humble."

Such is the humiliation we promise to cultivate and promote. And, indeed, the foundation is wisely laid; for can we imagine such a forgiven man, such a repentant church, indulging in unbrotherly asperities, while overwhelmed with the sense of its own guiltiness and of a Saviour's grace? It would be impossible; we must leave the green valley of humiliation before we climb the thorny mountain of religious animosity. Which leads us to consider our next resolution of

II. BROTHERLY KINDNESS.—The first thing which brotherly kindness will insist upon, is

forbearance. And it is no easy task always to forbear, to forget, and forgive. All truth, even non-essential truth, being so closely connected with the glory of God, and with eternal interests, is so unspeakably important, that when we see a brother contending against what we are contending for, it is most difficult to abstain from one irritating word, from one successful sarcasm, from one triumphant exposure. Human nature will fail here; and only as we are partakers of the Divine nature shall we attain that pure and peaceable charity, which endureth all things, hideth all things, hopeth all things, and never faileth.

Yet clearly our brotherhood with each other, and our common union with the Lord Jesus Christ, demand this. How tenderly does one member of a family conceal the failings of another from the censorious world! Granting for a moment that those Christians who oppose us betray the greatest pride, or the greatest weakness—so that, from our higher standing, as we suppose, we feel inclined to number them among the least of the brethren—still they are the representatives of our Saviour here on earth; for He says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

I know there is a lower alternative, to which our hasty zeal may stoop, suggesting, "surely our opponents cannot be Christians, or they would not be so inconsistent." But far be such a thought from us! If we were judged by our inconsistencies, where should we appear? Only let us know from mutual brethren that others love the Lord Jesus Christ in sincerity, and grace be with them all.

Forbearance, then, is the lowest gradient of charity which we are bound to attain. This moulds our own conduct and affects our own spiritual standing. But is this all? No, we resolve "in all things wherein we may yet differ from each other, to be kind and tender-hearted, and to promote more zealously than hitherto a spirit of peace, unity, and godly love." This stretches beyond ourselves. It goes out of the immediate circle of our own interests. Brotherly kindness walks abroad and finds another believer of a different denomination, of divergent opinions, but still a fellow-believer; and brotherly kindness takes such an one by the hand, saying, "Welcome, my brother in Christ Jesus; the children of one Father, the redeemed of one Saviour, the sanctified of one Spirit, the inheritors of one kingdom, the sharers of one home, are we not one, indissolubly one, and shall we not manifest our union?" Faith works by love, and love works by fraternal acts. If

Jacob's submission melted the icy heart of an Esau, shall a Joseph be unmoved in the presence of a Benjamin?—nay, his bowels did yearn upon his brother. He sought where to weep. He refrained himself for a while, but he could not for long. He made himself known to his brethren. He kissed them all and wept upon them, and after that his brethren talked with him. Such fraternal conversation is ours to-day.

Nor does this largeness of heart produce laxity of creed. There are two most instructive sermons of that highly-gifted and now sainted man, Professor Vinet,—one upon that text, "He that is not with me is against me;" in which, with the strictest fidelity, he proves how intolerant the Gospel is of a cold neutrality on vital principles, and how such neutrality is hatred against the Lord Jesus. The other sermon is upon that contrast truth, "He that is not against us is for us;" wherein he shows how forbearing the Gospel is of the diversities of Christian brethren. The whole sermon breathes the very spirit of the Alliance, as in the following extract:—"I say, then, to every intolerant community, you condemn that man because he follows not Jesus with you; but is it necessary to be with you, in order to confess the name of Jesus? This, however, is evidently done by the man whom you condemn. . . . He confesses the name of Jesus. The consciousness of his misery has led him to Christ; he has cast himself into the arms of his Saviour. He has loved him with all the love of which his heart is capable, . . . and it is the name of Jesus which he loves to whisper in the silence of his closet, and delights to honour before men as the only name by which he can be saved." And who of us will not join in his closing prayer:—"And thou, eternal God, Father of our Lord Jesus Christ, thou who art clothed with all perfection, and whose eyes are too pure to behold iniquity, but who art full of patience, and long-suffering, breathe thy indulgent spirit into those who themselves need it so much from thee—teach them tolerance to them whom thou dost tolerate; . . . enlarge our heart; tear away the prejudices and pride which have narrowed its entrance, and grant that all those whom thou hast given to us as brethren may find there an asylum and a home!"

III. PRAYER.—The Evangelical Alliance is often charged with having no practical object; I believe, if we could only reply that Christians of various communions have met in earnest supplication at the throne of grace, that the annals of eternity would witness that this alone produced abundant and enduring results. Often, I believe, shall we hereafter discover how, in answer to our united prayers,

the treasures of heaven were opened, and the angels of God descended on their ministry of love. Though never before privileged to attend one of the larger assemblies of the Alliance, I can with grateful joy record how my soul has been refreshed by our little monthly gathering at Norwich for prayer and praise. I have been fed from the lips of a dissenting brother with food convenient for me; and there has been, from time to time, an unction and an earnestness in those little gatherings, as if the Holy Spirit delighted to honour these victories of brotherly love. I believe, if nothing more had been done than to establish mutual prayer meetings in all the great cities of our land, a mighty work would have been accomplished, enough for heaven to rejoice in, and hell to tremble at and oppose.

The two great objects we resolve to plead for are, first, Christian union itself; and then, general Christian revival and missionary success. In praying for the union of the church we must, indeed, feel, in the beautiful words of Montgomery:—

"Nor prayer is made on earth alone,—
The Holy Spirit pleads;
And Jesus, on the eternal throne,
For sinners intercedes."

We are breathing his very prayer when he prayed for his disciples, before his crucifixion, that "they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." How bright an atmosphere is this—the love of God in Christ, the love of Christ in God; and we, poor sinners, invited to enter and to share that bliss—"that they also may be one in us." How is every flickering flame of disunion quenched in that excess of light! Shall we not pray for it? Again, how closely here are the triumphs of faith connected with the union of the church of Christ—"that the world may believe that thou hast sent me."

The Lord honours united simultaneous prayer for Christian revival even on a small scale. I believe it is said that at Kilsyth, in Scotland, before the blessed effusion of the Spirit on that place, there had been a prayer meeting for sixty or seventy years, though sometimes it had dwindled to two members, to pray for such a revival. And how many congregations could witness the same, that earnest struggling prayer preceded the ingathering of souls? But, my friends, has the Church of Christ Universal used this mighty engine of united prayer, that the Holy Spirit may be poured forth upon our thirsty vineyards, upon our fallen world? Oh, that this resolution were perseveringly carried out! The windows of heaven would

open, and pour us out a blessing beyond our room to contain it.

Such pleading together of Christian brethren of different churches and in distant lands, enlarges our contracted heart, and refreshes our drooping faith. We cease to regard only the progress of our little "corps," and rejoice to feel we are all fellow-soldiers in the church militant here on earth. And if it will not seem like presumption, perhaps I might venture to throw out a suggestion, from which we have found much comfort in our own circle, viz.—to remember some branch of Christian enterprise, every morning of the week, in family worship. The fields of exertion are so varied in the present day, that without a plan of this kind, we may easily pass by some altogether. The plan I would suggest is as follows, though doubtless capable of much improvement and enlargement:—

Sunday.—Israel, whose receiving shall be life from the dead to our world.

Monday.—Christian union.

Tuesday.—All Missionary Societies to heathen.

Wednesday.—Bible and Religious Book Societies.

Thursday.—All Home Societies, as Church Pastoral Aid Society, London City Mission, Ragged School, &c.

Friday.—Protestant defence—the overthrow of Popery in Ireland and elsewhere.

Saturday.—All Christian ministers preparing for Sabbath, and a waiting spirit in the church for second advent.

I can conceive such a plan, improved and enlarged, proving a firm link of union betwixt us, and a fortress of strength to our great Societies.

IV. PRAISE.—The last delightful resolution is one of praise. It has been remarked, that the most advanced believers dwell most in thanksgiving and blessing and praise. Doubtless it is, that as we draw nearer to the gates of glory, we catch more of its holy, invigorating joy, and march, as it were, to the rhythm of its heavenly hallelujahs.

And surely, if any age of the church has been called to thanksgiving, we are. True, the conflict is more intense, the assaults of Infidelity more subtle, the aggressions of Popery more seductive and Satanic; for are we not beginning to see realised what was sagaciously observed by a faithful watchman, twenty years ago?—"I should not be surprised to see Europe again overspread by a refined but not reformed Popery." True, there are many things which make the heart of the Christian patriot sad, whatever be his fatherland. True, the clouds seem gathering for

the final storm. Still we are called to praise. At what age, since the apostolic and the glorious Reformation, has Jesus been winning such triumphs for himself, and pouring so largely His Spirit on His Church? Converts are being gathered in every land, by hundreds and by thousands: the Scriptures are circulated in unprecedented numbers: light is breaking in upon papal kingdoms. Antichrist, indeed, is re-seated on his throne in Italy, but will he ever crush the living energy of the 3,000 Bibles disseminated during his flight? Even Ireland is yielding to the preaching of the cross. The empires of heathendom are shaking to their foundation: a chieftain from the South Sea islands never saw an idol, till he saw one as a trophy in the museum of the Bible Society: China is opening its gates: in India, the giant fortress of idolatry is crumbling into decay: poor degraded Africa is stretching out its hands to God; and its mighty slave king, like another Sennacherib, has been repulsed from the walls of Abbeokuta. I believe it is the ingathering of the harvest before the return of our Master. For these results, all denominations have laboured, and are labouring. All hands are needed. We ask not, were you trained in our school, but will you work with us, will you weep with us, will you pray with us? Then welcome, heartily welcome, we shall soon rejoice together before the throne.

With such blessed results before us, are we not called to praise? The angels rejoice over one sinner that repenteth—seldom have they had sweeter and more abundant employ; and may we not swell their harmonious gratulations, singing, "Not unto us, O Lord, not unto us, but unto thy name give the glory."

I thank you, my beloved brethren in the Lord, for having thus permitted me, for my father's name-sake, to enforce these blessed resolutions. How would he, and others who have fallen asleep since first these resolutions were passed, have rejoiced in this fraternal assembly! But we will not, we cannot envy them the brighter society of glory. Theirs is unspeakable gain; although, if I may conclude with some lines of my own—

Ours is the grief, who still are left in this far wilderness,
Which will at times, now they are gone, seem blank and comfortless,
For moments spent with loving hearts are breezes from the hills,
And the balm of Christian brotherhood like Eden's dew distils;
And we, whose footsteps and whose hearts so often fail and faint,
Seem ill to spare the cheering voice of one departed saint.

But, oh! we sorrow not like those whom no bright
 hopes sustain,
 For them who sleep in Jesus, God will with Him bring
 again.
 Love craves the presence and the sight of all its well-
 beloved,
 And therefore weep we in the homes whence they are
 far removed;
 Love craves the presence and the sight of each
 beloved one,
 And therefore Jesus spake the word which caught
 them to His throne:
 "Father, I will that all mine own, which thou hast
 granted me,
 Be with me where I am, to share my glory's bliss
 with thee."

Thus heaven is gathering, one by one, in its capacious
 breast,
 All that is pure and permanent, and beautiful and
 blest;
 The family is scattered yet, though of one home and
 heart,
 Part militant in earthly gloom, in heavenly glory
 part.
 But who can speak the rapture, when the circle is
 complete,
 And all the children, sundered now, before their
 Father meet;
 One fold, one Shepherd, one employ, one everlasting
 home—
 "Lo, I come quickly." Even so, Amen, Lord
 Jesus, come.

SERIES II.—PAPERS RELATING TO THE EVANGELICAL ALLIANCE.
 ON THE PROGRESS OF THE EVANGELICAL ALLIANCE,

BY THE REV. DAVID KING, LL.D., OF GLASGOW;

BEING A CONTINUATION OF THE "HISTORICAL SKETCH" READ BY HIM AT THE OPENING
 OF THE CONFERENCE OF 1846.

The proceedings of the Evangelical Alliance, and of its subordinate organisations, have been largely published. They have appeared in reports and periodicals, and very specially in *Evangelical Christendom*, so ably conducted by our friend Dr. Steane, and in the *Bulletin du Monde Chrétien*, an excellent periodical published at Paris. In now recapitulating some of the principal facts, we shall contemplate, also, their moral phases, glancing at the truths which they indicate, and the lessons which they inculcate; for this sketch is meant to be historical, and a mere catalogue of events, were it ever so correct and precise, would want elements essential to history. On the other hand, there is danger of burying narrative in disquisition, of descanting on Providence when we should listen to its own oracles; and if we shall incline to one or other of these extremes, we can only plead our desire to find the good way, and beg indulgent forbearance with unintentional aberrations. In a former paper we traced the Evangelical Alliance to its origin, noticing the movements towards union, in different lands and of different dates, by which it was preceded; then calling attention to the immediate occasion of the Liverpool Conference of 1845, and the character of its proceedings; and finally marking the progress of the good cause to the borders of the great œcumenical meeting in London of 1846, when the Evangelical Alliance was formally instituted, and received its distinguishing designation. Now we resume our sketch where it was left off; and it is something that we still live, as an Association, to tell our story. Our existence is a confutation of many objections and reproaches. To justify the prophecies of evil, we should have been dead long ago; but we still live, and thus favoured of God in

the past, we desire to trust Him for the future, and to say "we will hope continually, and will yet praise Thee more and more; our mouths shall show forth Thy righteousness, and Thy salvation all the day, for we know not the numbers thereof." In the former portion of our sketch it was said, "Let it be clearly understood, that when we speak of resolutions as having been proposed and passed, we use the language in a conditional and qualified sense. We have concluded nothing; all our acts have been hitherto provisional, and will now be submitted in the character of suggestions to those who must decide upon them." These words show what is our present starting point. We have come to the end of proposals, and we have next to record what was decided. So much had been done in expectation of the Great Conference. What was done by the Conference itself, and what course has been followed by district organisations to which it gave origin—these are the subjects of the present paper. At the period to which we are thus thrown back, the 19th of August, 1846, has come, and professing Christians, to the number of about 800, are congregating in Freemasons' Hall, Great Queen-street, London. The slightest inspection of the assembly shows that its interest is not to be estimated exclusively by its numbers. The angelic queries may here be applied without being dishonoured—"Who are these, and whence come they?" Leading Episcopalians are here; yet this is no constituent or appendage of the Church of England. Here are celebrated Methodists, Presbyterians, Independents, Baptists, Moravians, Lutherans; and yet here is neither exemplification nor advocacy of the distinctive principles with which their honoured names have been hitherto identified. It

seems to external view as if their respective Halls of spiritual administration had been suddenly brought into juxtaposition, and then all the walls of disseverance had fallen, and the members of sects had found their sectarianism perished, and replaced by the salutations and benedictions of unsectarian intercourse. Many are there whose faces are familiar and endeared to a British public; but others are there whose names, perhaps, are equally known, and yet not so promptly suggested by their personal appearance. These are strangers, and yet not strangers; foreigners, and yet fellow-citizens with the saints and of the household of faith. They come from islands, they come from continents; they come from regions of sun, they come from regions of snow; they are from the east and the west, and the north and the south; and they come to enjoy in common the common salvation, and to sit down emblematically, and by anticipation, in the kingdom of heaven. And who may recount all the suggestions, and conversations, and prayer meetings, in which their journey was proposed, and encouraged, and determined on, so as to show the diffused interest of which their presence is the expression? Or who shall depict the sympathies by which they are followed, the devotional aspirations centering in this assembly, and echoing response to the call from heaven? "Pray for the peace of Jerusalem; they shall prosper that love her!" The Rev. Edward Bickersteth presided over the opening devotional exercises. He is not with us to-day. Had he been in life and health he would have been here—no minor reason of absence would have kept him away. But he is not here. Affection seeks him, but finds him not. He is undiscoverable to perception, and appears only to memory to say, Ye shall see my face no more. And it is not he alone that is missing. Many, many are the names in the report of the proceedings of the Conference, which are now memorials of bereavement, entwined with sorrowful associations, and sprinkled with the falling waters of stricken hearts. But when we read the report, and there hear them, though dead, yet speaking, we are struck with the suitableness of their prior sayings to their subsequent departure. The acts of life do not always tally with the event of death. Even good men sometimes appear in positions and engagements which, if not positively discordant, are yet not in palpable and delightful harmony with their latter end. We should not like to see them finish their course precisely there. The idea of such a decease is suggestive of unlooked-for visitation, and somewhat violent transition. But here, in this report, we can ponder simulta-

neously and cheerfully their presence and their departure, "May I suggest," said Mr. Bickersteth, "a key-note for our meeting at this time—a key-note of praise and thanksgiving to God; giving glory to Him, and exalting our one Redeemer." His key-note was praise: and who does not believe that it is praise still? Our doubting prayers he has left behind him, our anxious debates he has exchanged for clear and certain knowledge: our paltry jealousies he was well rid of here, and the last remnant of them, if remnant of them he had, fell at the moment he took his flight. But praise he carried with him. He entered the gates of heaven with praise, and its courts with thanksgiving. In coming to the spirits of just men made perfect, he rose to all the sublimity of this service; and as he, and another, and numbers who once assembled here, re-assembled there, did they not find subject of song in remembered brotherhood, which cheered their wilderness and signalled their way to the realms of glory? O thou God of these worshippers, these holy, happy worshippers, that great cloud of witnesses compassing us about, imbue us this day with their spirit, and enable us to conduct all our intercourse so that he who shall be the next removed shall be the most privileged, and time, while it yet lasts, shall be radiant with immortality! Having begun a history, I have been arrested at the beginning. But I have got upon a mount whence I am reluctant to descend. I have got into company which I am reluctant to quit, and the living will reckon it no disparagement that I have a wish to tarry and tabernacle with the dead. And yet we may contentedly descend into the world, and bring our hand and heart to its duties, if, when Moses and Elias disappear, we see "no man but Jesus any more."

When preliminary discussions and arrangements had been got through, the first resolution passed by the assembled brethren had relation to Christian union. At the third session, August 20th, Dr. Wardlaw moved, the Rev. Dr. Olin seconded, and all present resolved—"1. That this Conference, composed of professing Christians, of many different denominations, all exercising the right of private judgment, and, through common infirmity, differing among themselves in the views they severally entertain on some points, both of Christian doctrine and ecclesiastical polity, and gathered together from many and remote parts of the world, for the purpose of promoting Christian union, rejoice in making their unanimous avowal of the glorious truth, that the church of the living God, while it admits of growth, is one church, never having lost, and being

incapable of losing, its essential unity, &c." The church of the living God, we are here assured, is one church. This is not the language of a sect claiming a monopoly of truth and godliness. It is the avowal of Christians of many different denominations. This is not an expression of local belief. The Conference proclaiming it is representative of many lands, and its membership embraces many kindreds, and peoples, and tongues, and nations. This is not the phrase of a constrained uniformity, dictated by priestly authority, and covering essential and irreconcilable contradictions. It is the utterance of a free and reflective private judgment. All these denominations being appealed to, and all these regions comprehended, and all this scrutiny permitted and encouraged, the jury are unanimous, and their verdict is, "The church of the living God is one church!" The avowal is charming in simple conception; and when it shall receive an exemplification wide as its own catholicity—when it shall be everywhere believed, and breathed, and practised, then will it banish feuds with their powerlessness and scandal, then will it give softest tenderness to our intercourse, and manliest energy to our enterprises, and usher in the answer to the prayer, "Thy will be done on earth as it is done in heaven."

But it is otherwise now. We cannot admire the blessings of union without remembering and lamenting the miseries of discord. And hence the second resolution, passed by the Conference, at the same session with the former, was in these words—"That this Conference, while recognising the essential unity of the Christian church, feel constrained to deplore its existing divisions, and to express their deep sense of the sinfulness involved in the alienation of affection by which they have been attended, and of the manifold evils which have resulted therefrom; and to avow their solemn conviction of the necessity and duty of taking measures, in humble dependence on the Divine blessing, towards attaining a state of mind and feeling more in accordance with the spirit of Christ Jesus." This resolution would admit of application to personal duty. We must take measures individually, and in our respective spheres of labour, to promote Christian charity. To no purpose shall we resolve fine things in Conference, and go home to fall before the first temptation to irascibility and resentment. And how much may not one peacemaker—one sincere, consistent, devoted peacemaker—accomplish? A look of love may shame a tumult of passion, and one marked instance of requiting good for evil may send a sympathetic thrill through society, and give its benevolent tone to the intercourse of thousands.

VOL. V.—SEPTEMBER.]

But while we promote individually, and in our own immediate circle, a spirit of conciliation, we may be much aided in our personal endeavours on behalf of this object, by the countenance and co-operation of brethren; and when the Conference had resolved that measures for attaining a better state of mind should be taken, we naturally expect the Conference itself to exemplify its own resolution, and institute some general measures of the tendency it had indicated. Accordingly, at the fourth session, and on the 20th of August, it was resolved, "That, therefore, the members of this Conference are deeply convinced of the desirableness of forming a confederation, on the basis of the great evangelical principles held in common by them, which may afford opportunity to members of the church of Christ of cultivating brotherly love, enjoying Christian intercourse, and promoting such other objects as they may hereafter agree to prosecute together; and they hereby proceed to form such a confederation, under the name of 'The Evangelical Alliance.'" Thus was the Evangelical Alliance formed, and thus was the design of many anxious preparatory movements consummated, and thus the conferring brethren, in their assembled hundreds, committed themselves and the honour of their holy religion to a cause now matured by them into fact, and presented before the world stamped with its appellation! But was not the actual formation of the Alliance precipitate? Was it safe to determine on a compact, when the terms of the compact had yet to be considered? What if mutual explanation should elicit opposition, and embitter enmities, and terminate in explosion? Such an issue would have been very disastrous. But the evil, from being so great, and deliberately made so great, was on that very account the more likely to be eschewed. The dreadfulness of failure awakened in every bosom the sentiment, "We must not fail. We have pledged ourselves to the end, and the means of reaching it we must and shall discover. Our prior resolutions have cut off all retreat from union, and the unionist ranks have no alternative but to advance, till present perils shall sweeten eventual success, and the brow now loaded with cogitations and apprehensions shall be encircled with the trophies of bloodless victory." Yet a trial of amity impended. The next subject for discussion was the Summary of Principles, or Doctrinal Basis of the Alliance. This had been always felt to be a principal difficulty in our course. That some indication of agreement about essential truth was needed, all perceived and admitted. The union could not be Christian which should give no preference to truth

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over error—which should open the door indiscriminately to believers and infidels; and if parties opposed to each other in their cardinal convictions were brought together, their intercourse could not be fellowship, or commend a fraternal peacefulness, but would infallibly terminate in altercation and dispersion. Therefore, our call for union must indicate some platform of common principles, on which fraternal acknowledgments might be reciprocated. The need of a summary was palpable, but to draw it up, and make it such as it should be, formed no easy achievement. There is no room for denying that Protestants, aye, and evangelical Protestants, have their differences, and although these are subordinate, they are not, on that account, few or unimportant. Conceding that we are agreed about essential doctrines, how were so many, of such varied sentiments, to distinguish what is essential from what is not? None of us will say that the demarcation could be unerringly made by fallible men, or, in fact, that any series of Christian tenets so determining Christian character could be devised as should exclude only Christ's foes and admit only His friends. Suppose the substance of the principles to have been selected and determined on, the very expression of them was a matter of critical delicacy, and that sensitive conscientiousness which secures order and harmony in the daily business of life, here interposed obstacles to ready concord by its scrupulous jealousy for the faithful exhibition of the Word of God.

There were two short and easy methods of surmounting these perils. One was to avoid discussion and adopt *simpliciter*, and without debate, any doctrinal index which an individual or committee might propose. The members of the Alliance were not disposed for this timid and unreflective haste; and if agreement were so obtained, it would be, as all felt, unreal and nugatory. They were determined, collectively as individually, to prove all things, and hold fast that which was good; and therefore the summary was subjected, clause by clause, to the unrestrained operation of scrutiny and criticism. Another mode of eluding or diminishing embarrassment, would have consisted in adopting a very brief symbol of concord, consisting of one proposition, or two, or at most three. A joint manifesto, so very stinted, however, might have seemed a confession of general antagonism among ourselves, rather than an exhibition of oneness in the faith, and would have inadequately accomplished the discrimination which was contemplated. At all events, the Alliance did not retreat by this door of escape from its troubles. The Liverpool Conference had arranged its doctrinal

statement, on which its invitation was based, under eight heads, drawn up originally by the masterly hand of Dr. Candlish, and it is due to that distinguished minister to acknowledge now the great good he did to the union movement by that particular service. When the Alliance reconsidered, with the view of improving and adopting this compendium of evangelical views, and every constituent of it passed through a protracted and unrestrained debate, it did not emerge abbreviated or enfeebled from the ordeal. The change was one of enlargement and invigoration, and the churches of coming centuries will mark with deep and grateful interest that an assembly of 800 members, belonging to fifty religious denominations, and drawn by unauthoritative invitation from the ends of the earth, adopted *nem. oen.* the following resolution. [Dr. King here read the Doctrinal Basis.] When the summary in this form had been put and carried, the pervading emotions of the assembly found utterance in the glowing ejaculations of Mr. Bickersteth, whose countenance seemed to be already radiant with heavenly joy: "Glory be to God, our heavenly Father, who has conducted us so harmoniously to such results as have now been witnessed among us! What a combination of solemn, weighty, all-important truths we here present to the whole Christian world!" In adopting such a summary, the Alliance obviated an objection to its character as being sentimental, as respecting emotion more than conviction, and extolling charity to the disparagement of truth. As if to confute this stricture, it perilled even peacefulness on the determination to confess the doctrine of Christ. At the present hour it bears witness before the world to the word of the truth of the Gospel, and exhorts the nations, as if with the voice of a trumpet, to buy the truth and sell it not. The present Archbishop of Canterbury has said that "the God of natural theology is at the most a philosophical abstraction, neglected by the philosopher himself, and unknown to the multitude; acknowledged in the closet and forgotten in the world." If to elude one cavil and another we part successively with the doctrines of grace, and thus reduce our belief to the measure of teaching furnished sparingly and coldly by natural theology, it will not be the more effective that we endorse it with a Christian name. This emptied, pillaged Christianity will still be an abstraction, a powerless thing, supplying no feast, no bond to worshippers, and will scarcely sustain a constrained warmth in the enologist of its claims. In filling pulpits it will empty churches, and in allowing itself to be moulded by objections, instead of the revealed and well-attested Word of God, it will become unim-

pressive to the consciences, and unattractive to the hearts of objectors themselves. Vainly do any praise the commandments of Christ and discard His doctrines. Nothing but the faith of Christ will enable any man to do His declared will, and if Christian morality be reared on any other foundation than Christian doctrine, it will crush its support and fall to pieces by its weight. Oh, if this Alliance do but commend a more earnest cleaving to the doctrine of Scripture, to the cardinal principles of a primitive Christianity, it will have fulfilled a noble commission! You sigh for apostolic triumphs; you cannot have them without apostolic truths. Stand fast, therefore, in the apostles' doctrine and fellowship, and in breaking of bread and in prayers.

Suppose an enlightened Christian to get his first view of the Alliance at this stage of its history, he would contemplate with admiration the meeting of so many brethren in Christ, from such a multiplicity of denominations and countries. He would hail the introductory resolutions as worthy of the occasion and the assemblage. He would regard with growing interest the regular formation of a Society of Love, and might be above all astonished and delighted to find such a vast and varied membership, capable of adopting harmoniously such a series of doctrinal principles. But many difficulties would still present themselves; many queries would spring up, and would seem to be more easily started than settled. Must not the Christians so conferring, be apprehensive of placing their sect in a false position, and of committing their particular churches to a degree of catholicity that may be repudiated as latitudinarian? Must not this covenant of peace impose on all who are parties to it a painful and almost repressing constraint in afterwards stating and discussing the points on which they differ, so that the price of concord may be the sacrifice of Christian liberty and of the defence of the truth? Has not this new society the aspect of a new church, and while professing to compose the differences of worshippers, does it not add another to their heterogeneous confederations? In a word, is there not an assumption in this crusade after union, and does it not cast virtual reflection on all who stand apart from it, however pure may be their motives, as if they were indifferent or inimical to the peace of Zion? When we look at this array of objections, and mark what a formidable host they seem to constitute, we are disposed to acknowledge the gracious guidance of Providence in bringing us to the following resolutions, by which they are all obviated:—

"1. That this Alliance is not to be considered as an alliance of denominations or branches of the church, but of individual Christians, each

acting on his own responsibility. 2. That in this Alliance it is also distinctly declared, that no compromise of the views of any member, or sanction of those of others, on the points wherein they differ, is either required or expected; but that all are held as free as before to maintain and advocate their religious convictions with due forbearance and brotherly love. 3. That it is not contemplated that this Alliance should assume or aim at the character of a new ecclesiastical organisation, claiming and exercising the functions of a Christian church. Its simple and comprehensive object, it is strongly felt, may be successfully promoted without interfering with, or disturbing the order of, any branch of the Christian church to which its members may respectively belong. 4. That while the formation of this Alliance is regarded as an important step towards the increase of Christian union, it is acknowledged as a duty incumbent on all its members carefully to abstain from pronouncing any uncharitable judgment upon those who do not feel themselves in a condition to give it their sanction." These resolutions solved many a distressing problem—set at rest many fearful forebodings; and they have only to be embodied in our actions, and faithfully carried out to their legitimate results, to smooth our future progress, and render us eminently instrumental, both in our individual and associated capacities, in advancing the religion of the Prince of Peace. We meet simply as Christians, and fit is the honour thus put on simple Christianity. We are to advocate our distinctive views with all liberty, and yet no acrimony; with the boldness of express sanction, and yet with due forbearance and brotherly love. We are to pray for all churches, and qualify ourselves for a higher usefulness in those to which we belong; and yet we are not, by our union, to supersede ecclesiastical government, or to peril for an instant its harmonious operation. We are to advance union in the way which commends itself to us as best; and yet we are to impeach the motives and spirit of no man because he walketh not with us, but rather to rejoice, and bless God that there are so many friends of union beyond our ranks; and, in the consciousness of our own unworthiness to serve God in so great a cause, be ready to say, "For unto us, who are less than the least of all saints, is this grace given, that we should strive, however humbly and subordinately, to keep the unity of the spirit in the bond of peace!" Blessed shall that day be, in which these shall be the features of our personal character—the component elements of our aims and efforts: and stable and indestructible will be this Alliance, if it live to inscribe this spirit of Christ on its own move-

ment, and on the varied agencies of improvement and philanthropy.

But, to the view of many, the greatest of all difficulties yet remains to be noticed. The Alliance being thus constituted, designated, and minded, what was it to do? Multitudes alleged that it could do nothing, and appealed to us whether a do-nothing Society could be of any permanence or value. The Alliance did not shrink from confronting this difficulty, any more than the others. Hard as it might be to concentrate so many minds on any line of action, the Alliance did proceed to the department of objects. The resolutions passed in this province no doubt exhibit unity as the grand and characteristic object of our particular association; and who shall say that its being has a frivolous end, if it show that we are, and make us still more to be, of one heart and one mind in the Lord? Go back to the eras and regions of a former economy. See every highway and byway and footpath traversed by a nation in movement. What means all this unsettlement and pilgrimage? Who are these countless travellers, and what is their destination? In these thronging roads we see the life of love, maintained by a circulating system of social devotion. These are the tribes, the tribes of the Lord, and they are going to the testimony of Israel: what to do? or can they do anything, split as they are by distinctions and feuds? Yes, they meet for action, and that action is "to give thanks unto the name of the Lord." This was their object, and if our hearts are knit together in the attainment of the same end, the carnal-minded may deride at our inefficiency, but the church in heaven and the angels of God will smile on our work, and in hallelujahs and laudations will celebrate its accomplishment.

But while the primary object of the Alliance had avowedly reference to the manifestation and promotion of union, it was also resolved, "That, in furtherance of this object, the Alliance shall receive such information, respecting the progress of vital religion in all parts of the world, as Christian brethren may be disposed to communicate; and that a correspondence be opened and maintained with Christian brethren in different parts of the world, especially with those who may be engaged, amidst peculiar difficulties and opposition, in the cause of the Gospel, in order to afford them all suitable encouragement and sympathy, and to diffuse an interest in their welfare." Here is a grand scheme of correspondence, the range of which is wide as the world, and the aim of which is comprehensive as the interests of the cause of Christ. Above all, it contemplates the encouragement of isolated, resisted, aggrieved

servants of Christ, ready to sink in the hopelessness of solitary effort. It opens a channel for the pent-up sorrows of their hearts, it snatches them from their isolation and encompasses them with the sympathies of one whole family named in Christ. And who shall depreciate the value of an institution securing such concentration of intelligence for such ends, and, whencesoever the cry of persecution emanates, responding as a personation of the principle, "Who is weak and I am not weak, who is offended and I burn not?"

It was further resolved, "That in suberviency to the same great object of union, the Alliance will endeavour to exert a beneficial influence on the advancement of evangelical Protestantism, and on the counteraction of Infidelity, of Romanism, and of such other forms of superstition, error, and profaneness, as are most prominently opposed to it, especially the desecration of the Lord's day; it being understood that the different organisations of the Alliance be left to adopt such methods of prosecuting these great ends as may, to them, appear most in accordance with their respective circumstances, all, at the same time, pursuing them in the spirit of tender compassion and love. That reports, minutes, and other documents, in promotion of the above objects, be published by the Alliance at the time of its meetings, or by its order afterwards; and that similar documents may be issued, from time to time, by its various organisations, on their own responsibility." Here is the Alliance taking its stand on truth, and then, strong in its celestial armoury, and its munition of rocks, proclaiming war with the mightiest evils which defile and afflict our race.—With infidelity, which robs us of our religion; with superstition, which hides it in human inventions and idolatrous usages; and with a sordid secularity, which pursues after gain into every sacred season and enclosure, obliterating the day of God from the days of the week, and trampling it into a thoroughfare. Though all be not accomplished, if anything be done to stay these giant mischiefs, and qualify their ravages, the most partial success would be recompence enough for the severest struggles; and why should we despair of triumphant issues when our instrumentality is knowledge—knowledge, which is power, and which is above all powerful, when its destination is the conscience, and its mission is from God?

These being the objects, how were they to be wrought out? This raises the question of organisation, to which attention was afterwards, and earnestly directed. Here, a few words of explanation will be useful in making a brief notice of lengthened proceedings intelligible. The Liverpool Conference of 1845 had ap-

pointed a Provisional Committee, comprising four divisions: the first to sit in London; the second in Liverpool; the third in Glasgow; and the fourth in Dublin. A select Sub-committee was also appointed to take under their special and serious consideration the objects and organisation of the proposed Alliance. This special Sub-committee, foreseeing the difficulties which must attend any plan indefinitely expansive, proposed that an Alliance should, in the first instance, be formed for Britain only, and that other countries should be left to form kindred Associations, all presenting a degree of affiliation with the first, and with each other, but without a common jurisdiction. This proposal seemed narrow to a charity hoping all things, and wore a little the aspect of tearing asunder the Christians of different lands, who were already in the embrace of brotherhood. Friends from a distance were disinclined to leave the Conference with the reflection that something had been done in Britain, but that for them no Alliance had been formed. In a particular manner, the Rev. Dr. Schmucker, of Gettysburgh, in Pennsylvania, who had laboured for many years in the work of Christian union, was very earnest that the Alliance should be at once invested with the catholicity of the Universal Church, and rendered co-extensive with an Evangelical Christianity. Such modifications on the original suggestion were freely discussed in the aggregate Committee, and were favourably entertained by the Conference. But a debate arose which showed that the way was not yet clear to the completion and application of such a capacious constitution. The aggregate Committee had resolved, at Birmingham, March 31, 1846, "that invitations for the London Conference ought not to be sent to individuals who, whether by their own fault or otherwise, may be in the unhappy position of holding their fellow-men as slaves." To have excluded slave-owners from the Conference, and yet frame an organisation which would allow them, in whatever land, to be admitted into the Alliance, appeared inconsistent and unsuitable. If, therefore, slaveholding countries were admitted to the Alliance, there must, it was generally thought, be some limitation on admission to membership, of like character and effect as that which had qualified the composition of the Conference itself. Keen and protracted was the discussion which, on an amendment by the Rev. H. Hinton, hence resulted; many and anxious were the sessions which it occupied. The disapproval of slavery pervading the Conference was intense, and the determination of British Christians not to admit slaveholders into any

Alliance with which they were identified, was fixed and immovable. This position was not combated on its merits. That man was entitled to hold property in man, and buy and sell his brother, created in the image of God, was a principle which no speaker avowed — which all speakers repudiated. But a protective resolution on this subject, often named in connexion with America, might be justly held, it was argued, to single out from among all nations that particular nation to reproach; and the American brethren, whose national sympathies it trod upon, might be crippled in advocating the cause of the slave, when they should address themselves to feelings exasperated by their concessions, and appear to advocate emancipation in order to fulfil a British resolution, and not from spontaneous conviction and choice. Pressed by these conflicting influences, the Conference pursued for a time a way it knew not, and even took important steps, which it was compelled to retrace. On the recommendation of a large committee, the Conference, on Saturday, the 29th of August, adopted the following resolution, read by Dr. Cox, of Brooklyn, New York:—"That, in respect to the necessity of personal holiness, the Alliance are of opinion that it is recognised in the Article of the Basis on the work of the Spirit; and, in reference to various social evils existing in countries within the circle of this Alliance, such as the profanation of the Lord's day, intemperance, duelling, and the sin of slavery, they commend these and similar evils to the consideration of the branches; trusting that they will study to promote the general purity and the Christian honour of this Confederation, by all proper means. And, in respect especially to the system of slavery, and every other form of oppression in any country, the Alliance are unanimous in deploring them, as in many ways obstructing the progress of the Gospel; and express their confidence that no branch will admit to membership slaveholders, who, by their own fault, continue in that position, retaining their fellow-men in slavery, from regard to their own interests." To this resolution, though carried, objections were afterwards taken. The discussion, which had been closed, was re-opened, and, after long debate, the entire matter was sent back to a Committee, on whose recommendation the resolution adopted on Saturday evening was rescinded, and a new form, which will be presently explained, was given to the general organisation. In this recital, it appears that slaveholding has created one of our principal difficulties, and, indeed, the insurmountable barrier to oecumenical union. It is only a condensed expression of many noble

sentiments uttered by transatlantic brethren to say, that while it lasts, it will perpetuate and embitter disservices. Every relation and every interest with which such a body of death is connected, must be defiled and troubled. It is hateful to God's good Spirit, for where the Spirit of the Lord is, there is liberty. And if we should deny that He has denounced it in His inspired Word, He would engrave His denunciation of it on its own history, and would make those who fill its cup to drink of its bitterness. These words are spoken to avert the misapprehension which silence would cause; and they are spoken in love. Do any attack slavery that they may attack America? No such unkindness will be charged on this Alliance. The friends who visited us from across the Atlantic, will bear witness that the reception given them was most respectful, fraternal, affectionate. We confess the guilt of Britain in the slavery of America, for we planted it there. We honour America for anticipating us in the suppression of the African slave-trade, for one of its first acts, on acquiring its independence, was to abandon for itself that abominable traffic. We are forward, we are earnest, to make all such humble confessions and respectful acknowledgments; but taciturnity would give a false impression of our emotions, if we could pen such a narrative and not express our pungent grief, that an evil so appalling as slavery should be found among the difficulties of Christians and of an Evangelical Alliance, and our imploring prayer to God that the Alliance may aid, if not directly, yet indirectly—if not by its resolutions, yet by its spirit—to remove this stumbling-block out of the way. "Arise, O Lord! O God, lift up thine hand; forget not the humble. Lord, thou hast heard the desire of the humble; thou wilt cause thine ear to hear, to judge the fatherless and the oppressed, that the man of the earth may no more oppress." At the suggestion of the Committee already mentioned, it was resolved—"That whereas brethren from the continents of Europe and America, as well as in this country, are unable, without consultation with their countrymen, to settle all the arrangements for their respective countries, it is expedient to defer the final and complete arrangement of the details of the Evangelical Alliance, of which the foundation has now been laid, till another General Conference." Here the subject of slavery is dropped, and notice is taken simply of the difficulties of completing a constitution for the Alliance, which was to embrace many countries now sparingly represented. As from the discussions which had already taken place, it was evident that

if the membership of any locality could introduce individuals to the collective Association, the modes and conditions of admissions might vary exceedingly in different countries, and unpleasant relations and responsibilities might thus be contracted, it was further resolved that the Alliance should consist "of all such members of the Conference held in London, in August, 1846, and members and corresponding members of the divisions of the Provisional Committee (which was dissolved on the meeting of that Conference), as shall adhere to the principles and objects of the Alliance, and that persons may be admitted to membership of the Alliance [only] by consent of all the district organisations [*i.e.*, the organisations in different countries], or by a vote of a General Conference [*i.e.*, a conference of oecumenical comprehensiveness]; and to membership of any district organisation, by such mode as each district organisation may determine." The Alliance, as such, was thus to suspend admission and action, and in view of this unavoidable intermission of its generic functions, counselled its members to form "district organisations, in such manner as shall be most in accordance with the peculiar circumstances of each district. Provided, however, first, that neither the Alliance, nor the respective district organisations, shall be held responsible for the proceedings of any district organisation; secondly, that no member of any district organisation shall, as such, be a member of the Alliance; and, thirdly, whenever a district organisation shall be formed, the members of the Alliance, within that district, shall act collectively in its formation." It is curious to mark the extent of import which attaches to the term "district," in this classification. The Alliance recommended that one district should be the United Kingdom of Great Britain and Ireland; another district, the United States of America; a third district, France, Belgium, and French Switzerland, in which France has the honour of being the first-named fraction of a district. And though the capacious combination, which reduces the constituent countries to comparative littleness, may seem, to many, a shadowy conception rather than a substantial reality, yet even shadows may have their significance, and, in present weakness, may foretell a powerful future; and what Christian eye does not here discern a premonitory adumbration of that era which shall associate all the kingdoms of this world in the one kingdom of our Lord and of His Christ—transforming all sovereigns into His subjects, and all their realms into his provinces! The venerable Dr. Bunting concluded the business of the Alliance by a valedictory

address, worthy of him and the occasion. Its peroration was in these words:—"May God bless you, my dear and honoured fathers and brethren! May He accompany those of you who have to travel to a distance on your way homeward, in your journey! May He make your reflections sweet, and pleasant, and profitable! If any of you have been, though unintentionally, made sore or sad by anything that, in the progress of the discussions, may have occurred—may the spirit of truth, and grace, and peace, effectually heal the wound! And if we be permitted ever to meet together again—whether in our district divisions, or in a more general Conference—may it be in the fulness of that blessing of the Gospel of peace, of which we have had so large a measure, I trust, bestowed upon us already!" Prayer having been offered, and the benediction pronounced, it remained for the chairman, Sir Culling E. Eardley, Bart., to dissolve the Conference. With a perfect impartiality—with a mingling decision and blandness which encircled his maintenance of order with respect and love—with a soul full of the occasion, and a deportment beaming forth, in every word and feature, its principles and spirit—had he discharged the duties of his honourable position: and a tenderness of personal regard enhanced the solemn pathos of his official act, when he rose, and amid commingling emotions, said: "Until the members of this Alliance throughout the world shall consent to another meeting, and until our God shall re-assemble us, I pronounce this Conference dissolved; and, in the name of our heavenly Father, I affectionately and respectfully bid you all farewell!" So terminated the General Conference of 1846. But how meagre is the outline of it presented in this sketch. Beyond a few sentences, no specimen has been given of the heaven-kindled eloquence which gleamed in the eye of many a speaker, and fired the heart of every hearer. No attention has been called to the tremulous interest of critical junctures, when the stream of debate became quickened and troubled, as if the cause it bore along had got among rapids, and were approaching a cataract; or the intensity of delight which followed when all these apprehensions were set at rest, as if by a special interposition of the God of Peace, who sitteth King upon the floods for ever, and though He stirreth up the waters, stilleth them again. All the retrospect that has been offered has had respect exclusively to what passed within the Alliance. Nothing has been said of the meetings of Exeter Hall, where the cause, which in Freemasons' Hall seemed like waters up to the loins, became like a risen river, waters to swim in, a river

not to be passed over. Nothing has been said of the ministerial interchange of services on the Lord's day, August 23rd, when more than eighty pulpits were occupied by members of the Conference, and the Gospel was preached in the English, French, German, and Irish languages. And yet, cursory as this review has been, it has been sufficiently protracted for the patience of this audience, and I dare not be so presumptuous as to proceed with my narrative now, and bring it to a completion. There would be needed another paper, at least as long, to trace the formation and progress of district organisations, to sum up their direct acts and indirect influences, to fix attention on their main successes and reverses, and deduce from them the lessons of experience, and finally bring all to bear on the enlightened, resolute, and indefatigable prosecution of our noble vocation. In one sentence, I have indicated what I hoped to have accomplished, and what I had amassed facts and reflections as materials for accomplishing. But I am frustrated in my design, and I shall be reconciled to the failure, if the God of all grace shall bless the service, so imperfectly performed, in disposing us to ponder our paths that our ways may be established, and exemplify at the present time a wise and devoted truthfulness, which will bear the test of history and the light of heaven.

It would have been pleasant to record the erection and delineate the architecture of the British Organisation—to portray its meetings in Manchester, Edinburgh, Bristol, Glasgow, and Liverpool, and live anew in rehearsal the jubilant experience of those delightful occasions—to speak of the munificent sums placed at the disposal of our Committees, especially by Thomas Farmer, Esq., of London, for the best essays on Infidelity, Popery, and Sabbath Desecration, and the admirable treatises which have in consequence been furnished and honoured—of the liberation of Achilli from the grasp of Rome, and the impossibility of any subsequent discussion shedding the least doubt on the grand facts of that case, that he was persecuted for conscience' sake, that every sort of lie was invented and propagated to obscure the real nature of the persecution, that this Alliance interposed, and by its prompt interposition, owned and blessed of God, won the favour and the services of the Cabinets of Europe, thwarted the machinations of the Vatican, and prosecuted the warfare with weapons not carnal, till the prize was taken from the mighty, and the lawful captive was delivered. Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men, for He hath broken the gates of brass, and cut the

bars of iron in sunder. It would have been pleasant to tell of all the philanthropic institutions and movements which have arisen out of the Alliance—the Italian Committee, the Evangelisation Committee, the *Christendoms* and *Bulletins* which it has produced and fostered—to speak of the mellowing influence it has exerted on general society, softening down the asperities of party, and giving every man a warranted freedom in making acquaintance with his fellow. When attention should have flagged in Britain, it would have been pleasant, in these days of excursions, to take a trip to the Continent and the States, and see what was doing in other countries and opposite hemispheres: and when all temperate climes had become familiar, to transport this Alliance through chasms in coral reefs, to an island breathing incense, where, amid stately palms and waving bamboos, the missionaries of many societies are gathering, at the charmed name of the Evangelical Alliance, to loving converse on

their difficulties and duties, and where succeeds a meeting that fills a church within, and throngs it around, and blends ruled and rulers, black and white, in the devotions and advocacy of a common Christianity! Thou beautiful Jamaica, rich is thy luxuriance, fragrant is thine atmosphere, sublime are thy mountains, reviving thy springs, and yet more exhilarating to a wearied constitution is thy welcome to the stranger; but of all thy enchantments, memory selects, as the most enchanting, this hallowed concourse, where thy choicest elements are concentrated, and the beauties of nature escort the beauties of grace, and a former scene of slavery is transformed by Divine grace into a seat of glorious liberty, and a paradise of God! But I forget myself—I am speaking when I should have done, and I entreat my brethren to pardon my prolixity, and to bear with all the defects and faults of my advocacy of peace, and history of its progress, for the sake of its own serene and heavenly excellence.

SERIES III.—PAPERS ON INFIDELITY.

ON THE ASPECTS OF INFIDELITY, AS AFFECTING OUR OWN COUNTRY.

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"TO HIM (CHRIST) SHALL MEN COME, AND ALL THAT ARE INCENSED AGAINST HIM SHALL BE ASHAMED."—ISA. XLV. 24.

The task imposed on us to-day, is to describe the aspects and prospects of British infidelity—not historically, nor even argumentatively, seeing that we speak not to the unlearned in polemical theology, but to many at whose feet it would have pleased us more on the present occasion to have been sitting as a learner; but as it exists at present, leaving our current literature, and forming one of the most prominent features of our social history.

We can promise little of novelty in the following survey. Infidelity can in our day scarcely do more than revive old objections, and advance old theories—the whole cycle of objection to the Christian faith having been so thoroughly trodden during eighteen centuries, as to leave little that possesses much claim to originality, to reward our modern gleaners. To give a new dress to their polemics is almost all that is left to the modern assailants of Christianity—to remould old fallacies—renovate old theories, or refurbish weapons which have done service in the hands of the earliest antagonists of the Christian faith. But, how little soever of novelty the subject may present, it will not, we feel assured, be destitute of interest to the Christian, should it be found, as we believe it will, that in point of influence on the community, of the skill and learning displayed by its advocates, or of its

own fitness, under its present aspects, to move and indoctrinate the popular mind,—it occupies in the present day a position, certainly not inferior to that which it has held in any age or period in the past history of our nation.

The three positive and well-defined systems of Atheism, Pantheism, and Deism, clearly display themselves in our modern literature; but difference of social position, education, and the other influences which operate in the formation of opinion in different classes of society, have here, as in other departments, tended to modify the general character and tendency of speculation; and to such an extent, in the present case, that a complete description of existing infidelity must embrace a detailed notice of at least six different systems of unbelief.

Atheism, material or objective Pantheism, Antichristian Deism, pure or philosophical Deism, spiritualism or Christian Deism, and lastly, ideal or subjective Pantheism—constitute the group of systems under which, we believe, all our existing infidelity may with sufficient accuracy be arranged.

It will materially assist us in understanding the relations in which these different systems of infidelity stand to the different classes of British society, that we carry with us a knowledge of the character of the philosophy which is prevalent in each. Speaking generally, the tendency of British speculation

has been, and still is, towards that system of philosophy which regards the outward and material as the influential element in its explanation of things, and which tends to explain even the phenomena of mind by the introduction solely of causes which are outward and sensible. In its extreme manifestation, such a system altogether denies the existence of spirit, and advocates materialism as capable of explaining all the phenomena of the mental and moral worlds. Experience has shown us that wherever the physical sciences, and especially that science which most of all brings men into the neighbourhood of the mental—the science of physiology—wherever these are studied exclusively, or to the neglect of the related and conterminous science of mind—there, if Christian influences are excluded, will this extreme type of philosophy very generally display itself. Accordingly, in those classes of society, where, either because no Christian or counteractive influences exist to modify and leaven scientific speculation, the general tendency of thinking now referred to works completely unchecked, as occasionally occurs in the lower classes of society—or where, existing only imperfectly, they yield before the continued scientific bias, as occasionally occurs in the upper and professional classes—there materialism, with its immoral and antichristian tendencies, is very generally to be found. Of late years, an entirely opposite and equally extreme system of philosophy has effected at least a partial lodgment in our literature—a philosophy tending in its extreme manifestation to deny the existence of matter, and to substitute spirit in its room as the grand or sole instrument of all its explanations. Having generally a foreign source, being for the most part a product of existing continental philosophy, it has, as yet, comparatively but a feeble hold on the British mind, and floats chiefly in those classes of society whose reading brings them into earliest contact with our higher literature.

The influence exerted by these philosophical systems it will not be difficult to trace in the following systems of infidelity.

First, then, and at the lowest levels of our current literature, we recognise the teachings of a pure and undiluted atheism, which is based exclusively on a system of materialism—denies the very possibility of spirit, of God, or of a soul in man, and teaches, as the true philosophy of mind, that the brain itself reasons, reflects, and judges, and that death is consequently, to the soul, a return to nothingness. Society, it teaches, moreover—for it must be remarked here, that to give its creed power, and make it a living influence in society, and gain for it

hearers, it almost invariably connects itself with extreme political and social theories—society, it teaches, has power only to restrain and not to punish offenders. Kings and priests contribute chiefly to the evils which afflict the world, and excessive competition and selfishness, which are admitted in a lower degree to be productive of evil, are to be cured only by the universal adoption of associated labour, and the universal diffusion of an education which is purely secular. Such, in a few words, are the prime articles of its faith. Religious system it has none. The very idea of religion is abhorrent to the genius of atheism.

But even atheism, firm and inflexible as it may appear, admits of modification. It must encounter opposition. It is required to explain existing phenomena, to solve apparent difficulties, and to defend itself with, at least, an appearance of rational argumentation. And in a Christian community, most of all, will atheism be subjected to so stern a necessity. Accordingly, in the present day, assaulted at every hand, and questioned with keen spirit, it is found unceremoniously to shift its position, modify its formulæ, and dilute its articles under the pressure of controversy or the prospects of propagandism. The atheism that preaches, at present, on British platforms, or circulates in the obscurest levels of British literature, assumes a position purely defensive. It cares neither to dispute nor to demonstrate, but throwing on its antagonists the entire burden of demonstration, and contenting itself with the simple device of denying the sufficiency of the evidence—abandons, with careless indifference, its ordinary position of denying dogmatically the Divine existence, or questioning its possibility, and entrenches itself behind that less perilous formula—"The evidence for the existence of God is wholly insufficient." "I am not satisfied with the evidence for the being of God. I am not satisfied with the evidence for the origin of the world. I am not satisfied with the evidence for the origin of man. I am not satisfied with the evidence for a future life." Such is the common position which atheism assumes in British society at the present day.

But of the grand difficulty which such a theory raises, it must not be supposed that its friends and assertors are in the least degree ignorant. Such a mere negative position by no means satisfies its more inquiring and speculative patrons. How order should reign so triumphantly in the universe; how such marvellous manifestations of intelligence should abound; how such sublime beauty and stately magnificence should spring, or such lofty and well-ordered harmonies flow, were there

no mind, or soul, or life, to give them birth and being; or how the dead substance of the universe should itself plan its stately architecture, or itself weave its curious designs, presses constantly for solution. The only solution which the materialism of our day advances, and which receives any distinct and unequivocal exposition in our lower literature, is that of Material Pantheism. This system, retaining materialism, as its name denotes, as the basis of its creed, must needs subordinate its explanations of things to the narrow limits which such a theory prescribes to it. The material substance of the universe is therefore retained as eternal and self-existent. There is no substance but matter, no being or entity but that which is material. Nevertheless, in the universe there do play certain influences; there are powers which matter unfolds and perpetuates, which do possess a certain mental and moral character, and which, owing their very existence to this material substance, do yet shape its plans and direct its movements. Of mental qualities, therefore, intelligence to conceive, and taste to plan, and power to execute, and benevolence to rule, an existence is affirmed, only, however, as qualities inhering essentially in matter. All the powers of mind are, in fact, postulated as existing in the universe, guiding its energies, and explaining the otherwise inexplicable appearances of design which it everywhere presents, but yet without personality or any existence whatever, independent of or distinct from the universe itself. The material universe is all, in the distinctive formula of material pantheism. Mental qualities, but no mind, or soul, or moral being, in the wide universe.

Such, then, is material pantheism—an advance on atheism, a step upwards to a rational theory of the universe, but in no degree more friendly to religion, either natural or revealed, than the blankest atheism.

Of neither of these two creeds, however, can it be affirmed, with truth, that they find anything like a general reception in the lower classes of British society. On the contrary, nowhere is a juster estimate formed of the utter inadequacy, either of atheism or material pantheism, to explain in any rational way the facts of universal experience, than among these very classes themselves. The utter emptiness of atheism, and the vague, ill-defined, and scarcely intelligible character of pantheism, encounter the shafts of wit and ridicule, aimed mercilessly and irresistibly by men who are yet strenuous opponents of our Christian creed. So far as pantheism is concerned, no explanation of things, they feel, is in fact given. The whole difficulty is left untouched, or rather increased, by a theory, which defies all known analogies of Nature, which at one and the same instant affirms and denies mind,

and which adds to the difficulty of understanding the facts, the difficulty of understanding the explanation. They see that it meets at once the difficulty of the problem of accounting rationally for the demonstrable beginning of things, to yield to the universal evidence of design, and surmount the universe by a Being infinite in power and boundless in wisdom, of whose infinite and eternal excellence the universe stands forth, to the intelligent creation, the ordained proof and monument. Deism, undoubtedly, whatever its difficulties, has, at least, as compared with atheism and pantheism, this difficulty less than either,—that it understands, in some measure, the source, nature and purpose of this visible universe. Very generally, therefore, nay, it may be affirmed, with truth, almost universally in British society, is the existence of a personal Creator and Governor of the universe a recognised and established article of belief. Christianity has, even in the lowest classes of society, rendered atheism disreputable. The infidelity of the lower classes, wherever it exists, is mainly the infidelity of deism.

Deism constitutes, indeed, in this day, the creed of the vast mass of British sceptics and infidels, having its supporters equally in the lowest and the highest classes—counting the operative, whose education has rested mainly with himself, and the graduate of the University, whose culture has received the last touch of art, equally as its advocates. As such, therefore, it deserves of the inquiring student an attentive study. To deism, then, we now turn, as that species of infidelity which extends upwards in a broad, unbroken belt, through the various strata of British society.

It might, indeed, be expected, *a priori*, that as a simple and natural consequence of extending itself so widely through classes of society separated by broad and marked lines of contrast, this creed, being guarded by no associated party, and bound together by no framework of institutions, would exhibit variations corresponding to its position. And such is the remarkable fact which first attracts the attention of the student. Understanding by deism that species of infidelity which, while it acknowledges the being and attributes of the Deity, yet upholds natural religion as the only and all-sufficient revelation, he finds that the deism of the lower and of the upper classes constitute marked and distinct species of the common creed. Deism, as it exists in our current literature, admits, in fact, of classification under three distinct heads, according to the position which it assumes in reference to Christianity. Anti-christian deism, or that which directly assails

the entire Christian creed; pure or philosophical deism, or that which contents itself with the exposition and corroboration of natural religion; and Christian deism or spiritualism being that which styles itself Christian, and flatters and patronises Christianity, which yet it subverts, make up that deistical creed which extends through British society. Of these, the system of antichristian deism finds its chief place in the lower strata of our literature. To this system, then, in completing our survey of the infidelity of the lower classes, we first turn.

The deism of our lower classes is a system which, acknowledging the existence and attributes of God, yet attacks the Christian faith by charges to which nothing but gross ignorance, or the most unscrupulous malice, could give momentary currency.

Postponing for the present a detailed description of the leading articles of its creed, we may sufficiently mark its character by saying merely that its grand object appears to be less to exalt or dignify the religion of nature, than to humble the religion of Christ; and that to effect its purpose, gross misrepresentation of the doctrines, the spirit, the founders, and the historical records of Christianity, is its prime instrument of attack. Christianity is represented, in its literature, as a calamity that has weighed heavily on nations; as immoral, licentious, adverse to social advancement and human happiness; as setting the character of the Deity in a revolting light; and, finally, as sprung from imposture, and perpetuated by credulity. Such is the peculiar character of that deism which finds its chief hiding-place in the lower levels of society; and with this system our survey of the infidel creeds prevalent in the lower classes of British society now terminates. Atheism, material pantheism, and antichristian deism, make up the irreligious creed of this lower infidelity.

Let us now ascend in society, and mark the modifying influence which social position and improved intellectual culture exert on the outward forms of opinion. It cannot be expected that deism, of the stamp and character just described, can flourish in classes into which Christianity has penetrated with its highest intensity; and where a knowledge of the true character of the Christian faith is so easily acquired, and so widely spread, a circumstance indeed in our social condition which restricts a deism like this almost entirely within the margin of those social tracts, which are given over, as it appears, to something like perpetual barrenness. As we ascend in the social scale, a marked change in the spirit and tone of infidelity becomes apparent. We rise into

a serener atmosphere of thought. More enlightened views are evidently entertained of the genius and character of the Christian faith. Candour speaks professedly in every tone, and a serene judgment weighs with professed impartiality the grounds of its decisions. Christianity, wherever it is referred to, it is allowed, is far from being so adverse to the progress of humanity as some of its opponents have declared. On the contrary, that it has weathered the storms of eighteen centuries, and seen every adversary go down in turn, flourishing over the ruins of hostile creeds, and systems, and nations, is proof that it contains elements of purity and strength which entitle it to the homage and veneration of mankind. Christianity, if not Divine, is, at least, the first and the most venerable of all human religions.

Here, then, as I have said, we encounter a deism of a different type and complexion from that which subsists beneath,—a deism, however, which admits of division into two distinct classes. It sometimes stands out in our literature under a purely religious or philosophical type, enforcing as its exclusive aim the beauty, and power, and all-sufficiency of natural religion; an office, to discharge which, it can bring an earnestness of purpose, an elevation of spirit, a fervour of style, a deep enthusiasm, and an amount of practised literary power, which win the admiration and command, too frequently, the assent of the young, the ardent, and inexperienced. With matchless grace it can speak of the loveliness of religion in the souls of men, of the assured triumph of a true faith over all the infirmities of humanity, of establishing the soul thereby on immovable foundations, and pervading it thoroughly with Divine affections, which shall lift it above fluctuating fears, and translate man, from the blind unreasoning dominion of the moral law, into the free and spontaneous liberty of love. Ask of it how this shall be effected, and the answer unhesitatingly is, by natural religion. Love God, and have perfect faith in His love to man. Cultivate the religious principle. Listen to the inspirations of genius. Contemplate the Infinite.

Such is, generally speaking, the position assumed in our upper literature by pure or philosophical deism. It makes no direct attack on the Christian faith, but contents itself with the advocacy of the religion of nature as in all respects sufficient.

Works of this class, however fit they may prove to serve the purposes of infidelity, are nevertheless comparatively few in number, and, from the difficulty of the task, must necessarily be so, when compared to those which defend the next and last species of deism

to which I shall refer,—that of spiritualism, or, as it may be styled, for reasons hereafter to be explained, Christian deism. This, most of all, in our day, demands the attention of the student of modern infidelity.

Writers of this class profess no hostility to Christianity. They are its friends and patrons; they admire, venerate, and love the Christian faith, to whose elevating and ennobling influences they acknowledge willingly their obligations; and they confess admiration of the grandeur of its system, of the purity of its moral teachings, and of the loftiness of its aims. They object only to those doctrines which error, and prejudice, and time have woven into its system,—and to the superstitious tenets invented of men, which are so commonly upheld as the chief and excelling tenets of a Christian theology. These, erroneously represented as holding a close and intimate connexion with Christianity itself, they repudiate, as marring the symmetry and impairing the usefulness of a faith whose prosperity they seek. They desire to see the day when Christ shall be esteemed universally, only as the model, and not as the Saviour of men; when he shall be preached as the grand reformer of humanity; as the type of the true man, and as the true spiritual teacher of the race; whose merits lay solely in this—that in an age of ignorance and superstition, and among a people of narrow minds, immoveable prejudices, gross illiterateness, and bigoted attachment to an intolerant faith, rose incomparably above the level of earth's highest men, and called the race up from grovelling superstitions and contracted creeds, to the sublime level and the expansive faith of natural religion. Christianity is, with them, nothing else than a simple republication of the religion of nature.

We postpone for a little our detailed exposition of its positive creed, it being our purpose, at present, to present you, in the first place, only with a general synoptical view of the infidel systems. We pass, therefore, from the infidelity of spiritualism, or Christian deism, to observe, that it must by no means be accounted a fact, that deism holds, even under both the forms in which it thus manifests itself, anything like an exclusive position in our upper literature. Meeting everywhere, in its upward course through society, an inseting current of foreign literature, saturated with a philosophy which tends to undermine our irreligious materialism, only for the purpose of substituting in its place an equally irreligious idealism, it finds itself fronted at the summit by a system, which, in its spirit, language, and results, corresponds exactly to material pantheism,

differing from it indeed only in this respect, that it reverses the relations of mind and matter, which the latter presents—represents the universe as wholly and substantially spiritual—and gives matter a place either as inhering eternally and essentially in the one spiritual substance, and subordinate to its laws, or as possessing no real or substantial, but only a subjective existence. With both, the universe and God are one, and man but a portion or partaker of the one universal consciousness, or the one central reason; but with the one the universe is God, and with the other God is the universe. All matter is force, and all force is spiritual, and all spirit is God, is the distinguishing formula of spiritual pantheism. Creation is only evolution. All nature lives, and man must now, in the ever enlarging plenitude of modern science, exchange the barren mystery of the One for the more explicit and manageable laws of nature. Such is its teaching. Striking is it to see, in the growth of ideal or subjective pantheism, how our lowest scepticism and our highest modern illuminism exactly correspond; and how our loftiest professing pantheism, which vaunts itself as the peculiar and distinguishing badge of the enlightened man, finds its counterpart only in the profoundest depths of our social ignorance. Religion is with such a creed as nothing. All personality of God and man is practically denied. The laws of nature are the only Deity it professes to recognise, and its only theology is science.

Such are, in brief, the more general and prominent aspects of our infidel literature. Atheism, material or objective pantheism, and antichristian deism, the creeds of our lower literature; and pure or philosophical deism, spiritualism, or Christian deism, and subjective pantheism, the creeds chiefly of our upper classes, complete the catalogue of systems of British infidelity. Let us now turn to examine the details of that only religious creed which the scepticism of our land seeks to substitute for Christianity; an examination which necessarily embraces only the existing forms of deism. Stripped of embellishment, the positive religious system of which our infidelity zealously inculcates the sufficiency, is simple and concise. Man, it teaches, is still possessed of every power, faculty, and disposition which he possessed at the beginning. Sin has neither marred his beauty, nor impaired his strength, nor depressed his position, which is, indeed, higher and more favourable for moral perfection now than it ever was, inasmuch as a deeper knowledge of science and a more enlarged experience of human nature is available for his guidance than in earlier times. Man's natural tendencies are toward holiness and the love of

God, a condition of which ignorance only, and the fears springing naturally from it, prevent the realisation. But in the progress of science we see the certain augury of man's ultimate perfection; and when knowledge shall at length cover the earth, and man, yielding willingly to its dictates, shall remove the impediments to moral progress which human institutions now everywhere present, then will vice, and misery, and sin, vanish from the world. Evil comes to man, not from within, but from without; and all hopes of final emancipation from its yoke lie consequently in the discovery and universal diffusion of scientific truth, and in the complete and universal reconstruction of human society. A holy nature, rising, or tending to rise, towards moral perfection, but checked in its progress by social institutions which are founded on ignorance, such is in brief the theory of human nature which deism gravely propounds as explanatory of the evils, vices, and sufferings of the human race. Inadequate as such a theory may appear, as an explanation of the facts of history, it is nevertheless needful for the success of infidelity that such a theory should be maintained. In its theory of the constitution of man, infidelity has ever found its strength to lie; for, only in proportion as it shall gratify human pride or flatter vanity, will it propitiate hostile criticism, and dispense, as regards its fundamental positions, with the necessity of proof.

But its representation of the character of Deity is scarcely less defective, or suited to the wishes of a fallen nature like ours. The Divine Governor is pictured as a being of such universal and unchangeable benevolence towards His creatures, that, though possessed of holiness and justice, as indeed of every imaginable perfection, no sin or vice on their part can effectually estrange His affection. To speak of Him as angry at sin, is to libel His beneficence; and to affirm that Divine justice must first be satisfied, or that atonement must be made, or that reconciliation must be effected, or that anything must be done, ere the sinner can enter into His presence and be partaker of His love, is to charge him with vindictiveness.

Its religious system, based on principles like these, must necessarily be one which scarcely justifies the apparent anxiety to be accepted as Christian. The central idea of sin being wholly denied, or explained as consisting only in that limitation of power which is implied in the idea of a creature, in which sense, angels and Christ himself are chargeable with sin, no system of propitiation, redemption, or purification is at all required to effect the salvation of the sinner; and, indeed, in complete consistency with their theory, no

religion whatever. Substantially, the only religion they advocate, is obedience to the laws of nature. Repentance for the past, they tell the convinced sinner, if repentance be thought necessary; and full confession of sin, if sin be felt; and unreservedly casting oneself on the Divine mercy, must ever command His entire clemency, and effect all the atonement or reconciliation required for the full acceptance of the guilty. The ideas of atonement, propitiation, and redemption, find no place in their creed. Moses, Lycurgus, Agis (king of Sparta), Iphigenia, Joan of Arc, Curtius, Cato, Clarkson, and Howard are, we are seriously assured, the world's only redeemers. Prayer is regarded as useless, save for its salutary effects on the minds of the petitioners.

The deism of the lower classes, and the pretentious spiritualism of the higher, agreeing as they do in these points, differ in the views which they adopt of Christianity, the Bible, and Christian institutions. In the former, all Christian institutions are denounced as corrupting and enslaving in the highest degree—the Bible is an impostor to be expelled society—the Sabbath, a day to be converted into a holiday, and communion with nature substituted as the grand instrument of religious training. Spiritualism estimates these differently. Christian institutions are generally with it not so much to be destroyed as to be modified—the Sabbath to be retained—Church fellowship to be continued; nay, the Bible itself, the source of all the evils that afflict modern Christianity, to be studied as a book fitted, if rightly read, to profit the enlightened man. In the former, Christ and the Apostles, and the whole band of faithful men, are represented as impostors. In the latter, the character of Christ is the sublime ideal of perfected humanity, to be universally admired, revered, and imitated. With the one, earnest religion is derided as a weakness, and all the religions of the earth as equally false, fanatical, and dangerous. With the other, earnest religion is commended, and all religions are recognised as equally true, and worthy of respect, though none of them has yet arrived at that full perfection of religious truth which advancing civilisation will itself excogitate. Of this last and highest development of religious truth, our Christian deists announce themselves as the appointed instruments, and in spiritualism we are called upon to behold something akin to the true pattern and type of the grand religion of humanity.

Fundamentally, however, there is no distinction betwixt them: they are both systems of natural religion; both truly opposed to Christianity; both equally exclusive of every element that is Christian, and with this single exception, that spiritualism baptises itself with a

Christian name, employs Christian language, and proposes the character of Christ as the grand model of religious life; or with this simple difference, that while antichristian or philosophical deism takes its language and its creed equally from nature, spiritualism takes its creed from nature and its language from the Bible; it were impossible to distinguish them.

The grand and distinctive subject of hostility in the polemics of spiritualism is, the introduction into the province of religion of the historical element of unbelief; under which element the supernatural is manifestly comprehended. A historical Christ, or a historical religion, or a historical Bible, it utterly rejects as inconsistent with the whole spirit of religious faith. To peruse the records of Christianity, pervaded as they are by a simple and holy faith in God, is to waken the soul to the liveliest interest in the fate of meritorious and suffering men, to inspire the deepest reverence for the unblemished character of Jesus, and the profoundest sorrow for His manifold and unmerited afflictions,—nay, is to bend the reflective mind under the deepest awe of that sublime morality of which Christ stands forth in the pages of the Bible as the prince and pattern of teachers; but to demand faith, though it were only as a hair's breadth, in one historical fact within the compass of the Bible, as at all needful to a soul's salvation, is declared irrational—a position needing no argumentative refutation, so plainly inconsistent with reason does it appear to their judgments. This is the fundamental position, or, as it may more fittingly be called, the fundamental assumption, of spiritualists.

They are willing to accept Christianity on the single condition that every historical element be excised from its creed—that no faith be demanded in any fact of Bible history—and no doctrine be introduced which has its grounds and warranty only in the historical; or in other words, on the single condition that no doctrine be insisted on which cannot be proved, either directly or indirectly, by the evidence of nature. Nay, we are cognisant of at least some of this daily augmenting class, who employ the whole phraseology of evangelical religion, and speak of original sin, justification by faith, of the new birth and the perseverance of the saints—nay, even of the Divinity of Christ and His mediatorial work, with all the fervour of Christians, understanding, nevertheless, by these, merely something natural, common, and completely within the compass of men's ordinary experience. Original sin is with them only the necessary limitation of a creature—justification by faith, the ready reception of the penitent by God,

through simple faith in the Divine willingness to receive him, irrespective altogether of the work of Christ, the new birth, a change of sentiment and resolution on the part of man—perseverance of the saints, the simple truism that he who is really resolute in the work will not probably desert it—the Divinity of Christ, only a higher degree of the universal divinity of man, and His mediatorial work only the ordinary work of a teacher of religion. The utility of the Bible they admit, but its authority they deny. The evidences of Christianity they reject as needless—the light of natural reason or instinctive and natural intuition being amply sufficient for its support—a position which may with safety be conceded, if by Christianity we understand only the religion of nature. Hence their readiness to attack the Bible themselves, and their indifference to its assault by others. Their Christianity has nothing to lose, though the Bible were rejected; and accordingly, when you press them with these consequences, and show how Christianity, as you receive it, must needs be endangered, and our evidence of life and immortality beyond the grave be necessarily obscured, they admit the whole; but then they maintain that so thoroughly has the idea of Christ now impenetrated the consciousness of the race, that though the historic records of the Christian faith were to perish or to be disproved, the grand mission of Christianity would in no degree be hindered; and that as for the light which the Bible casts on man's destiny beyond the grave it may safely be dispensed with—for there is no resurrection of the body, and any hope of immortality which man may indulge, may safely be permitted to stand on that only true foundation, the instinctive sentiment of the race. Such is spiritualism! A system of salvation without a Saviour; of sanctification without a Spirit; of Christianity without Christ—or, at least, a Christianity in which Christ is relegated to the unimportant position of an ideal portrait, or picture of religion. Spiritualism is, in truth, only a new edition of the religion of nature, with a frontispiece of Christ.

It sees, indeed, in the Bible, the highest reach of the human mind in its march towards the catholic religion of humanity, nay, as containing, in some measure, that pure and complete system, if only purged of Christian theology—the product of superstitions, false logic, and contemporary metaphysics; but condemning belief in the supernatural, as inconsistent with an enlightened knowledge of the laws of nature, and in the historical, as inconsistent with the dictates of an enlightened reason, and believing the Bible to be, to a great extent, a work compiled by mistaken men, who merely reported popular traditions, or misconceived the

doctrines which they attempted to expound, and whose authority, therefore, in our enlightened age, may be safely set aside, they would willingly, if society must still sanction its indiscriminate perusal, see us, at least, treat it with a freer spirit, and interpret it with a more liberal criticism than has hitherto been our wont. Advancing spiritualism, be it observed, may yet play effectually into the hands of any system, whose interest may lie in withdrawing the Scriptures from the reach of men. In its present phase, its grand object is to subvert their authority as a rule of faith; but failing to ruin their authority, it may assist in their suppression.

This, then, is the species of infidelity which now chiefly taints our upper literature, and daily augments, in a continually ascending ratio; no longer the cold and repulsive faith of a once familiar deism; but professing a warmth of feeling, a reverence for enthusiasm, and a loftiness of religion—far transcending, as it alleges, even Christianity itself. The regeneration of man and of the world, it proposes as its darling end—a regeneration to be effected through the inspirations of art, the divine creations of genius, the enlightening influence of science, and the daring and lofty enthusiasm of self-denying men—a work, to accomplish which the ordinary Christianity has hitherto proved incompetent, only because restricting itself within the narrow, sectarian, and intolerant creed of the letter, it has failed to understand the length, and the breadth, and the exceeding potency, of that natural religion which lies within it, and is the religion of the spirit. Christ was a teacher, not of Christian, but only of natural theology, and in ascending to the higher altitudes of natural religion, we are ascending to the Christianity of Christ. Hence it assumes the name of Christian, as pre-eminently its due; of spiritualism, as being the religion of the spirit and not of the letter of the Scriptures; of Christian theism; of Christian eclecticism, because supposed capable of being constructed by collecting ideas common to all religions, and even, sometimes, of popular Christianity.

The insuperable difficulties involved in their theory—the absolute impossibility of exalting the character of Christ and His Apostles, and yet undervaluing their doctrine—the utter impotency of natural religion to sanctify, elevate, or even move society—the whole experience of history for the fact that for nations to sink into natural religion, is with the few to sink into scepticism, and with the many into idolatry—the forgetfulness of the fact that their very fundamental position of the unfitness of the historical for religion is the purest hypothesis, and one inconsistent, moreover, with all the analogy of experience; and that

even as respects their natural religion, their theory of the character of Deity is in complete inconsistency with the daily experience of man, and even if theoretically true, would be practically irrelevant, since a Divine benevolence that permits punishment in Time, is but a poor guarantee against its permission in Eternity; all these and many other difficulties involved in their deistical creed they completely overlook. Uncompromising hostility to Christian theology, and a determination, at all hazards, to eviscerate Christianity of all that is distinctively Christian, are the grand characteristics of spiritualism. Evidence of its fundamental positions there is none. Indeed, its readiness to demand arguments, and be satisfied with nothing short of absolute demonstration on behalf of the Christian creed, and yet to admit the merest hypotheses in the construction of its own, is not one of the least remarkable traits of deism.

The variations of infidelity form a striking chapter in the history of opinion, and the highly religious character of its present phase, is not the least important of its many changes. Such, however, has been the change in the spirit of European society during the present century—such the influence of the grand, social, and political changes of the age—such the revival of evangelical religion and its comparative success—such the general resurrection of theological and religious principles in the midst of society, and such, therefore, the admiration of energy, enthusiasm, and of the religious spirit enkindled in men's minds, that even infidelity itself, to command support, must profess to be religious. A striking homage this, to the very principle and faith which it seeks to undermine. Interesting, indeed, is it to see how our Lord and Saviour himself, formerly the object of unsparing ridicule and keen malignity, is now, the grand Teacher of humanity—the grand Reformer of society—a Divine type and model of the true spiritual life, which society has even yet but imperfectly realised, and than which, probably, the most distant ages of mankind may see nothing superior. Striking, moreover, is it to see how the apparently opposite paths of infidelity and superstition are, in fact, slowly converging to a common centre.

But if such be the relation of infidelity to Christianity, it must needs assail and overbear the manifold evidences with which Christianity is invested. What, then, we ask, are the present polemics of British infidelity?

In many cases, no attack is directly made on the Christian faith. Works teaching philosophical deism, or pure materialism, the one unfolding a theory of God, and the other a theory of man, inconsistent alike with nature and revelation—the former

generally translated from foreign languages, and chiefly from the German, and the latter almost entirely the products of the British phrenological school—works in which the independence of man of everything save the laws of nature, is announced as a scientific truth, or in which the duty of prayer is derided, and a Divine Providence all but denied; these effect their purpose without trespassing within the margin of the Christian evidences. Even the idealism of our higher philosophy is sometimes pressed into the service. The subjective element is, in works of this class, exalted to the practical exclusion of the objective. Intuition, it might almost be supposed, could discover everything independently of the external. And the historical in religion is sometimes gravely sentenced and set aside in the name of philosophy, on the ground that it is altogether objective, and that the value attached to it has arisen from looking at religion too exclusively from an objective point of view,—an objection which supersedes on their part the necessity of argument.

Christianity is exposed to attack from another quarter. Our common, cheap, and, we grieve to add, respectable, periodical literature is not unfrequently found contributing indirectly to the same pernicious result. Professing to exclude the theological entirely from their pages, and excluding, consequently, with rigour, every positive Christian influence, they do yet, to some extent, by this very exclusion, but more by an occasionally expressed indifference to all religious creeds, or even occasional scarcely-concealed dislike to all earnest religious manifestation, or to institutions with whose maintenance pure Christianity is intimately bound up, contribute most fatally to the spread of a literature more decidedly irreligious. With such exceptions as these it may, however, be asserted, that in general our infidel literature does directly assault the Christian evidences, and that all classes of sceptics, however different their halting-places may be, do agree in urging the same objections and attacking the same Christian positions. Among the three classes of moral, scientific or philosophical, and critical, into which their objections naturally divide themselves, moral objections hold clearly the first place. They are easily handled. They lie at the surface, and therefore have acquired, and have ever held, and though repeatedly and satisfactorily answered, do still hold the most prominent place in the polemics of infidelity, which has always descended into the field professedly in the name of reason and of virtue. The immorality of the Old Testament—the Divine command of Abraham to offer Isaac—to the Jews to destroy the inhabitants of Canaan, and many actions prescribed in the Levitical code, or exhibited in

Jewish history, are repeatedly referred to. The sins of the Old Testament saints are not unfrequently charged on their religion, and those most prominent for piety described as impure, cruel, and unprincipled men. The religion of the Old Testament is sometimes asserted to have been originally only the worship of the sun; and human sacrifices, we are told, were originally commanded in Scripture, though interpolations by later hands have to a great extent concealed it. The morality of the New Testament itself is not free from blame, the charges ranging from the doctrine of the atonement, of hell, the devil, and eternal punishments, down to the immorality of Paul in “robbing churches.” That the morality of the New Testament is wholly bad, is not asserted, but all that is really excellent was borrowed, we are assured, from the works of Plato, Zoroaster, and Confucius.

2. Admitting of less easy statement, and not suited to every capacity, but often referred to as on this very account admitting of less easy refutation, are the scientific or philosophical objections. Geology and ethnology are frequently adduced as being in irreconcilable conflict with the narrative of Genesis. Even astronomy itself, it is alleged, conclusively discredits the miracle of Joshua, while the incredibility of miracles; their complete unfitness as a test of truth; the impossibility of faith in the historical having any connexion with salvation; the impossibility of creation out of nothing; of the existence of witchcraft, or of demoniacal possession; of the connexion of death with sin; of the responsibility of man for his belief; and of the efficacy of prayer—these, and such as these, are constantly propounded as propositions to be received implicitly as axioms. The supernatural meets with no toleration. The Deity cannot violate His own laws. Miracles are either falsehoods, or are the delusions of men who mistook their own fancies and expectations for realities, or are mere natural occurrences, elevated into that character by a superstitious age.

3. Critical objections, grounded on the internal features of the text of Scripture, or contradictions in the narrative, are daily assuming a wider place in the polemics of infidelity. The works of the most sceptical of German rationalists, some of them translated and published in cheap editions for the use of the lower classes, are ransacked for arguments to overthrow the genuineness, authenticity, and veracity of the books of Scripture; and an imposing array of authorities is no unusual occurrence in behalf of propositions which, in the opinion of our ablest philologists, can scarce stand a hear-

ing. Unfit as objections like these may be deemed for popular use, they are daily assuming a greater prominence in our literature. All these objections are made to bear on the inspiration and authority of the Scripture, as the key of the Christian position. Indeed, the very possibility of inspiration is not unfrequently denied. Genius, sagacity, enthusiasm, a firm faith in the ultimate triumph of truth and righteousness, are made to explain every thing in the character of prophecy, where, indeed, there is no room for that more favourite explanation, that the prophetic portions of the Scripture were written subsequently to the events. Such is a very brief and imperfect statement of the polemics of British infidelity.

It has ever formed the opprobrium of infidelity, that it has proved inadequate to the task of accounting rationally and consistently for the origin of Christianity, in conformity with its own theory; for on the supposition that Christianity is false, it is reasonably required of the sceptic, that he reconcile this general position with the acknowledged facts of the case. That no agreement of opinion, in any one mode of explanation, has ever yet been reached among sceptics themselves, that each age, and almost each sceptic, has explained it differently, would of itself argue not a little against the position of infidelity; but an examination of the individual theories which have been hitherto proposed, and which are marked chiefly by extravagant demands on the credulity of their votaries, by unfair, arbitrary, and inconsistent treatment of Scripture, by the adoption of methods of explanation which are mutually destructive, by studied neglect of all that is inconsistent with the proposed explanation, and by proneness to turn the same facts to entirely opposite purposes—will soon satisfy every reasonable mind of the strain encountered by sceptics in forming a justification of their creed.

In our own literature there are floating, at present, all the well-known theories of foreign infidelity, which form the contributions of the present age to the ever-accumulating mass. Assuming, in the face of plain and palpable evidence to the contrary, that our scriptural records are analogous to the vague, shapeless, and traditionary legends found frequently in the early history of nations, the same rules of criticism which have been applied, with an appearance of reason, to the one, have been applied to the other, and with all the effect of an indirect demonstration of the unreasonableness of the step. Irony

itself, the usual retort on such methods of reasoning, could scarcely have invented a fairer *reductio ad absurdum*.

The theory of natural Development is that which has lately received amongst us the most elaborate exposition—a theory which endeavours to exclude the supernatural as altogether needless. In explaining the creation of the world, it has attempted, in our own literature, to unfold a natural and easy process, by which the present material system has probably been constructed; and so, in the formation of our religion, it now seeks to explain how, by a natural and easy process of purification and expansion, Christianity, at first existing only in the rude and barbarous form of a blind and sanguinary idolatry, has, after successive transmigrations, through purer and more rational forms, emerged in its present purity, fulness, and grand simplicity of outline. In theories like these, the fact of gradual development constitutes their strength; and the claim of natural, their weakness. To both, the same answer may be given with irresistible effect, that there exists not, in the whole recorded experience of mankind, a natural analogue. In both, the operations to be explained stand out as distinctly exceptional to the processes of nature, for religious history as little exhibits facts of a parallel order, in the development of religion, as physical history itself, in the development of a world. The only natural law of development hitherto experienced in religion, has been a law of corruption. The development of Christianity stands out in the history of religions as a singular and solitary fact, which is explicable, no less than the process of creation, only by the introduction of causes which transcend the natural. So long, therefore, as there exist, as acknowledged facts, these distinctive characters, both in its nature and history, which separate Christianity, by broad and marked contrasts, from all the religions of the earth, so long must all arguments based only on acknowledged points of analogy be pronounced irrelevant. Everything that is really historical in these may be granted by the Christian apologist, without in the least affecting the Divine origin of the Christian faith, of which the proof rests not on points of Resemblance, but on points of Contrast.

On the prospects of infidelity we are called upon to speak. But, of the future, prediction is uncertain. Of human affairs, nothing beyond the barest general tendencies of the present is exposed to view. Our assurance of the final triumph of the Gospel itself is founded on no mere ideas of its adaptation to the wants of man, or its con-

formity with the spirit of the age, but on the promise of Christ. He has been pleased to say that His religion shall survive all catastrophes—shall outlive all revolutions—shall overbear all oppositions of men, and in the last days of the world shall gain its most splendid triumphs. The tendencies of the present age are plainly to perpetuate, and, if possible, to increase existing divergences of opinion. Error and truth will alike, in all probability, extend their power. But this we may say, that so long as education is anywhere confined chiefly to the middle and higher classes of society—so long as education, wherever it exists, makes no provision for the religious wants of men—so long as religion is practically excluded from the family, the cradle of the church—so long as the young, who are entering on the business of life, are left destitute of moral and religious supervision—so long as our Christian youth are untrained in the needed lesson of giving reasons for their faith, or so long as in our higher education in the field of science the study of the physical sciences, and especially of physiology, is permitted to be exclusive, so long will the rising generations of our land be an easy prey to the intoxicating, deleterious, and desolating power of religious unbelief. The progress of ignorance, and vice, and crime, and the progress and power of infidel opinions, stand in close relation, so that all social arrangements provocative or permissive of the one, are equally encouragements of the other.

Our infidel literature is decidedly on the increase. One English university is supplying infidelity with its ablest advocates. The extent to which scepticism prevails in literary and scientific circles has already divorced from the cause of Christianity a large and influential portion of the public press, while the extent and influence of that portion of our literature, whose marked characteristic is the absence of all that is grave and serious, is indicative of a tone of mind peculiarly favourable for the progress of religious unbelief. When to these we add the considerations that in proportion to the extent of the misery in the lower levels of society which is left unrelieved by Christian philanthropy, will infidelity, under the guise of social and political theories, if not sometimes under the plea of schemes of moral and social reformation, be propagated with success among the lower classes; and that in proportion as no adequate provision is made in our higher education for meeting errors in philosophy or heresies in religion; in proportion as foreign literature, scientific and theological, enters on every side, per-

vaded by a thoroughly deistical spirit, and finds no provision made for enabling our youth to withstand its influence; or, in proportion as a system of teaching is patronised in our universities, which, professing and attempting to remove the evidences of Christianity from the foundations of reason and experience to those of Authority, actually, in its practical results, plays into the hands of scepticism, will infidelity pervade the higher; it would be assuming a boldness far from warranted by the circumstances of the case, were we to say that there is little for us to fear. On the contrary, we affirm it as our confident belief that, with these influences operating unchecked, a few years of unbroken national prosperity, to give a worldly and selfish spirit an unhealthy predominance, would put our national Christianity very seriously to the strain.

It would, however, be ungrateful to the Giver of all Good, were we to overlook or deny the many grounds of thankfulness yet to be found amongst us. When we reflect that the Word of God in our hands is constructed with Divine foresight to meet the peculiar demands of every age of the church—that our Christian churches are still, to a great extent, pervaded by a simple, pure, and enlightened spirit of faith—that attachment to the Word, as the test and standard of Divine truth, leavens very extensively the mass of British society—that interpretation of Scripture is so generally in accordance with the maxims of a just criticism—that our higher literature is still, to a great extent, Christian, and our higher science still reverently religious—that Christian ordinances are still so generally prized, and the Lord's day so generally honoured—that our political liberty, and ever-abounding Christian philanthropy damp and discourage the zeal, and arrest the progress of infidel propagandism—that our elementary education is still largely Christian—that our Christian literature, apologetic, or doctrinal, or practical, is, probably, more abundant in extent, and, certainly, not inferior in character to that of any land—that the material resources at the command of Christianity are great—that the fruits and consequences of abandoning a living faith in Christ are, in our day, visibly exhibited to us in the misery, distress, and sanguinary convulsions of lands, where faith has perished—and that yet more fully and terribly these lessons may be taught us—that even, over one of these lands, whence, for years, a tide of deistical literature has been steadily flowing in upon our shores, a change of spirit has come, and

that many of the thoughtful and powerful of her sons would now fain undo the work of their fathers—and that, highest and last of all, a church, faithful to her Master, has inexhaustible and omnipotent resources ever at her command, we see many reasons, indeed, to join gratitude with our trembling. If faithful to that trust which our Divine Master has manifestly committed to us, it

may yet please the Almighty Governor of nations to grant that our land may maintain her Christian privileges unimpaired, and that our Gospel light may continue to burn through distant generations, even till the lands that now sit in darkness have been lightened by its flame, and “all the kingdoms of the world have become the kingdoms of our Lord and of His Christ.”

STATEMENTS AS TO INFIDELITY IN FRANCE.

BY NAPOLEON ROUSSEL.

Being requested to furnish some account of infidelity on the Continent, I must premise with limiting this vast question on its two constituent points, *infidelity* and *the Continent*. For the Continent I will substitute France, that being the only country with whose religious aspect I am personally acquainted; and I will only speak of infidelity in its relation to Christianity; for I conceive that it was in this sense that the word was used in the original programme. Thus restricted, my subject may be stated in the following terms—what infidelity exists in France with regard to the religion of Jesus Christ?

I propose to treat it in the following order:—What are the causes of this infidelity? What are its results; or, under what forms does it present itself? Finally, what are the remedies which should be opposed to it?

The causes.—The first reason why Christianity is disbelieved is that it is unknown. Such a statement may excite surprise in Paris, in London it will be better understood. Yes, the country which bears the name of “most Christian;” which counts churches by thousands, ecclesiastics by tens of thousands, is yet ignorant of Christianity; and what is still more remarkable, all, even the most ignorant, pass judgment, with an imperturbable assurance, on that Christianity which they know not. Whatever hesitation may exist elsewhere, here men have so good an opinion of themselves, that they imagine they can define by instinct that which they have never studied. They have read, perhaps, an objection of Dupuis, a witticism of Voltaire, some sarcasms on Christianity from the workshop or the drawing-room—and with this superficial view they are satisfied; on these slender grounds Christianity is judged and condemned. Others go yet further, and without being even able to read, or having heard either side of the argument, they reject Christianity, and frame for themselves a religion composed of two dogmas—

the existence of a Creator, and the hope of a future state. A Creator, whom they regard only as the First Cause of the universe, and deny or forget His relation to them as their judge. A future state, which, resting on hope, and not on faith, is supposed to belong equally to all, less or greater degrees of happiness being assigned to those who are more or less culpable.

Besides, how should Christianity be known in a country, which has barely emerged from a long series of ages, in which the Bible, the very source of Christianity, has been unknown? Where the Bible itself has not existed, how shall we look for the religion which it teaches?

I know, indeed, that for the last quarter of a century the Bible has been freely distributed; but what, after all, are a million of Bibles, in a population of thirty-six millions, especially when one thinks that half of them are by this time worn out; others are doing double and treble service in Protestant families; others have been carried off by the priests; others used up in schools, where Bible reading is made a weary task. How many unread Bibles lie on dusty shelves! How many are read without being understood, their possessors knowing no more of reading than is barely sufficient to decipher the words, the sense and meaning of which escapes them!

But there is a yet more dangerous evil than ignorance—and that is, error. I would rather have to do with a man who avows and feels his ignorance, than with one who veils it under false notions. The second cause, then, which I shall notice, of infidelity in France, is confounding Christianity with Roman Catholicism. For the doctrine of free grace Rome substitutes works; with her, to worship in spirit and in truth is to worship relics; the Saviour is the Virgin Mary. In a word, Christianity is the mass, confession, abstinences, ceremonies, processions. How should not religion, under these pagan forms, repel the superficial but intelligent multitude, who will not be at the

pains of raising the Catholic veil which covers the main features of Christianity?

But, it will be asked, has Christ no place in the Roman church? Yes, he has; but *what* place, a fact which came under my own observation will best illustrate. Some years ago I was visiting the papal church at Avignon. On the altar was a splendid image of the Virgin; around the nave were twelve arm-chairs for the canons, with a throne for the bishop. Pained by these indications of idolatry and pride, I turned aside to an empty and ruined chapel. There, in a corner, and covered with dust, a small figure was thrown. The purple robe, the crown of thorns, the reed in the hands, showed whom it was intended to represent. "This, then, is your Romanism," exclaimed my companion to our guide; "it puts the Virgin on the altar, the clergy in the choir, but Christ in a shameful and forgotten corner."

Only under this form is Christ known in the Romish church; only as a crucifix, or in other words a fetish, which is revered, kissed, worshipped, because it has been blessed by the priest. Otherwise there is no Christ, there is only the sacrifice of the mass, that potent spell for releasing souls from purgatory, which is celebrated in honour of the saints, or to commemorate any remarkable event. Christ, as a living and personal Saviour, an Intercessor, is unknown. As the host has supplanted the Saviour, so has the Virgin supplanted the Intercessor; and the God-man is held in tutelage by His mortal mother, being always represented as a child in the arms or at the feet of the Virgin Mary. All that remains of Christ in Romish doctrine is the sacrifice of the mass; that is to say, salvation retailed by the priest at the price of a few pence.

I repeat it, for the great masses of our French population, Christianity is Romanism, and Romanism is the mass, confession, ceremonies, fasts, and a thousand ridiculous superstitions; and here we have a distinct reason why infidelity prevails in France. The Gospel is, on the one hand, unknown; on the other, seen through the distorting medium of Romanism.

The French bear the character among other nations of being good Catholics; so they are, in name—but in fact, they are bad Protestants. You will find them, a thousand to one, mocking both the pretensions and the doctrines of the Romish church. It is a perpetual subject of raillery among the very people, who yet have recourse to its ordinances, who in it are baptised, instructed, married, and interred, submitting, from

custom, from decency, or from imitation, to its empty forms.

But, it will be objected, the Christianity which you thus represent as ignored by some, and ill-understood by others, has, nevertheless, been faithfully proclaimed in France. That is true; but here, as in all other ages and countries, infidelity has a vantage ground, in the natural repugnance of the heart to a doctrine which condemns its corruption, and humbles its pride. This impediment to the spread of Christianity is so universal as scarcely to need here a particular mention, were it not that certain features in our national character, which it may be well to bring forward, render it a more formidable opponent here than elsewhere.

Christianity addresses itself pre-eminently to the heart and the conscience; but a Frenchman is essentially a reasoning and intellectual being, and every system which does not satisfy his reason is suspected by him. Now, it must be acknowledged, that such is the case with the Gospel. Doubtless, when once the doctrines of grace have been received into the conscience, and, under the influence of the Holy Spirit, welcomed into the heart, the mind, too, is enlightened, and all becomes intelligible and harmonious to him who believes. But the natural man comprehends not the cross of Jesus Christ. We are not stating this as an accusation, but as a fact. If it is true that the Gospel condemns the sinner, it is also true that it is condemned by the sinner; and the accusation against the Gospel that it is irrational, illogical, finds a strong response among our countrymen, who see, in the claim put forth by Christianity on our simple and unquestioning faith, a sufficient evidence that she feels herself incapable of proof. In their eyes, faith is not the surrender of the heart to a moral truth, which, in its very enunciation, finds its proof; but faith is an act of the imagination, creating its own phantoms, and the believer is one who shuts his eyes that he may persuade himself of what he desires; thus, the construction put upon the statement, that "we are saved by faith only," would be,—that it suffices to be persuaded of an error, in order to have all the advantage which would ensue were it a reality. Christianity, I repeat it, in the demand it makes upon our faith, avows, in the eyes of Frenchmen, that it cannot be proved by simple good sense, by pure reason, or by logic—the basis, as they conceive, of all truth. It is not surprising that, starting from so false a principle, they arrive at the false conclusion of infidelity.

To these general causes—ignorance, super-

stition, and human pride—which, more or less, exercise an universal influence, must be added those which are peculiar to France. Such are the past vices and crimes of the Romish clergy. It might, doubtless, be advanced on this head, that the Gospel of Jesus Christ is not responsible for the decretals of the Popes; but few will be at the pains of making this distinction, and the masses will charge upon Christianity the disorders and the crimes of its pretended adherents. The history of the Popes is better known in France than that of Jesus Christ, and the history of the priests better than that of the apostles. On the church falls the reproach of having more than once enkindled war, of having convulsed the kingdom by intrigues, and spread corruption of manners by their evil example. And though, in the present day, the standard of clerical character is higher, the blame still attaches to them of avarice and ambition; whether with or without cause, their manner of life is the frequent subject of suspicion, and becomes a fresh source of infidelity, according to the well-known proverb, “as is the fruit, so is the tree; as are the priests, so is the religion.” This reproach, of course, legitimately falls on Roman Catholics; but if we keep in mind what I have already pointed out,—the confusion which exists between the religion of the Pope and the religion of Christ,—we shall see how readily the blame and responsibility belonging to the one may attach to the other. That which, above all other things, irritates the people against the clergy, is their rapacity, that is to say (for I would not assume the position of a judge), their rapacity, real or supposed; it will suffice to state, that this is the general opinion; and I may even make a further concession and say, that the priest may sometimes appear rapacious, because the people are avaricious. This is especially true in the rural districts; for to ask a peasant for his money, is like asking his heart's blood. He will give it, indeed, rather than incur public contempt by throwing off ecclesiastical charges; but while he gives, he curses the demand, and the priest who makes it; his hatred is roused against religion itself, and he is a ready victim for the snares of infidelity.

This reproach of rapacity is connected with another similar and very general accusation against the priest,—that he makes a trade of the mass. The doctrine of “opus operatum,” held by the Roman church, favours the idea. If the outward act be accomplished, all is well; and the temptation of entering into the priestly office, as a means of livelihood, is thus very

great. The mass is equally celebrated, confession received, absolution given, whatever be the motives which induce the priest to assume his office, and the suspicion that these are often worldly ones, has its effect; his discourses and counsels are received without affection, as they are supposed to be delivered without conviction; if there be no personal charge to lay against him, he is accused as belonging to a hypocritical body, whose most sacred duties are made a means of advancing their private interests.

This opinion of the priest extends also to his patrons; thus those Governments which have protected the church, have generally shared in the hatred excited by the clergy. They are regarded as having an ultimate view to the preservation of their own place and power, in the encouragement which they give to the preaching of order and peace. The salaried priest is thus looked upon as the spiritual soldier of the State, and the charge of hypocrisy extends to his employers. Thus the State and the Church became mutually dependent. This was well exemplified in the revolution of 1830. On the fall of the elder branch of the Bourbons, the priests fled, the churches were closed, the crosses rooted out from the provinces, and the archbishopric overthrown at Paris. And, by way of an opposite proof, when, some years later, the new Government appeared to isolate its cause from that of the priests, the popular favour at once returned to the forsaken church; finally, to complete the demonstration, when Louis Philippe, in imitation of his predecessors, leaned on the clergy for support, the people again included both in their hatred.

Being, at that time, occupied in the evangelisation of Roman Catholics, I have, almost everywhere, found antipathy to the Church united with antipathy to the Government. Both, in the eyes of the people, were hypocrites, who preached religion to enforce obedience. From the foregoing facts we arrive, then, at the conclusion, that the official religion in France has contributed to develop infidelity, from the sweeping charges of hypocrisy against both governments and clergy to which it has given rise; the people having seen in their civil or ecclesiastical defenders of religion, only men who preached the faith, to ensure obedience, and the peaceable enjoyment of riches coveted by the poor. On the strength of this, the natural inference has been, “if our superiors do not themselves believe the doctrines they preach, or cause to be preached, why should we?” Here we have a fruitful source of infidelity.

Now let us examine into the results of

this infidelity, or, in other words, under what outward forms it is manifested.

In the first place, the hypocrisy of rulers has, as a natural result, produced hypocrisy in their subjects. It is a well-known and received maxim in France, that religion is *necessary* to conduct the affairs of the family and the State. Strange, indeed, it is that those who see the necessity of religion for all but themselves, are blind to the contradiction involved in such a notion. There can be no doubt that it proceeds from a real disbelief of the truth, and I do not here speak of Christian truth, but of truth in general; there is no inwrought conviction that the *true* and the *good* are inseparably connected as principle and result; they do not think it a matter of importance to arrive at the discovery of the truth; they think it impossible to attain to such a discovery; in short, to state my whole conviction in few words, they do not think that truth exists! As a natural consequence, they think that beneficial results may even flow from the polluted springs of error and falsehood. This dangerous and immoral doctrine finds expression in another popular axiom:—"All religions are good, for all recommend morality and virtue; we will, therefore, hold to the one already established, for our children, our wives, our servants; we ourselves will remain philosophers,"—that is to say, infidels.

It is thus that infidelity, incapable itself of producing morality, has had recourse to religion, and has assumed the garb of hypocrisy. It is thus that numbers, according to their rank and position, call themselves Christians, while unconvinced of Christian truth; under pretext of giving an example, they frequent the mass, which they inwardly despise; lest they should shock the prejudices of their wives, they bring their children to holy baptism; to introduce them to the world, they cause them to attend their first communion; often, too, the wife herself communicates, to escape the reproaches of stricter devotees. On the principle of concession to family feeling, marriages are celebrated in church; the fear of being considered avaricious induces men to pay the priest for interring their relatives; and, among all these motives, we may single out, as the highest, the consideration that religion, though in itself a refuge of lies, has a consoling power for the poor, the sick, the old, and does repress clamorous complaints and overgrown covetousness. Who does not see here the mutual working of selfishness and hypocrisy?

I cannot repeat it too often, whether men are conscious or not of this hypocrisy,

whether it is more or less distinct, it is *general* in France; nay, under the specious name of philosophy, it is gloried in, and that by our rulers themselves. Does it, then, accomplish the end for which it has been adopted? Is religion really embraced by the subordinate classes—subjects, wives, children, workmen, servants? No; the crafty of this world are here taken in their own snare; each class detects the ruse practised upon him by his superior, and imitates his example. The religion passed on from the ruler to the citizen is by him consigned to his wife, the wife leaves it to the servant, the servant to the children, and presently the children see through the flimsy artifice; they, too, make sport of religion, and wait for the time when it will be their turn to deceive others. This is, indeed, horrible, but it is true.

Shall we follow out this general hypocrisy into its various and fatal effects, producing a sensual, lying, immoral, dishonest, and vicious course of life? Shall we show you hypocrisy in religion leading to hypocrisy in morals, and causing it to be adopted as an axiom, that scandal is worse than ill-doing,—that concealed sin loses half its guilt,—that all is permitted which does not offend against the property and life of others,—that impurity, intemperance, blasphemy, violation of the Sabbath, are unimportant, because they do no one any harm? Shall I remind you of the principle of popular morality—"I have neither stolen, nor killed?" Here even conscience is at its maximum, and general practice falls far short of this. No, I cannot enter into these details, but will content myself with the general statement, that there are *no* moral principles in France; I repeat it, *no moral principles*. If honourable exceptions are brought before me, I will say that such exceptions do but prove the rule. I do not, indeed, mean to affirm that every one is, for instance, guilty of injustice; but I do say, that they are for the most part held back by self-interest, or points of worldly honour, and rarely indeed by any principle of morality. Even this degree of probity is more apparent than real. Unfaithfulness is tolerated under its varied forms of deception, lies, and broken promises. All this is allowable; conscience, the voice of God in man's heart, is far less heard than human opinion; man is feared, not God; justice and probity are forgotten, if injustice can be practised without drawing upon the offender the frown of his fellow-men.

On the inclined plane of immorality France is descending with an ever accelerating speed, till it seems almost to have

reached the lowest point of depravity; without faith, without conscience, its only safeguard a feeble respect for human opinion, a sense of honour, which exercises a continually diminishing influence, sensual pleasure is boldly proclaimed as the legitimate object of life; such is the fearful state into which our country is fallen. If I am asked how, with such views, I account for our numerous charitable institutions, our hospitals, savings-banks, benefit clubs, &c., I would reply, one single principle explains all—fear; fear of revolution, fear of *émancipation*, fear of theft, and the fear, which, alas! is least influential, the fear of hell. Hence the works of charity which look so fair! But these works will prove insufficient to keep back the roaring and famished lion; socialism has not given up the conflict, it has sought a season of repose, but with the purpose of recruiting its strength. The leaders of the combats rejoice even in the sufferings of their adherents, trusting that they will thereby be rendered desperate; and, be assured, the calculation is a just one. The long reckoning may not be settled at once, but it is held in reserve; wrath is gaining strength, miseries are accumulating, and the principles of communism taking root in the national heart.

Oh, could I transport you for one hour into the scenes around me, in those densely peopled parts of Paris, where I am the continued witness of a population struggling with misery, want, contempt, and disease, you would see at a glance how imminent is the danger which threatens us, and your ready question would be—"What can be done? how can this wide-spread infidelity be checked?"

But here I would explain myself. My first object, in seeking a remedy for French infidelity, is not that society may be rescued from revolutionary danger, and put on a more secure footing, but that souls may be saved. Otherwise, I should be myself chargeable with the hypocrisy I have exposed in my countrymen; though I may here say that the higher end to which I direct my efforts—the salvation of souls—would, in proportion as it was extensive, lead to public security and prosperity.

Now let me turn to the question, how France is to be cured of its wide-spread disbelief of the Christian religion? The sources of the evil will in themselves suggest the remedies. We have seen that France rejects Christianity—

1st. Because many are wholly ignorant of it.

2nd. Because others have a gross misconception of its nature.

3rd. Because it does not primarily address itself to human reason.

4th. Because it is patronised by the priests and by the State.

We must, therefore,

1st. Make it known to the ignorant.

2nd. Combat the false notions of those that are deceived; that is, the Romanists.

3rd. Establish religious institutions which are independent of the Government, and which are conducted rather by laity than clergy, and calculated to satisfy the characteristic demands of the French mind.

To state it yet more concisely, we must evangelise France, enter into controversy with Rome, and use for the purpose chiefly lay-agents.

But how? It has been already attempted by evangelical societies and by publications—have they succeeded? Yes, up to a certain point; but, I must say, less than is generally supposed. Some of these works have fallen to the ground, others maintain a feeble life. Whence is this? from the insufficient support they receive, or defects in the means employed? Probably from both causes. In the first place, our evangelical publications do not answer to the wants of our population. Books and sermons are written in an old and heavy style, presenting an obstacle which those only surmount who are habituated to them. Imagine a worldly man sitting before one of our orthodox preachers, or taking up one of our religious books—I beg pardon of my hearers and readers, but I must say, I should expect him to be presently the victim of a hopeless *ennui*. We employ too conventional a language, one which the uninitiated cannot understand; and this, again, tells strongly as a reason for the employment of laymen, who would treat of matters of faith in ordinary language, understood by all. Would you evangelise more successfully than heretofore by preaching and books, employ other agents than our old orthodox teachers; it may have the effect of disposing them to adopt themselves a more simple, modern, and true, and therefore a more useful style.

The work of evangelisation, thus committed to fresh hands, will involve the necessity of new places of worship. There will be a return to the "upper chamber" of the apostles, and these being more abundant than churches, will become common places of resort; the formidable pulpit will give way to a chair behind a table, which a layman will occupy without hesitation, and then, instead of five hundred evangelists, we shall have five thousand. The exposition of Holy Scripture will be no longer confined to the Sabbath, nor will religion any longer

appear in the invidious light of a matter belonging only to the priests—an official business, to be transacted on the Sabbath; it will be seen to enter into every-day life, and to have a claim upon all. Again, let laymen share the important work of visiting from house to house. The diligent employment of these means would, in my opinion, do much to arrest the progress of infidelity.

What steps, then, are to be taken? Shall fresh societies be formed, or shall men be urged to individual exertion? If societies are thought requisite, shall they be worked by paid agents, or left to men of benevolence and leisure? These questions of detail, and many others of a similar nature, must not, however, occupy space in an address, which is, perhaps, already too long.

As to evangelical publications, they have been hitherto too exclusively on religious subjects, and thus have found their way to those only who least needed them. I should like to see books of history and science written in a religious tone and spirit. How can we get such? It is rather a difficult question. Perhaps the best means would be to offer prizes, or to commission particular individuals to compile them.

But when they are written or compiled, how are we to ensure their being read? By distributing them gratuitously, or at reduced prices? By putting them in large public libraries, or in our smaller religious ones? Probably all these means might be successfully used; but we must not forget that a book received as a gift is rarely read, and an exclusively religious book is still more rarely bought; our religious libraries are unknown, or despised by the world; and in theirs, our Christian books would stand a good chance of being buried and lost sight of. The real way of bringing into notice religious books on science and history, will be to admit none which cannot stand on the ground of their intrinsic excellence; it will be better to have a few which are really superior, than many of second-rate ability.

Another point for consideration is, where shall we send our books and preachers? Of course, if it were possible, everywhere; but while we have to make a choice, I should say, send the books into the provinces, and the preachers to Paris. Books travel more easily than men—they penetrate small localities with greater facility; they have more chance of being acceptable where they are more scarce, and people have more leisure. For these reasons I would send the books into the provinces. Preachers, on the contrary, will be employed to more advantage in densely populated towns, and especially at

Paris. The people there are accustomed to more independent habits of thought; they are less subject to the priestly yoke, and can attend the preaching of the Gospel with greater impunity than in a village or small provincial town, where a rupture with the Romish church would draw upon a man the hatred of the clergy. And I am especially struck with this advantage in stationing our preachers at Paris, that meetings in various parts of the town may be carried on by one man, in the same week. Besides, kindle a spark at Paris, and the electrical influence is felt everywhere; set a light there, and its rays penetrate to all parts of the kingdom. Do revolutions come from Alsace or La Vendée? Were you not struck with seeing, in 1830 and 1848, how readily the country followed the example of Paris? Picture to yourself, not here and there a preacher, lost in the overwhelming population of our Parisian suburbs, "*Baris nantes in gurgite vasto*," but a hundred evangelists, located in the most important parts of the city, each delivering his message, several times a week, to many hundreds of hearers—visiting their families, distributing relief, and thus gaining a softening and enlightening influence over thousands upon thousands of ignorant minds! Each town in France ought to be the centre of a similar movement. What was done among us would, no doubt, be possible in other nations. These various centres of action, without giving up their own independence, might communicate with each other, and with a committee in London.

Why, for instance, should not the Evangelical Alliance, which has united so many hearts, and brought so many Christians together—why should it not employ its united efforts to evangelise the world, without any interference with existing churches or nations? If the simple fact of Christians of various denominations meeting together, has already been productive of good, what results may we not expect from united action? Our mutual love is not to be merely contemplative, but practical. I close, then, with this proposition—that the Evangelical Alliance should seriously undertake the great work of evangelisation in the various countries to which its members belong; and that not chiefly by other agents, who may not always be attainable, but by organisation into little societies of its members themselves. Preserve, if you will, your individual forms of church government; but, above these barriers, stretch forth the hand of fellowship to one another, so you will gain a world-wide influence.

SERIES V.—PAPERS ON THE SABBATH DAY.

ON THE DESECRATION OF THE LORD'S DAY IN GREAT BRITAIN.

BY THE REV. JOHN JORDAN,

VICAR OF ENSTONE, OXON.

It is a sad and melancholy proof of our fallen nature and corruption, that when mercies abound, we too frequently become unmindful of them; and when we are in circumstances that should excite our gratitude and praise, we are indifferent to the Author and Giver of our blessings. So liable is man to this sin—for it is a sin not to be grateful to our God for blessings vouchsafed—that Moses, prescient of the evil, forewarns the people against it in a special exhortation when he says, "Beware, lest when thou hast eaten and art full, then thine heart be lifted up, and thou forget the Lord thy God." It is to be feared that many of us, in our own favoured land, need frequently a similar warning to remind us of the manifold favours we enjoy, and to excite in us that spirit of gratitude and praise that ought to prevail in our hearts towards God. For, when we contrast ourselves with other countries, what abounding mercies of providence and of grace have we unceasingly to bear on our hearts, and to thank and glorify our God for! Such a position have we occupied, throughout the whole revolutionary period, that has now continued ever since 1792, that a late eminent statesman, Mr. Canning, speaking of the station maintained by Britain amidst the turmoils of the nations, said, "that she was like an earthly Providence, protecting and preserving all who fled to her for succour." But how little have we felt and been grateful for these sustaining mercies, which have so guarded us, that, while others have experienced the rage and bent beneath the fury of the political storms that have burst upon them, we have been preserved in the midst of the overthrow, and the tempest has not come nigh us! So, again, with regard to our religious blessings; we have not religious toleration only, but religious liberty and religious rights, well understood and recognized, and not tending to licentiousness, but to the enjoyment of that true liberty where the Spirit of the Lord is. Are we as thankful as we ought to be for these, and may we not well search and see whether we are deserving the continuance of those things by the gratitude we feel for them? Or, again, are we as grateful as we ought to be for the provision of spiritual bread supplied to our nation by the dispersion of the Bible throughout our land, forming at once the main source of nourishment for our spiritual life, and our main source

of strength against the unhallowed aggressions of popery, and the stealthy underminings of infidelity? These are matters of self-examination, which we ought all to probe ourselves with, in order that we may try whether we are sufficiently mindful of the merciful dealings of our God, and adequately grateful to Him for them. They are, however, introduced now to our contemplation, as helping to awaken our reflections on another mercy, as great as any of those already spoken of, but so common and frequent by its weekly return, that for that very reason we are liable to be heedless of it, and not as grateful in our hearts for it as we ought to be. This weekly blessing is, as may well be anticipated, that holy day of the Lord, which, like the sun that illumines the hours through which he shines, gladdens and cheers, with its hallowed rest and its serene sanctification, all the days appointed unto man to labour in. On every other day it is ordained to him to go forth to his work and to his labour until the evening; but on this day, the Sabbath of the Lord, the day of mercy made for man, the day on which the very slave may feel himself the Lord's freedman, the day of holy convocation, of spiritual exercises, and of happy communion in the courts of the Lord; on this peaceful and heaven-anticipating day, the believer learns to know himself as not a mere creature of time, but an heir of immortality, training himself here for occupation in the realms above, and learning to do God's will upon earth as it is done in heaven. Are we, then, sufficiently mindful of, grateful for, and jealous regarding this holy institution? Do we, conscious of its value, enjoy it rightly, wisely, and fully? Are we guarding it against encroachments, and protecting it from aggressions as we ought? We are not like the nations around us, who have yet to win for themselves the Sabbath day, and to recover it from the corruptions that obscure its grace and glory; but we have to defend it from mutilation, and from those practices which desecrate its acknowledged sanctity and virtue. Are we, then, alive to this our peculiar work? In other words, are we ourselves so appreciating the Sabbath, so enjoying the Sabbath, so conscious of the Sabbath's blessing to our race, that we are grateful to God for this His common weekly mercy conferred upon us, and ready, therefore, to defend it from invasion, to preserve

its sanctity, and to extend its blessedness and grace to all who are as yet unmindful of, or indifferent to, the privileges that the Sabbath-keeper enjoys? This is the way in which to test our gratitude and faithfulness to the Lord of the Sabbath; and this is the special subject for examination and reflection that this Assembly is now to entertain.

In order to understand rightly the position which the Evangelical Alliance occupies in regard to the Sabbath question, and more especially to *Sabbath desecration*, which is the proper subject of the report I am charged to make to this Conference, it will be necessary to revert to the peculiar circumstances that occasioned a matter, of such vast importance to religion, to be placed in the station that has been allotted to it in our constitution. When the fundamentals of the Alliance were under discussion at the first Conference on Christian union, at Liverpool, it was found that there was such variety of opinion respecting the scriptural ground and authority on which the Sabbath was to be based, that it was deemed prudent and forbearing not to introduce it amongst the various topics that form the doctrinal statement of our common faith, but to give it place instead amongst the sundry objects for common action, with respect to which we could safely combine, without attempting to decide the precise terms upon which united operation should be carried on. When the Alliance itself was formed by the Conference assembled in London in 1846, although the original doctrinal basis was enlarged, these objects, amongst which Sabbath desecration was one, were still left in the same position, and were regarded as matters on which there might be combined action amongst us. Subsequently, when the British Organisation was formed, and when that division of labour took place which appropriated these several objects to different portions of the Organisation, that of Sabbath desecration was committed to the North-western Division, who thereupon undertook to deal with it. It happened, however, that amongst the members of the Committee of that Division, to whose special care it was entrusted, there were such different views on the theoretical, not the practical part of the subject, that they effected comparatively little; or rather, with justice it must be said that what was done was almost entirely due to the energy and zeal of one member of the Committee, Dr. Crichton, of Liverpool, who collected, at some cost to himself, various statistics relating to that town, and evidencing a fearful amount of Sabbath desecration by the running of omnibuses, by steam and canal

boats, by railways, by the sale of intoxicating liquors, and even by the continuance of ordinary weekly traffic, on the day of rest. While, however, the matter thus comparatively hung in suspense in the North-western Division, it was taken up again and again at our annual Conferences, and highly encouraging resolutions were passed, showing that the Alliance, as a body, was fully alive to its responsibility on this important point. Thus, in the Conference at Edinburgh, in 1847, it was resolved—"That the Report of the North-western Committee on the Lord's day be referred back to that Committee, to prosecute the investigations suggested in the Report. That this Conference cannot thus remit the subject to that Committee, without expressing, with one heart and voice, their strong sense of the duty devolving upon all Christian people to set their faces against the desecration of the Lord's day; believing, as they all do, that the observance of that day is of Divine institution, and of permanent obligation." Again, at the Intermediate Conference held in London, in the month of October, 1848, it was resolved—"That this Conference, on consideration of the vast and growing amount of Lord's-day desecration in this country, and the great evil entailed on the country thereby, feel it a solemn and binding duty to lift up their voice against this crying sin." Thus, however defective the Alliance may seem to have been in active measures in this matter, it has borne a faithful testimony in its Conferences, both in defence of the divinely appointed Sabbath institution, and against those unhappy causes of its desecration, which, so fatally for the ruin of souls, abound amongst us.

A main difficulty that had been experienced, in carrying on investigations into the extent and causes of Sabbath desecration, was the want of funds for the purpose; and this was felt so strongly by one member of the Alliance, Thos. Farmer, Esq., as affecting not only the object now under consideration, but the other two also, Popery and Infidelity, that he generously contributed the munificent donation of £300, to aid in promoting the investigations that had been prepared to be carried on with regard to these three objects. Others added to the fund thus originated, and already some of the fruits of it have appeared, in valuable Prize Essays on Infidelity, by Working Men, and in two highly meritorious Prize Essays on Popery. With respect to Sabbath desecration, however, it does not appear that, as yet, any results have issued, although it is to be hoped that the North-western Division will have some report to make to this Conference on the subject.

Having thus referred to such matters as are immediately connected with our Alliance, it will be necessary to extend the sphere of our reflections, and to inquire into the prevailing causes of Sabbath desecration, and the remedies, if any, that have been, or that may be applied to them. The most glaring causes of this sin are the licensed trade in spirits and other intoxicating liquors, the regular and stated railway traffic—the refinement upon this of very cheap excursion trains, and the increasing Government traffic in letters. It is not easy to give accurate statistics upon any of these several points, in consequence of the difficulty and often expense of obtaining them. Those presented to us respecting Liverpool, at a former Conference, by Dr. Crichton, were only acquired by him at some cost. Although I have applied, in various quarters, for similar accounts, I have been unable to obtain any, particularly such as I desired to have, in order if possible to contrast together the state of different localities, according as the Sabbath was worse or better observed. In the absence of such statements, however, there are certain notable and glaring facts, that may tell as powerfully the extent of evil connected with them, as the most careful detail. Gin-palaces and beer-shops are of such frequent occurrence, as not to need computation; and these are all of them appalling scenes of Sabbath desecration, and of the most frightful demoralisation. The extent of regular and stated railway traffic on the Sabbath, in England, may be judged of from the fact, that the ordinary railway books give the times of starting of at least 1,350 long and short trains, besides that of their setting down and taking up at a very great number of intermediate stations. Without hazarding a computation as to the numbers thus carried to and fro, and without mentioning the effects of the excursion trains that run in addition to the ordinary Sabbath trains, there is enough to show the amount of temptation to the public, and of compulsion on the railway servants thus to desecrate the holy day of rest.

Out of all the English railways of which time-tables are given, that of York and Knaresborough has the honourable notice of "No Sunday Trains." In Wales, the Llanilly and Llandillo line; and in Scotland, the Glasgow, Paisley, and Greenock line, have the same notice; but these are the only railways thus worthily distinguished in the books. Even the railways in Scotland have caught the infection from England, and have, too many of them, their regular Sunday columns, while in Ireland, as might be

anticipated, the evil is no less. But even the books themselves are no certain proof of the extent of railway Sabbath desecration; for the police reports of the metropolis, and numerous correspondents of the public press, tell us of trains started far more frequently even than they are mentioned in the tables, and at such perilous proximity that the lives of the passengers are jeopardized by the risk of collisions. So again, the books fail to tell of the vastly increasing numbers of cheap excursion trains, that run to a distance from London and back again on the Sabbath,—as to Bath, Bristol, Brighton, and other towns. In fact, so largely has this system increased, and so utterly improbable is it that railway companies should work without profit, that it may well be feared whether the Sabbath traffic may not eventually prove some of the most profitable to the proprietors, while it will be the most destructive and ruinous to the religion and morality of the land. Then, again, there is the Government traffic in letters on the Sabbath, which, though limited at present, yet cannot but increase; and, having surmounted the barrier of principle, cannot fail eventually to encourage and strengthen itself in its own wrongdoing.

Thus I have brought all these together, and included them in one category, because they are all guilty of the same offence, are all chargeable with the same sin—"the hasting to be rich," and are all, therefore, justly amenable to the condemnation, and should be dealt with upon the same principle. It is a maxim of British law, that Sunday is a *dies non*, and the statutes of the realm forbid all ordinary occupations on the day, which is thus conserved for purposes of religion and morality. It may, then, justly be demanded, upon what plea it is that intoxicating drinks, which are neither perishable in their nature, nor necessities of life, are allowed to be trafficked in on the holy day of rest? Why, again, are railway proprietors to be permitted to traffic on the Sabbath, when all other persons are restrained from occupying themselves in their customary employments? And, more than all, why should the Government, which ought to be an example of submission to the laws, in order to maintain its own authority, carry on and endeavour to extend its traffic in letters on the Sabbath day, and employ, as it does, such an immense number of labourers throughout the country in the delivery of letters, when all other labourers are restricted from their ordinary occupations? These are questions that may justly be asked, because they lead to most

natural reflections and obvious conclusions, and seem to echo their own answer, and from the faithfulness of their demands to supply the just condemnation of the matters thus questioned. It is sheer inconsistency thus to act in defiance of such just laws as those that protect the Sabbath, and it is but contradiction to condemn one species of traffic and to encourage and abet others. But it is, in all these cases, the work of Mammon. The god of this world blinds the eyes of his willing votaries. And now, as of old in the apostle's day, "the love of money is the root of all evil: which while some covet after, they err from the faith, and pierce themselves through with many sorrows." Nor has one railway company at least hesitated to justify its Sabbath labour upon this very plea; for the Great Western Railway Company, in reply to a remonstrance from the Bristol clergy, defend their conduct on the ground of its being "beneficial to the company, and conducive to the welfare of the trading and poorer classes." Thus making these last the stalking-horses for their own delinquencies, and enriching themselves by the moral degradation, and even wasteful extravagance, of the classes they profess to care for. How justly does the Report of the Bath Association observe thus upon this very point:—"When we are told that the 'social and moral benefit' of a nine hours' journey of 240 miles, in a close carriage, with the 'relaxation,' at its terminus, of a crowded tavern or public-house, is 'calculated to promote a better observance of the Sabbath,' and to encourage many to go to church in the country, who, while in London, never quitted their rooms to attend Divine service, we cannot but recognise another, and most pregnant proof of the folly and danger of making the command of God subservient to the assumed interests of man, instructed as we are by unerring truth, that while His Word giveth light and understanding unto the simple, self-interest 'blinds the eyes of the wise, and perverts the words of the righteous.'" I am well aware that there are those among us who question altogether the expediency of legislative enactments in defence of the Sabbath, as though it were trusting to an arm of flesh, rather than to the spirit and power of the grace of God. Nor do I wonder at this, when I remember the iniquity they have at times been guilty of, as when James I. and Charles I., both in succession, by royal proclamation, set forth the "Book of Sports," and commanded their subjects to profane the Lord's day. For although it may be alleged, in reply to this, that in the subsequent reign of

Charles II. it was attempted by the law to enforce Sabbath observance, and to compel attendance at the house of God, I, for one, should be prepared to say, on behalf of the Sabbath, with respect to both those provisions, "neither bless it at all, nor curse it at all." Yet I cannot but think, that at least we may claim this of the laws—that they shall not themselves infringe the Sabbath, as they do, by licensing the sale of intoxicating drinks, and protecting the traffic in letters on the Sabbath; and that they shall throw their shield over those who are unable to defend themselves; for certainly, if a ten-hour bill was necessary to protect the bodily-enslaved workers in our factories, a six-day bill is no less needed, to set free the body and soul-enslaved labourers employed throughout our many thousand miles of railway. Beyond this, I would not have the laws go; nor can I conceive a greater folly than that of a compulsory observance of the Sabbath, and legally enforcing attendance upon the service of God. It is like the well-intentioned but misguided zeal of Darius, when he proclaimed, "I make a decree, that in every dominion of my kingdom men tremble and fear before the God of Daniel." But the Post-office is, as an institution, a mere creature of the law, existing primarily for purposes of revenue, although, under wise and admirable management, made capable of affording great advantage to the nation. It ought, then, more than any other institution, or any other commercial concern, to restrain its operations within legal bounds, and not to employ its legal parentage so as to enable it to transgress the law. This was felt so strongly in the case of money-orders, and the granting and payment of these on the Sabbath was so manifestly and undeniably a commercial transaction, that though commenced, it was immediately put down. But the transmission of letters is quite as much so, and that which has been aimed at by the Post-office, has not been accommodation to the public, who have never asked it, but an increase of revenue, by an extension of its business and consequent addition to its profits, without any additional outlay. It is, indeed, lamentable to think how unscrupulous men become, when an object of this kind is before them, and how, in their judgment, principle loses all its weight, when poised against an increasing revenue. In the matter of the Post-office, the Government, urged on by the railway companies, who foresaw the application of the principle to themselves, if suffered to prevail in the Post-office, has acted a most unworthy part. In defiance of petitions from

at least a million of the people, and of a vote of the House of Commons fairly and honourably obtained, the Government, by the side-wind of a commission of their own, frustrated all the exertions and just expectations of the friends of the Sabbath, in the session of 1850; and, while professing to reduce postal labour throughout the kingdom, have, in reality, increased it. It is, however, a gratifying fact, and one that may well afford encouragement to the friends of the Sabbath, that this metropolis still refuses to allow, and thereby bears testimony against, the desecration of the Lord's day by a delivery of letters on it; and so long as this example is maintained, so long may it be hoped that the principle on which it is founded may be applied to the whole kingdom, and all traffic in letters be everywhere relinquished. In turning now to inquire what has been done, or is doing, to check increasing desecration of the Lord's day, I would remark, that while our Alliance, as a body, has not effected much, we have to rejoice in the exertions and success of one of our members, and would hope that we are not arrogating too much as an Association, when we say, that as one member rejoiceth, all we the members will rejoice with him. It need hardly be said, that I allude to the interesting and effective scheme of Prize Essays, originated by John Henderson, Esq., of Park, and the very remarkable movement amongst the working classes, in defence of their day of rest, that he developed and so ably carried out. The results of that movement are too well known to need much detail respecting it here, and therefore it will suffice to say that it was the means of exercising the talent, and testing the religious principles of the working classes to such an extent, that no less than 1,045 essayists competed for the prizes that were at first offered; that, of these, as many as 103 received prizes for their compositions; and that, in the judgment of one of the adjudicators, at least 600 of the essays were worthy of appearing in print. The self-denying labours of this gentleman, Robert Kettle, Esq., of Glasgow, as explained by himself at a public meeting in that city, deserve to be remembered and recorded; for when it is considered that, at the rate of five essays a day, not always of the most legible character, it occupied him 201 days, or between seven and eight months, and that this was, in fact, the rate and measure of his labour of love, an estimate, at least, of his work has been formed; although even that will hardly enable us to appreciate its difficulties, anxieties, and mental toil, since this vast

number of essays had not only to be read and examined, but their respective merits to be weighed and determined on, and a final judgment to be conclusively given. Of these essays I have been able to collect the following statistics, which cannot fail to be interesting, as proving the extent to which their influence has gone. I would by no means have it understood that I can give a full and complete account of the facts, but the best that I have been able to glean. Of the whole number of essayists, I am unable to speak but of 700, respecting whom I have details; 449 were resident in England, although it deserves to be noted that many of these were Scotchmen; 225 were resident in Scotland, 18 in Ireland, 17 in Wales, 3 in Guernsey and Jersey. Of towns it may be stated that there were resident in London, 82; Glasgow, 42; Edinburgh, 23; Birmingham, 21; Manchester, 10; Leeds, 10; Aberdeen, 13; Sheffield, 9; Bradford, 9; Liverpool, 8; Hull, 8; Galashiels, 6; Paisley, 6; Perth, 6; Bristol, 5; Cambridge, 5; Oxford, 3. In fact, throughout the whole length and breadth of Great Britain, from Caithness to Cornwall, in almost every country and town, this competition of our working men was known, and everywhere engaged their earnest and devout meditations. Nearly two hundred different trades were to be found amongst the competitors, and they were connected with almost every known denomination of Christians. The following are some of the chief divisions:—

English Independents	111
Wesleyan Methodists	90
Church of England	76
United Presbyterian Church	74
Free Church of Scotland	65
English Baptists	63
Established Church of Scotland ..	39
Scotch Independents	20
Primitive Methodists	14

The number of essays that have been printed is as follows:—

The first three Prize Essays	3
Prize Essays in the "Charter"	27
Do. by Religious Tract Society ..	6
Do. by the Authors themselves ..	13
Essays that did not obtain a prize ..	10
—	—
Total printed	59

Amongst the essays written by working men, there appeared one of a very interesting character, composed by the daughter of a working gardener, in Scotland, and published under the title of "The Pearl of Days;" an essay that has met with so much acceptance, that the thirty-eighth thousand of it, in an expensive form, is now on sale;

and 12,500 of cheaper editions have been sold, so that the public have laid out, on this essay alone, at a moderate computation, not less than £6,000. In conformity with the idea that had thus happily been originated by Mr. Henderson, and successfully worked out, similar enterprises have been engaged in, and competitions for essays, upon the same plan, have been carried on in different parts of the kingdom. In London, the Thames Church Mission gave prizes for essays on the Sabbath by working men, and the same has been done at Bath, Bristol, Lancaster, York, and Sheffield, in England; at Caernarvon, in Wales; and at Paisley, Girvan, Stranraer, Glasgow College, Ayr, Stirling, and Kintyre, in Scotland. To sum up the results of this movement, in the most comprehensive manner we can, we will endeavour to give an estimate of the number of copies of all these essays that have been dispensed in one mode or another:—

First Three Prize Essays	195,250
"Pearl of Days"	50,000
Tract Society's Essays	179,000
Essays in the "Charter"	115,500
Hendersonian Testimony Essays ..	10,000
Printed by the Authors themselves ..	36,000
Essays written for Local Prizes ..	24,000
	609,750

The latest result of this essay movement is a highly interesting circumstance, connected with the translation and publication of the first three prize essays in the German language. In the sketch of the author's life, prefixed to his essay by the writer who obtained the third prize, he observes, "Better society than that of my own family, and good books, I desire not." This opinion, it appears, had, in Switzerland, occasioned very considerable discussion amongst those who profess to be the defenders of the Sabbath for the working classes, and they questioned, and demurred to, the statement of a working man himself. The Rev. Alexander Beck, of Lohn, in the canton of Schaffhausen, in Switzerland, who had been employed in translating this essay, writes, in reference to the author's view:—"Now, it is almost universally believed in our country, that in Great Britain the Sunday is kept too anxiously; even many pious people here are in this error. Several of my friends said, some time ago, that it was almost impossible to working people not to go to public houses (I mean, inns or taverns) on Sunday, in order to get some refreshment by an honest conversation. They alleged, that we ourselves, being clergymen, needed sometimes another society than that of our wives and children: man was to con-

verse with man. Now, we could enjoy these companies during the week, but it was impossible to workmen; and, therefore, it would be an act of injustice to forbid them to seek such companies on the Lord's day. To this I answered as much as I could; but I sincerely avow, that, though I did not at all agree with them, yet I am unable to tell them how a working man, who is obliged to spend six days in hard labour, can enjoy the society of his friends, without sacrificing a part of the day of holy rest. Therefore, I resolved to do what Mr. Henderson has done, viz., to appeal to a number of the working classes in your country, and as Mr. Farquhar, who has become very dear to me by his most able essay, has expressed himself in the manner above-mentioned, it was him to whom I wrote a letter, which you will find here inclosed." Acting upon the idea here suggested, of appealing not to one working man only, but to a number of them, about a hundred circulars were addressed to as many of the Sabbath essayists, inviting them to give their testimony upon the point controverted; to which there have been received twenty-six answers, five letters have been returned as unable to find the persons to whom they were addressed, and one had the notification that the individual was dead. Of the twenty-six answers, some are exceedingly instructive and satisfactory, and serve to show how deeply those men are still interested in the Sabbath cause, and how well they comprehend, appreciate, and enjoy the blessed and benign purposes for which the holy day was ordained of God. It is worthy of consideration, whether they might not form a small tract, bearing a very important testimony on this particular point of the Sabbath question. The interest that has been thus excited amongst our working men in defence of their day of rest, has been the occasion of originating amongst them permanent institutions for the maintenance of the same holy cause, and Working Men's Sabbath Protection Societies or Associations have been established at Sunderland, Newcastle-upon-Tyne, and Glasgow. A very pleasing fact, connected with the Glasgow Association, will show the interest taken by our working men in the condition of their brethren on the continent of Europe, and their desire to ensure to them the blessings that they themselves enjoy. When M. de Montalembert presented to the National Assembly of France a report from a Committee on Sabbath Observance, appointed at the instance of M. Olivier, and addressed the Assembly with his well-known eloquence on the subject, the members of the Glasgow Working Men's Sabbath Association ad-

dressed to him a congratulatory letter, and received from him, in reply, the assurance that "he was most deeply gratified by this mark of the approbation and sympathy of the Association, for his feeble efforts in the cause—the respect of the Divine law," and that "he perfectly agreed with the noble and pious feelings expressed in the letter, which had been translated into the French religious papers, and which had given great satisfaction to all good Christians." In contrast with the example of the Glasgow Working Men's Association, it is impossible not to remark upon the conduct of our metropolitan municipal authorities, on the occasion of their recent visit to Paris, when they suffered themselves, upon the principle alleged by the *Times*, of doing at Rome what those of Rome do, to assist at Versailles at the display of waterworks, and the consequent desecration of the Sabbath thereby. It is the more to be regretted that they should have done so, because the Royal Commission in England, by at once and entirely refusing to entertain the idea of opening the Exhibition to foreigners, had given their strong precedent to the contrary. It is still the more to be regretted, because, to their honour be it spoken, the Peace Society, when in Paris in a former year, declined a similar invitation for the Sabbath, and had their scruples so respected, that the waters were ordered to play on a week-day for them. At the same time, there is cause for gratitude in the fact, that there were some who accompanied the Commission and the City authorities to Paris, so faithful to the Sabbath and to themselves, that they denied themselves the gratification they could on another day have enjoyed—though doubtless, by their denial, they acquired for themselves the still higher

enjoyment, of preserving a conscience void of offence both before God and man. Besides the Working Men's Sabbath Protection Associations already spoken of, it is but proper, in a report of this kind, to mention the names, at least, of other influential Societies labouring in this cause, and which are so well known as to require no further notice. Such are the Lord's Day Society in London, and the Sabbath Alliance in Edinburgh, both of which institutions have exerted themselves most faithfully in the work, and are still striving energetically, as occasion offers, to effect greater good. With them, also deserves to be mentioned, the Bath Association for promoting the Due Observance of the Lord's Day, which succeeded in an information against the Great Western Railway Company, in the person of one of their porters, for exercising their ordinary worldly calling on the Sabbath, contrary to the statute, and thereby established the fact that the running of luggage trains on the Lord's day is an offence against the laws of this Christian realm. In concluding this imperfect report—imperfect, because of the difficulty of obtaining detailed statistics for it—it may be permitted me to remind the Conference, that at this time especially, when Sabbath desecration has greatly increased in the various ways, and from the various causes already referred to, it seems to be our clear and manifest duty, not to suffer this occasion to pass without placing upon record a faithful testimony respecting this abounding sin; and although we may not be able ourselves, as an Alliance, to do much, yet we may, by the principles we profess, and by the profession we make, stimulate and encourage others to help in staying the progress of this evil.

ON THE OBSERVANCE OF THE SABBATH IN FRANCE, AND ESPECIALLY AT PARIS.

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To form any just ideas on so important a subject, it is necessary to begin by making a distinction between the Roman Catholics, the merely nominal Protestants, and pious Protestants.

In the eyes of Roman Catholics, in general, the Sabbath has not the same meaning, does not bear the same character, as it does in the eyes of a biblical Christian. This is the result of various causes.

The first is, the profound ignorance in which Romish populations are left, with

regard to the Gospel in general, and the law of God in particular. At twelve years old, girls and boys learn, for six weeks, a meagre catechism, in which the commandments of the church occupy a far larger place than the commandments of God. They are then admitted, in a body, to their first communion. What remains, in mature age, of such imperfect religious instruction, received at such a tender age? Nothing, or almost nothing. We must not then be much surprised, if, ignorant of the will of

God as to the Christian Sabbath, they transgress it so lightly.

Another reason that the Lord's day is so little observed, is that the Romish church has greatly multiplied saints' days. Each saint has his name inscribed in the calendar, and his remembrance engraved in the memory of the church. Each has a ceremony performed in his honour. The days of the year are almost all feasts. In this multiplicity of festivals, which it is impossible to observe, on account of their number, the Sabbath is confounded, forgotten—it is erased and lost; it is a festival of the church, like any other, and leaves all free to take it seriously, or not to consider it, according to their caprice or interest. The church, on her side, is an indulgent mother for the failings of her children, and easily pardons neglects, the commission of which she knows beforehand cannot be avoided.

We may add to this, that the Romish clergy have always been *very easy* with regard to human infirmities. Where they see they cannot resist the torrent, they yield. What is of importance to them, is not that souls should be truly Christian, but that, dead or living, they should remain within the pale of the church. If they have the appearance of life, the form of piety, that suffices them, provided they remain externally Catholics. According to this principle, the clergy, seeing that it was very difficult to make the mass of the faithful observe the Sunday, devised a plan by which to satisfy all consciences, and to leave free course to worldliness. They have masses said at six o'clock in the morning. If you are present at one of these masses, you have fulfilled your duty as a Christian, and the rest of the holy day belongs to you; you may go, after this, to amuse yourself as you think fit, follow your affairs, attend to your worldly interests, join in a party of pleasure, take your place in the ball-room, or at the theatre; your mass on Sunday morning absolves you beforehand from all subsequent dissipations. Another cause, which explains the aversion of French Catholics to the celebration of the Lord's day, is the very nature of the religious services which are held in the churches. Forms, and nothing but forms; ceremonies more or less pompous, but without moral signification; an unknown tongue; monotonous chants; offices of immoderate length; what good effect can one expect all this to have upon reasonable creatures, or educated men, or awakened consciences, or frivolous minds? None will go to church, for fear of lassitude. All prefer remaining at home, or rushing after pleasures, or fol-

lowing their usual occupations, rather than doing nothing at all. It is enough to be obliged to attend church and hear mass at the death or marriage of a relation or friend. Why should such drudgery be unnecessarily increased?

It is just to say, also, that the natural levity of French character, the mournful example given by past and present generations, the spirit of imitation and excitement, have very much to do with the scandalous profanations, witnessed in France, of the day specially consecrated to the Lord.

On that day, in Paris, and almost universally on French territory, the shops are open, buying and selling is carried on. The restaurants and coffee-houses are more than usually splendid—numbers eat and drink there. The theatres invite the crowd, and the crowd press there more numerous and more eagerly than during the days of the week.

Almost all the artisans work on Sunday and rest on Monday; thus proving that they need a day of rest in seven, and that in this the law of God perfectly understood the requirements of human nature; but at the same time they rebel against this same law, in refusing to rest on the day that God has commanded, in commemoration of the work of creation, and of the day of the resurrection, and to glorify His thrice-holy Name.

Amongst the lower and middle classes, marriages invariably take place on the Saturday. Why? Because, in marrying on Saturday, they have Sunday before them to rest or amuse themselves, without losing a day for work, and consequently without compromising their temporal interests.

Balls are similarly given on Saturday, because, after a night of dissipation, half or all the Sunday can be spent in bed, without any prejudicial effect on a man's trade or affairs.

The great reviews of the army and national guards, the inauguration of public buildings or railways, and public festivals, take place on the Sunday, by preference.

Government allows works of public usefulness to proceed on the Sabbath; and, a few years ago, the works necessary in the building of a Protestant church were allowed to continue, as on other days, the Consistory being unable to obtain permission for the cessation of these labours.

On Sunday, the public conveyances of the environs of Paris are laden with passengers, the trains on the railways are multiplied, and always numerous public balls, promenades, and festivities of all kinds, abound in Paris and the suburbs.

The famous concerts of the "Conserva-

toire," where is played the music of the first masters—Beethoven, Mozart, Haydn, &c.—are invariably given on a Sunday, and never on any other day.

The same is the case as to horse-races for the highest prizes, which take place in the Champ de Mars, Versailles, and elsewhere, and the same as to the ascent of balloons, and all public rejoicings.

In a word, for the Parisians, and the French in general, Sunday is the day of pleasure above all others. It is only distinguished from other days of the week by more levity and gaiety, more luxury, dissipation and folly. The Boulevards are covered with strollers; the public promenades overflow with people in holiday clothes; the places of recreation are crowded to excess. It is the day when all the keepers of coffee-house, restaurants, and places of amusement have the most success. Thus, when the rain lasts during all Sunday in summer, many persons are disposed to pity the poor hotel-keepers, whose large preparations have utterly failed in their result, or the public, who are balked in their proposed amusements.

Amongst the French, whom the Great Exhibition has brought to London, there are some who are usefully impressed with the quiet and order which reign on the Sunday in the capital of Great Britain. I know a Roman Catholic politician, formerly minister under Louis Philippe, who has been singularly struck by this. He said, a few days ago, to one of my acquaintance, who repeated it to me, that if it were possible to lead the French to pass their Sunday like the English, much would be gained for the repose of the mind, which would act as a moral preservative upon the soul. But there are others, in less number, who are little touched by this sight, and who turn it to ridicule. A distinguished editor of the *Journal des Débats* made sarcastic jokes on this subject, not long ago, in an article to which he appended his name. He maintains, that being allowed to enter the Crystal Palace on Sunday, alone, and as an especial favour, given by high authority, he found there one of the policemen, alone and lost in that colossal building, seeking to drive away lassitude by reading his hymn-book. But example is infectious—and we will hope that the number of Roman Catholics who return to France, struck by the aspect of London on the Sunday, is more numerous than that of those *atheistic* minds, who make it the subject of their sarcasm. Who knows whether, in the plans of Divine mercy, the Exhibition may not be, for Great Britain, the opportunity for a vast religious influence, exerted

VOL. V.—SEPTEMBER.]

by the English nation, on all those nations who come to visit her? For our part, here are the words which, under this impression, we pronounced at Paris, on the 29th of June last, in a sermon preached at the Oratoire, before an assembly of from twelve to fifteen hundred persons.

"It is but three weeks ago that he, who now addresses you, was on the other side of the Channel, in the capital of Great Britain. He saw there a wonder, greater than that of the immense and magnificent Crystal Palace, which encloses, as it were, the epitome and compendium of all the industrial treasures of the known world; he saw a free, a peaceful, a happy people, moving forward, without hindrance and without revolution, in the path of progressive improvement—loving their laws, loving their government, respecting authority, rich, prosperous in all their concerns. Would you know why, my brethren? It is especially, and above all, because they are a people who know and invoke, at least among the majority of their members, the God that I preach to you; it is because public worship is there offered in His temples—it is because the day which is consecrated to Him is religiously observed—it is because His word is read, and prayer is offered in the family—it is because that people are convinced that Jehovah reigns, and that there is no happiness for a nation, as there is none for a family, or for an individual, but in the love of His word, and obedience to His commandments. Happy is the nation, says the prophet, whose God is the Lord."

We wish we could say, that the Protestants in general formed, by their conduct, a striking contrast with the Catholic population which surrounds them. But unhappily it is not thus. The greatest number are lukewarm, indifferent, and lax, in those pious customs which they had adopted in their youth. They do not, perhaps, participate in the public profanation of the Lord's day, by giving themselves over to profane amusements; better taught than the Roman Catholics, they retain a sort of outward respect for the Sunday. But they have no scruple in neglecting public worship on the most frivolous pretexts. There are even some who are never seen at church, but during the great festivals of Easter, Whitsuntide, and Christmas. In the same way as the Roman Catholic thinks he has done his duty, and satisfied his conscience, by hearing mass at six o'clock in the morning, or in stopping at the door of a church, and making the sign of the cross, so we have seen Protestants, and in no small number,

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who imagine themselves excellent Christians, because they have been three or four times at church during the course of the year. We have even seen some who only appear there to have their children baptised, or as spectators of the wedding ceremony of some relation or friend. Having been specially invited to be present, they could not, without a want of courtesy, fail to join the party which they are asked to do in the church.

In the departments, and especially in those of the South, there are certain field labours—certain kinds of business, which place great obstacles in the way of the right observance of the Sabbath, and which persons, without solid or vital piety, allege as pretexts, which they consider plausible, for exempting themselves, for a certain time, from attending public worship. We allude especially to the cultivation of the silkworm, which is one of the most lucrative, and a source of great prosperity to many Protestants. During six consecutive weeks, the period in which the silkworms require attention, the persons who pick the mulberry leaves, which serve them for food, those who feed them, and those who watch as to the maintenance of a proper temperature, are occupied, without intermission, day and night. They neither can nor may leave the place, where the silkworms form their cocoons. At this period, which takes place at the beginning of the summer, the churches are deserted, or nearly so. The same is the case during the time of harvest and vintage. We have even been assured, and we have reason to give credit to the correctness of the information, that on these occasions, and especially during the time of the cultivation of the silkworm, and during that of the vintage, there are Protestant localities in the South, where the churches are closed on the Sunday, and where no public service is celebrated. To excuse themselves, the ministers of these churches ask, what would be the use of celebrating service for people who would not come to it? In our view, a greedy thirst for gain is a chief cause of the neglect of our nominal Protestants in celebrating the Lord's day; but the carelessness and coldness of the ministers is no less to blame.

Let us now hasten to state, that if the great mass of Catholics, and too large a number of Protestants, in France, violate, in different degrees, the Lord's commandments concerning the observance of the Sabbath, the conduct of pious and truly earnest Protestants, in this respect, is most exemplary, and all the more so from its

contrasting most strongly with the universal spectacle of irreligion and indifference. These persons are in small number, it is true, but since they are the "remnant according to the election of grace," they form the precious leaven which will one day, we trust, leaven the whole mass.

The Protestant Christians are religious observers of the Sabbath. Without regarding it from a strictly legal, and, so to say, Jewish point of view, by which the Sabbath of the Christian is made like that of the Jew—but, at the same time, as far, and even farther, from the opinion of those who, refusing all Divine sanction to the celebration of the day of rest, only consider it as a custom, salutary, it is true, but purely optional—they are generally found seeking to render themselves agreeable to the Saviour by the way in which they sanctify the day of rest.

On that day, all manual labour ceases in their houses and in their workshops. They frequent with joy, not merely as a custom or form, but from feeling the actual need of it in their souls, the public services which are celebrated in their churches. Not satisfied with that, they delight for the most part in attending also private meetings for edification, which are held in almost all the churches where there is a truly faithful minister, and where there are truly converted souls. It is, however, to be regretted, that the habit of having evening services is not more common in France, and especially at Paris. The public celebration of the Sabbath is well begun there, but it is not concluded in so serious and impressive a manner as on the other side of the Channel. This, doubtless, results from the habits of our ancestors, who, persecuted at the origin of the Reformation, and even later, were compelled by prudence, and in order not to create suspicion, to avoid nightly meetings, and prefer assemblies by day. It results, also, from our family habits. In France, especially at Paris, dinner is at from six to seven o'clock in the evening; besides, the Sunday is the day in which the different members of a family generally like to unite and pass together the hours they would not so easily find disengaged during the week. Besides this, it must be admitted that our churches are hardly fit for evening services, and that it is generally very difficult to establish proper means for lighting them. It must, finally, be acknowledged, that in a town like Paris, where the mass of the population is very dissipated, and where the police has so much to do, services by lights, and in vast buildings especially, would not be without some inconvenience. These

various reasons explain why evening services have so little succeeded as yet, and why those which exist are so thinly attended. As to the future question of the Sabbath in France, this alone can be said, that the melancholy and criminal profanations of the holy day will only cease, and habits of religion, piety, and devotion will only commence, in proportion as the pure Gospel of our Lord and Saviour Jesus Christ makes progress in the land.

It is not long since an eminent man on the Catholic side, M. de Montalembert, brought this question before the Legislative Assembly, and made a long and eloquent speech, the object of which was to engage them to pass a law which, if not to favour the observance, was to restrain the public profanations of the Sabbath day. But he completely failed. Though many persons in France are persuaded that the French, and the Parisians in particular, give on this score the most mournful of examples to Europe and the world at large, there is a general feeling prevalent amongst us, that if a change is to take place on this head, it will be brought about by the revival of religion, by the progress of individual piety, by the diffusion of Gospel light and life, and not by coercive measures, by regulations or laws emanating from the Government. If the State intervened in the question, it would be on the side of Roman catholicism, and not for the advantage of real Christianity. We need not, therefore, wish it to take up the subject. We ought even to take alarm, if it thought it right to give satisfaction to the somewhat ultramontane zeal of M. de Montalembert.

To propagate the truth is, in our view,

the most efficacious means of modifying the state of things we deplore. Each soul won over to the Gospel, whether amongst the Roman Catholics or nominal Protestants, becomes a religious observer of the Lord's day. It is to the Word and Spirit of God that this work belongs. All legislative interdictions and commands would fail. Let Bible Societies continue to spread the inspired Scriptures of the Old and New Testaments—let Tract Societies continue to propagate by millions their useful publications—let *Evangelical Societies* continue to send, after their colporteurs, pastors and evangelists—let all other Christian societies do their duty, each in its particular sphere—let Christians especially confess by their life, as well as by their words, the Gospel of our God and Saviour, which, accompanied by the grace of the Holy Spirit, is powerful to save and regenerate those who believe, and then we shall see the Christian Sabbath observed in France; it will be observed, because Jesus Christ, our adorable Saviour and Master, will be there known and adored.

It is not the law of the State which has created, or which maintains, in England and in the United States, the religious habits which reign there, and which we see especially manifest themselves in the scrupulous observance and sanctification of the Sabbath day. These habits were both created and propagated there under the influence of the pure Gospel. Why should it be otherwise on the Continent? Our hope, then, in this respect, rests entirely on the power of the word of the Lord, and on the efforts of Christians, accompanied by the blessing of the Holy Spirit.

SERIES VI.—PAPERS ON CHRISTIAN STATISTICS.

ON SUNDAY SCHOOLS IN FRANCE.

BY DR. J. P. COOK, OF PARIS.

According to the *Archives du Christianisme*, the oldest Sabbath school in France was established in 1817, by Mr. Petzi, a minister of the Reformed church at La Garde, a small village near Montauban. But I have learned from the Rev. Francis Martin, pastor of the French Reformed church in London, that two years before, that is, in 1815, he established one in Bordeaux, at the request of the London Sunday School Union, which sent £10 for its support. A young lady in that town, now Mrs. Martin, was the first teacher. It may seem extraordinary that, at a time when Sabbath

schools were already very numerous across the Channel, there should not be a single institution of the kind in the whole of France; but it must be considered that there were then scarcely any means of communication between the two countries, and that Sunday schools, as an English plant, could not be well received by the French, when aversion to England seemed to be one of their national feelings.

However, when once established, they soon increased in number. One was formed in Paris, in 1818, and a second in 1822, under the superintendence of Pastor Frederick

Monod. The first Wesleyan Sabbath school was opened, the following year, in the south of France. In 1826, a *Committee of Sunday Schools* was formed in Paris, and had for president, Baron de Stäel, and after his death, Mr. P. A. Stappfer; it published a Sunday-school alphabet, as well as a pamphlet, entitled, "Hints on the formation and organisation of Sabbath Schools." At the same time, a hymn-book, for the use of Sunday schools, was prepared by a pastor in the South. The "*Ami de la Jeunesse*," or "Youth's Friend," just started in Paris, advocated also these useful institutions, and made known many interesting facts concerning them, so that they spread rapidly, and in 1828, the Reformed church alone had eighty Sabbath schools, fifty of which were in the South.

But it seems that these efforts did not last long. The Paris Committee was disbanded, after an existence of two or three years, without giving to the public the books which had been promised on the subject of Christian education. The hymn-book did not come into general use, and is now known in a very small number of villages. Still, most of the schools continued to exist, and a few new ones were formed.

It is probable that the actual number of these institutions ranges between 180 and 200. But some ministers seem so reluctant to give any statistical information on their churches, that I have received details on 122 schools only, contained in thirty-five departments. Of these,—

- 74 belong to the National Reformed churches;
- 29 to the Wesleyans;
- 14 to the Free or Independent churches;
- 5 to the Lutherans.

The department which contains most is that of the Garde, in the South, where there are twenty-two. Paris has fourteen. There are eight in the Alpine country, where the sainted Felix Neff laboured with so much zeal and success.

As to the number of scholars, seventy-six schools only have reported an aggregate amount of 5,226. The total number, therefore, may be estimated at 7,500, of whom rather more than one-half are girls.

Nearly two-thirds of these schools are in the hands of the pastors *alone*, who consider them as being merely a separate service for children, and, as such, hold them, in two or three cases, during the week, though they retain the name of Sabbath school. There

is then no classification of the children, according to age or knowledge; there are no teachers, taking care of a few souls only, instructing them carefully and familiarly, visiting them during the week, becoming acquainted with the parents, lending them useful books, and thus doing good to many, both old and young. The children are all together, and listen with more or less attention to the simple instructions, and to the questions that fall from the lips of the minister.

Such schools have often been the means of doing good; and no other can be established in churches where there is little or no piety, and where, consequently, it would be impossible to find teachers willing or able to instruct. They are, indeed, much to be preferred to those schools held in the English way, in which some of the teachers are not pious, and are so ignorant that they only serve to annoy the pupils, and empty the school-room.

But in some places, especially in the country, where the minister often has the pastoral care of two, three, or four villages, he is too much employed on the Lord's day to hold himself the Sabbath school. If, then, the schoolmaster of the place be pious, he becomes its sole director and manager. He meets his day pupils on the Sabbath, to give them religious instruction, taking care that it should not be a *lesson* similar to the religious lessons of the week, but an earnest and interesting appeal to the heart, so as to make them love Jesus Christ.

Still, when it is practicable, the English and American plan of holding Sunday schools is adopted, in preference to the two I have just mentioned. When devoted, pious, and intelligent teachers are to be found, the minister is glad to entrust to them the management of the schools, and is satisfied either with an occasional visit, or with a very short general address, at the end of the service. In some cases, he meets the instructors regularly, to prepare with them the lessons of the Sabbath, and to hear any details that may be reported on the progress of the scholars, or their general behaviour. Forty schools, held in this manner, have a staff of 385 teachers.

It is pleasing to see, in some instances, the efforts that have been made by ministers to transform gradually their schools into teachers' schools. They have begun by introducing the habit of making the children repeat a certain number of verses of Scripture, and have chosen, amongst the senior scholars, male and female monitors, who hear a certain number of their comrades, enforce order and attention, and note in a

register the attendance and the recitation. These monitors, because of the office they fill, often continue to attend, after their companions have left, and, with a suitable training and some pains-taking, they become, in time, good and useful teachers.

In some towns of the Canton de Vaud (Switzerland), a plan still different from all these has been followed, according to an invitation issued some years ago, in one of the tracts of the Society for the Sanctification of the Sabbath. Instead of the teachers holding their classes in the same place, so that the opening and concluding services might be the same for all, they are met by their children at home, thus acting independently of one another. "In this manner," says the tract just quoted, "every Christian can be useful, according to the degree of grace given him. A father, a mother, an elder brother or sister, may add to the children of their own family some children of their neighbours, to speak to them about God and his Word, and a school will be formed that will only need the blessing of God to be useful."

Two schools have been reported in which writing and arithmetic is taught, previous to religious instructions being given. This is probably a remnant of the kind of Sabbath schools which it was attempted to establish some years ago, and which were very highly approved of, in certain Popish educational magazines. They were intended to be mere secular, gratuitous schools for adults or children unable to attend the primary schools. The Government established them in various towns, but they do not generally succeed, and now are scarcely spoken of.

The *Roman Catholics* have very few Sunday schools. This will be easily understood, when it is considered that these institutions are opposed to one of the principles of the Popish church, which is, that the people need not, and must not, read the Bible. If, therefore, the Papists have sometimes established Sabbath schools in England, or in the United States of America, it has generally been in order to prevent their children from attending Protestant schools. This has been done in France, in one or two places, where an evangelical school was prosperous. Thus, more than twelve years ago, the Wesleyan school at Nîmes, being attended by a great number of Roman Catholic children, the friars sought to put a

stop to these (so called) scandals, by having a school of their own. Accordingly, it was announced that they would open a Sunday school, which would be far superior to the Wesleyan one, since they would teach, not only reading, but also writing, arithmetic, geography, and grammar, and all that gratuitously. Of course, the Protestant school lost most of its pupils; and when this was accomplished, the friars invented some very good excuse for shutting up their *excellent gratuitous school!*

It is not doubtful but that Sunday schools would be far more numerous amongst the Protestants in France, were Christians more generally and more fully acquainted with their aim, their importance, the manner of directing them, and their success in countries where they have been extensively spread. But France has been very much neglected in this respect. Whilst other countries have a very large Sunday-school literature; whilst, especially in England and in America, books without number, and a great many excellent and wonderfully cheap magazines have been published, during the last thirty years, for the teachers, or for the scholars, or for both, scarcely anything of the kind has been done in France. We have no teachers' manual, and scarcely any books. Six years ago, I might have said, perhaps, "We have none." Now, however, a stir has been made, and our hopes are brightening. We possess a tract on the management of Sabbath schools, seven volumes of Biblical Explanations to Sunday scholars, by Professor Gaussens, of Geneva, and Pastor Montandon, of Paris; two translations of the "Companion to the Bible;" a Sunday school alphabet; a children's hymn-book, and a small volume on Bible characters, published for teachers, by the Toulouse Religious Book Society, which has promised to issue other similar works. And, lastly, a Sunday-school magazine was started in January last, on the principles of the Evangelical Alliance; and the favour with which it has been received by all denominations of Christians, shows the interest that is now taking hold of our people in favour of these useful and blessed institutions. It is now hoped that, before long, a Sunday School Union will be established, to become a practical, educational Evangelical Alliance.

European Intelligence.

FRANCE.

DEATH OF CARDINAL LATOUR OF AUVERGNE—PROPOSED INTRODUCTION OF HIGHER ECCLESIASTICAL STUDIES IN THE ROMISH CHURCH—MORALITY OF THE JESUITS—INCREASING OPPOSITION TO CLERICAL ENCROACHMENTS—SINGULAR CONTEST BETWEEN PRASANTS AND A POPIISH BISHOP—CONDEMNATION OF TWO PROTESTANT BOOKSELLERS—REMARKABLE RELIGIOUS MOVEMENT AT ESTISSAC—ADDITIONAL INFORMATION ON THE QUESTION OF A GENERAL SYNOD.

DEATH OF CARDINAL LATOUR OF AUVERGNE.

—, France, August, 1851.

The most aged of our Roman Catholic bishops died at the latter end of last month. He was not liked by his colleagues, and was even the object of their jealous mistrust, being more liberal in his opinions than they, which is just the consideration inducing me to devote a paragraph to his memory in our correspondence.

Jean de Latour of Auvergne, born in 1768, was descended from a noble family of Central France. He studied theology at a seminary in Paris, and received ordination in 1792. You are acquainted with the general feeling of the French nation at that period, in reference to Roman catholicism. The churches were closed, the priests proscribed, and religious services abolished. Young Latour of Auvergne was twice imprisoned under the dictatorship of Robespierre, and passed fourteen months in confinement. He was finally released after the 9th Thermidor.

Without pecuniary resources of any kind (the family property having been confiscated), he sought employment in a civil capacity, and barely gained a scanty subsistence. Severe and protracted trial, far from inducing moroseness, proved, in his case, of eminent service. He saw clearly the priests must relinquish their ancient demands, become modest, and extend to others the tolerance they claim for themselves. Valuable lessons, too little regarded by Romish ecclesiastics of the present day!

In 1802, the First Consul, Buonaparte, having signed a concordat with Pius VII., and re-established the free exercise of Divine worship, M. Latour was called to the episcopal see of Arras, where he remained nearly half a century, notwithstanding frequent offers of nomination to more exalted posts. Napoleon had a special regard for this prelate; he invited him, in 1805, to the camp of Boulogne, and presented him, with his own hands, with the ribbon of the Legion of Honour.

But on the return of the Bourbons, in 1814, M. Latour had to endure the persecutions and calumnies of fanatical bishops; and found himself under the necessity of writing direct to Pope Pius VII., to inquire whether he had not better resign his episcopal charge. The Roman pontiff, ashamed of the injuries inflicted on so distinguished a prelate, told him, in reply, he might remain quiet.

The revolution of 1830 was a happy event for M. Latour. The Jesuits and intriguing bishops, who had surrounded the unfortunate Charles X.,

were expelled, or forced to retire into inactive obscurity; tolerance became again the road to preferment with Government, and Louis Philippe manifested much esteem for the bishop of Arras, demanding for him immediately a cardinal's hat, which Gregory XVI. conferred in 1839. From that moment M. Latour devoted himself entirely to the affairs of his own diocese, and was equally respected by Protestants and intelligent Romanists.

He held, as a fundamental principle, that priests should yield obedience to any established Government, and engage as little as possible in political questions; and his own life exemplified the view he maintained—his name never appearing in the manoeuvres and plots of the clerical faction. Such bishops, alas! are but rarely seen now! Badly educated at the seminaries, they are, for the most part, superstitious, intriguing, and bigoted. The successor of Cardinal Latour is *M. Paris*, bishop of Langres, and member of the Legislative Assembly. This prelate is unlikely to imitate the mild example of his predecessor, having attained a deplorable celebrity by his demands at the discussion of the law on public instruction.

INTRODUCTION OF HIGHER ECCLESIASTICAL STUDIES IN THE ROMISH CHURCH.

The Romish church in France is exerting herself for the restoration of what she terms *higher ecclesiastical studies*. The archbishop of Paris published a circular letter, a short time ago, in which he announces arrangements for *superior instruction* to be afforded seminarians exhibiting unusual talent. "The pupils, he says, 'will have their abilities tested by frequent debates. . . They will pursue their studies under the direction of able masters, who will accustom them to investigate the leading points of sacred science. . . Theses will be publicly maintained, after the manner of the schools; and Latin and French composition will oblige the pupils to pay due attention to style. Our endeavour, in one word, will be to form, at the same time, learned theologians and distinguished writers. . .'"

These efforts are extremely praiseworthy, no doubt; it is very desirable that French priests should receive a more solid education, and be more generally informed; science will enlarge the mind and the heart, and inspire them with greater respect for dissenting communions—experience proving that ignorance is the mother of fanaticism and persecution; and those priests who know nothing, or next to nothing, being

always most forward to attack protestantism, and oppose it with physical force.

But I have many apprehensions whether the archbishop of Paris will succeed in his undertaking; that the higher ecclesiastical studies to which he refers will only turn out a vain show; and the results in no way correspond with *M. de Sibour's* magnificent programme. The Roman catholicism of the present day is reduced to the humiliating necessity of suppressing or diluting real scientific instruction, and is forced to subsist on the traditions of Thomas Aquinas, and other doctors of the middle ages. The moment it ventures beyond the precincts of that hallowed enclosure, its step is undecided and faltering, and the ground seems to tremble, and threatens to gape at its feet. Just imagine a Roman Catholic priest examining the problems of modern philosophy with any degree of independence, or the discoveries of physical and natural science, or weighty questions relative to our social and political condition. Is it not clear that this student would cease to regard the antiquated formula of the Council of Trent, and by science be rendered inimical to the absurd and puerile dogmas of his church? Between Romanism and science there is a great gulf, becoming every day more impassable.

Besides which, a striking occurrence ascertains to us that higher ecclesiastical studies, in the literal acceptance of the term, are prohibited to ministers of Rome. There are some priests in France more educated than the rest. Abbé *Bautain*, for instance, and Abbé *Maret*. Do you know the consequence? These ecclesiastics are *suspected*; have been accused of rationalism, neologism, and every other error of the kind; their writings have been condemned in the Jesuit conventicles, and themselves narrowly escaped sentence of interdiction. Such are the enlightened theologians of the Romish church! Looking at them, the young people in the seminaries will certainly not feel much encouraged to aim at scientific attainments.

The disciples of Ignatius Loyola devote little time to the study of science; their grand object is to regain their ancient ascendancy, to become again the confessors and spiritual guides of the ladies and gentlemen of *high life*. To attain this end, they industriously inculcate lax and accommodating rules of behaviour, calculated to attract and captivate men of the world.

MORALITY OF THE JESUITS.

Some worthy people suppose that the Jesuits, ever since the vehement protestations of Pascal, have changed their course of action, and are themselves ashamed of their doctrines of *mental reservation*, *probabilism*, *compromise* or *surrender of conscience*, &c. But it is all a mistake; the Jesuits are faithful to the proud device of one of their generals—*Sint ut sunt, aut non sint!* Their casuistry has in no single point been revised; and, one by one, Christian precepts have been sacrificed to their sophistical distinctions.

Not long ago a Jesuit journal, called the *Voice of Truth* (read rather, the *Voice of Imposture*), propounded a series of cases of conscience, with their solutions given by the *ecclesiastical conferences at Rome*, that is to say, by the descen-

dants of Escobar and Sanchez. The following is a sample of these intricate cases:—"A man offers for public sale, horses, carriages, and a library. He well knows that his horses are vicious, and is aware that many works in his library are incomplete—some deficient in leaves, of others whole volumes are missing. Presuming on the ignorance and credulity of the public, he makes no mention of these defects and this vice; but going a step farther, employs fictitious buyers who run up the price, and obtains from ignorant purchasers two or three times the value of the goods. Query—is the dealer bound to declare the deteriorating qualities of his merchandise? and under what circumstances?"

Of course, an honest man would find no difficulty in giving an answer. He would immediately say, the tradesman ought not to impose on his customer, or resort to fraudulent practices, in order to secure more than a fair price for his goods. The Jesuits, however, are not so *simple*, and the *Voice of Truth* occupies a whole column with a long array of sophisms, in order to establish the fact of *cases* existing in which the dealer would be justified in deceiving and robbing the buyer! Saint Thomas Aquinas and Saint Alphonsus Liguori are cited, in support of this admirable conclusion. It must be confessed that Romish *saints* sometimes enunciate principles which would scarcely be tolerated in our galleries and gaols!

INCREASING OPPOSITION TO CLERICAL EN- CROACHMENTS.

The ever-growing importance of the concessions made by Government to the popish clergy is beginning to call forth resistance in the bosom of Roman catholicism, and among very moderate men. I will relate a remarkable instance of this opposition.

Some days ago, the Legislative Assembly discussed a project of law affecting *hospitals* and public charitable institutions; article 18 of which, revised under clerical influence, was couched in these terms:—"The chaplains shall be *nominated and dismissed by the bishop*." This clause gave the dignitaries of the Romish church absolute power in matters of faith in Government hospitals, the nomination and dismissal of chaplains being entirely subject to their good pleasure.

Indignant at such a prodigious concession, *M. Dupin* mounted the tribune. Your readers must be already acquainted with this individual. *M. Dupin* is president of our National Assembly, and attorney-general of the Court of Cassation; his character, intelligence, and long service, have rendered him one of the most influential men in the country. His political opinions are moderate, and he takes every opportunity of advocating the cause of order and law.

Well! *M. Dupin* has quitted the president's chair for a moment, and demands, in a powerful speech, that the nomination and dismissal of chaplains to the hospitals be subject to the approval and confirmation of the *civil authority*, which would secure a legitimate share of influence to Government. He expressed himself with much judgment on the subject, maintaining that the successive encroachments on the part of the clergy, during the last two or three years, are

dangerous to political power; that good citizens, while they entertain profound respect for religion, are by no means disposed to tolerate the supremacy of bishops and priests; that an anti-catholic reaction is to be dreaded, and would be fraught with fearful results for the church of Rome. He observed, amongst other things, on the question of chaplains, that these ecclesiastics sometimes conduct themselves very ill, violate the rules of the charitable institutions, and treat the directors' authority with contempt; assume to themselves the privilege of persecuting the sick, even on their dying beds, cruelly oppress Protestants, Jews, &c., and that consequently the appointment of chaplains to the hospitals must not depend exclusively on the bishops. The words of M. Dupin produced considerable sensation in the Chamber, and it is probable that the majority will maintain the right of the civil power to confirm or reject the choice made by the ecclesiastical functionaries.

Let the Jesuits beware! They are advancing too far. Infatuated by a measure of success, more apparent than real, and blinded by the favours of M. Louis Buonaparte and his counsellors, they imagine that the French people are ready to bow servilely before them. They are much mistaken. The nation have sought, in the hierarchy and doctrines of Rome, a means of defence against the theorists of the Socialists, but this has been the result of *fear*, not of *faith*. The belief in Romish doctrines has passed away, never to be restored; and if the clergy have not the prudence to keep within just bounds, they will bring again upon themselves the reward of their demands. The terrible and bloody scenes of 1793 ought never to be forgotten by the priests.

SINGULAR CONTEST BETWEEN PEASANTS AND A POPISH BISHOP.

Not only men occupying a high station in political affairs, but even humble peasants, resist with astonishing firmness the tyranny of the bishops. In proof of this, I will give you a circumstance which has occurred at *Castanet*, department of *Aveyron*, in the south of France.

The inhabitants of Castanet had had, for sixteen years, an excellent curé, humble and kind to all, charitable to the poor, and of irreproachable character. Suddenly, however, he was removed from his office by the bishop of *Rodez*. His parishioners were in consternation. What crime had been committed by their minister, the Abbé Molinier? Had he not fulfilled his duty? Had he not been a father to the unfortunate? Why, then, is he displaced? Having reasoned thus, they sent a deputation to the bishop, to entreat the restoration of their good curé. But the prelate was inflexible, inexorable, and coolly dismissed the delegates, saying, that he needed neither direction nor information from them. They, however, learned that the only charge alleged against the abbé was, that he had professed *republican* sentiments. A republican priest! You will easily believe that this was an unpardonable offence in the opinion of the bishop of *Rodez*. Worse even than to have been disorderly and immoral.

A singular resolution was now adopted by the

people of Castanet, viz.—to send two delegates to *Rome*, who should represent their grievances to the sovereign pontiff. Two poor villagers accordingly journeyed to Rome, and presented themselves at the palace of the Vatican. They were admitted to an audience with Pius IX., and received from a cardinal the promise that their minister should be restored to them. In this, however, they were disappointed. The Abbé Molinier, instead of being reinstated in his office, was placed under an interdict by the irascible bishop. On hearing this, the people of Castanet declared, with one voice, *that they would not accept any other minister*; and, strange to say, they began from that day to conduct worship themselves, in the best manner they could. On the Sunday, at the usual hour for the celebration of mass, they rang the bells, and having assembled, prayed in silence. At the evening hour they chanted vespers in chorus—they baptised their children—interred their dead—and, in a word, became their own priests, without any ill consequences ensuing.

This unexampled state of things continued for nearly eight months, till at length the bishop of *Rodez*, fearing that the parish of Castanet would separate itself entirely from the Romish priesthood, judged it proper to send thither a new curé. On his arrival, the inhabitants assembled together, crying aloud, "We will not receive him; the Abbé Molinier, the Abbé Molinier!—no one else shall enter our church!" After a vain attempt to effect a reconciliation, the new curé was obliged to depart; but, two days afterwards, there arrived from twelve to fifteen *gendarmes* (persons who always perform a prominent part in the contests of Romanists), who, under pretence of restoring public tranquillity, arrested some persons, who are still in prison.

What will be the issue of this contest it is difficult to foresee. The bishop will not yield, for his dignity and honour are involved in the question. But, on the other hand, the villagers of Castanet are resolved not to quit the field; and some of them have expressed their intention of inviting a Protestant pastor. We shall see what will follow.

CONDEMNATION OF TWO PROTESTANT BOOK-SELLERS.

You have, no doubt, learned, through other sources of information, the sentence pronounced at Paris, last July 15th, against two booksellers belonging to our communion. This has been a disgraceful and flagrant act of intolerance.

MM. *Grassart* and *Ducloux*, who have been thus found guilty and condemned, had sold, without fear, pamphlets written by one of our pastors, M. Napoleon Roussel. They had felt safe in doing so, because, in 1845, these very pamphlets were brought before the Court of Assize at *Rheims*, and declared to be undeserving of the accusations brought against them. It is true, that more recently, at *Draguignan*, in the department of *Var*, a colporteur had been reprimanded for selling these publications, but MM. *Grassart* and *Ducloux* had not been officially informed of the fact; besides which, they had confided in the favourable verdict which had been pronounced at *Rheims*.

Notwithstanding that declaration, Messrs. Grassart and Ducloux have been summoned before the Court of Assize in Paris. The attorney-general, M. Suin, supported the accusation. This magistrate sought to establish the difference between *controversy* and *insult*. Controversy is legal, insult is not so; and as, in his opinion, the pamphlets of M. Roussel contain insulting language, they call for severe condemnation. The counsel for the accused, *M. de Brouard*, proved that the distinction made by the attorney-general is vague and arbitrary. Where is, in fact, the precise limit of legitimate controversy, and where does insult begin? Is it insult, when it is shown, from the testimony of history, that many of the Popes were vicious and cruel; that Romanism has copied the forms and usages of paganism; that the priests do nothing without demanding money; that the system of popery is opposed to the rights and consciences of men? If so, then it is very evident that all controversy will be termed abuse. According to the argument of the attorney-general, Luther and Calvin would be thrown into prison, were they again on the earth. Still further, granting that Protestants have shown some degree of acrimony in their writings, have not the apologists of Rome been even more bitter? *M. de Brouard* read extracts from libels written by Romanists, in which the Protestant pastors are charged with the most odious vices; and in which it is stated that the principles of the Reformation permit *perjury, bigamy, theft, intemperance, &c.* Now, have these scandalous libels been brought before the tribunal? No; the priests, who have published them, are free to circulate them wherever they will. "Have regard, then," said the worthy counsel, "to the equality of sects, and do not condemn, in one communion, that which you authorise amongst Roman Catholics."

In spite of these eloquent pleadings M.M. Grassart and Ducloux have been sentenced to suffer three months' imprisonment, and to pay fines to the amount of 300 francs.

The sacred right of controversy is thus withheld. It will be permitted to the Jesuits to attack us with poisoned weapons, and we shall be no longer able to defend ourselves. Religious equality, proclaimed by the constitution, is thus made an empty word—a mockery. But let us wait patiently. Sooner or later, injustice will be requited on those who act so disloyally.

In the face of these disgraceful persecutions, it is consoling to know that the Gospel continues to make progress in our country. Vainly do the clergy and the civil authorities combine to imprison protestantism within insurmountable barriers. Truth still advances, and achieves new victories.

REMARKABLE RELIGIOUS MOVEMENT AT ESTISSAC.

M. Recordon, the Protestant pastor at Troyes, in Champagne, has furnished our religious journals with some interesting details respecting a movement which has taken place at *Estissac*, a borough town, situated five leagues from the city where he resides.

In the month of April last, three inhabitants of *Estissac* came, in the name of their commune,

to invite M. Recordon to preach the Gospel amongst them. The pastor, adopting a prudent reserve, declined to reply immediately to their call. A fortnight later the same delegates appeared again, stating that the citizens of *Estissac* remained firm to their purpose, and were awaiting with impatience the arrival of a minister of the Gospel. M. Recordon then advised them to present an address to the General Consistory at Meaux, which, having convoked a meeting extraordinary, carefully examined their address, which was signed by 140 heads of families, and decided that their request should be accepted. Accordingly, M. Recordon was officially invited by the Consistory to open a place of worship in the township of *Estissac*. Thither he repaired on the 15th of June last. Just as he entered the commune, one of the gendarmes, who are always near on these occasions, approached the carriage, and demanded of the minister his passport, who replied, that as he was within the department in which he held a public office, it was not necessary for him to carry his passport in his pocket, on which the soldier retired, somewhat confused.

The streets of the little town were crowded with persons, eager to see and hear the Protestant preacher. Service was held in a large hall belonging to the school of the commune, in the presence of the mayor, wearing his official scarf, several of the gendarmes, and four of the national guard, who came armed, for the purpose of maintaining order. Everything, however, proceeded peacefully. Some persons in the employ of the priests entered the assembly with a design to excite a tumult, but they dared not make any disturbance.

M. Recordon revisited *Estissac* on June 29th and July 16th. At each meeting, the number of hearers increased. Many country people from the neighbouring villages attended the Protestant worship, and the pastor calculated that between 700 and 800 persons surrounded the pulpit.

It is a circumstance still more worthy of note, that the inhabitants of *Estissac* and its environs have publicly professed their new faith, and organised a local consistory, composed of eight persons, amongst whom there are found five members of the town council. The movement has therefore already met with powerful support. An address, to which were subjoined the names of 500 respectable citizens, has been presented to the consistory of Meaux. To one of the signatures these words were appended—"I most earnestly desire that a faithful servant of the Lord should come amongst us, who shall teach us the way of salvation." Another has added, "Blessed is he that cometh in the name of the Lord." A third, "I have need of something more than the commandments of men and the observance of superstitious practices to give me peace." These are facts at which we cannot but rejoice. May the grace and blessing of God strengthen the new converts.

ADDITIONAL INFORMATION ON THE QUESTION OF A GENERAL SYNOD.

I mentioned in my last letter that it had been proposed to convocate a *general synod* at *Nîmes*, in September next. The question continues to

be discussed, and excites much interest among our Protestant families. The opinions expressed on the subject are various. By some it is said that time will not allow of the convocation of a synod which shall embrace all the provinces of France. Others fear that the movement will excite the prejudices and ill-will of the political authorities. Many expect that the meeting, instead of effecting good, will lead to much dangerous agitation amongst the members of our

several flocks. There is also, at this time, some discussion respecting the mode of election, and the forms which should be observed. In a word, everything still remains in suspense, and discussion appears but to increase our difficulties. The Government takes no notice of the projected meeting, and so long as Protestants are not united amongst themselves, it is vain to hope that they will be aided by the civil power.

X. X. X.

RELIGIOUS PERSECUTION IN FRANCE.

Rheims, July 17th, 1851.

I much regret, dear Dr. Steane, being obliged to defer the concluding account of my travels among the northern churches to another month, not having yet received from a friend, to whom I have applied, the statistical information in which I am deficient. We have now to visit the mines of Augin, and some interesting little churches in the several neighbourhoods of Valenciennes, Lille, Arras, Rheims, and Sédan. I have, in the meanwhile, melancholy news to communicate; fear of the construction some may put on my words not inducing me to withhold what I now announce under the designation of

RELIGIOUS PERSECUTION.

The day before yesterday, Tuesday, the 15th, inst., *Saint Henry's* day, M. Marc Ducloux, a Protestant bookseller in Paris, was condemned to three months' imprisonment, and a fine of 300 frs. (£12 sterling), for having sold books containing *attacks on the Catholic faith*. These books, then, are M. Roussel's tracts, *La Religion d'Argent, Rome et Compagnie, and les Papes peints par eux-mêmes*. These books are no longer new, and perfectly well known, having reached a fifteenth edition under Louis Philippe, in whose reign they once excited prosecution, but came off victorious. When, some five months ago, they were condemned by a petty tribunal, 200 leagues distant, the sentence was scarcely observed, being published in an official journal, *le Moniteur* of Paris, which nobody reads. M. Ducloux was not aware they were proscribed, and we on our part had forgotten it. M. Ducloux purchased the stock of his predecessor, and offered these pamphlets for sale, with the other publications of which it was composed. To him the question was simple, as one of straightforward dealing; it was also admitted there were extenuating circumstances, in consequence of which his imprisonment was fixed at *three months!*

But, you will understand, this is no matter of form; it is not merely a bookseller prosecuted for the sale of prohibited goods—it is a Protestant bookseller; and the president of the court was particularly careful to ask, which he is not accustomed to do—"Are you a Protestant?" Here lay his crime. In this supposition we are further confirmed by the wording of the indictment, which mentions *attacks on the Catholic religion*. M. Grassart, under the same circumstances, incurred the same penalty.

Two weights and two measures. The concierge of the church of St. Quentin was recently condemned, because he sold, when *unauthorised*, books of the Psalms, Almanacs, Bons Conseils, &c. In the same department we have seen mass books, the fabulous history of Notre Dame de Liesse, of which I shall speak by-and-by, and miraculous prints, sold without any formal permission.

As a mark of insulting contempt for the Protestant faith, prizes have been awarded to Protestants in our great provincial colleges, in the form of a little book, styled *Catechisme du vrai Protestant*. One of the most infamous works the very regions of the lost could supply to injure the church of the Word of the Lord.

Let the consequences be what they may, this sentence passed on M. Marc Ducloux, a person respected and loved, has produced a deplorable sensation amongst us; it will not hinder the circulation of M. Roussel's writings, but rather, as is always the case, tend to increase it; teaching us to anticipate the time when we shall be freed from the *régime* of priests, by which we have been governed ever since M. Buonaparte took the affairs of France into his hands.

Pray for us, that irritation may not degenerate into sin—pray for our speedy deliverance from these evil days.

Your devoted and affectionate

J. AUG. BOST.

GERMANY.

AUSTRIAN SOLDIERS IN THE NORTH OF GERMANY—CONVERSATION WITH AN OFFICER—
REVIVAL OF POPEY IN PRUSSIA—REACTION IN AUSTRIA.

Duchy of Lauenburg, August, 1851.

The policy of Austria still retains her Roman Catholic soldiery in these northern heretic regions, and it is curious to observe the reciprocal annihilation of prejudices which this prolonged intercourse has accomplished.

The dread entertained of the "invading Austrians" (a name which, in the illiterate mind, whether peasant or artisan, called up the vision of Croats, Servians, and every other barbarous tribe enclosed within the motley map of the Austrian dominions, and with all of whom a suspi-

cion of *cannibalism* was darkly associated,) has not only been entirely removed, but replaced by unbounded confidence in the kind-hearted fellows, who gladly spend their leisure moments in rocking the cradle, carrying water, or singing national songs, for the benefit of the *hausfrau* (*anglice*, hostess) on whom they have been billeted; and tears of regret are frequently shed, and vows of friendship and future correspondence interchanged, when the order of march summons to another locality those unbidden, and so fearfully anticipated guests.

On the other hand, the religious prejudices of the invaders are evidently fast waning, under the influence of familiar Protestant association. So much so, that in those towns,—and they are many,—in which the Roman Catholic soldiery find no chapel or priest of their own communion,* they not unfrequently attend Divine service in the Protestant church.

It is true that many of them may have heard from their priests, who are fond of dilating on the theme, that these buildings and their consecration were both originally Romish; and indelibility being inscribed on all Rome's belongings, the pious Papist might be pardoned for fancying himself worshipping in a fane still appertaining to "the true church," more especially as it must, alas, be conceded, that the popish decorations retained in most Lutheran ecclesiastical edifices go far to strengthen the illusion.

But, despite these necessary qualifications, there seems fair ground for attributing this association in sanctuary worship to an incipient and growing conviction, that protestantism is not, after all, so completely diverse from Christianity as the devout Tyrolean or Bohemian conscript was taught to regard it, ere yet he left his secluded mountain vale; and as the Gospel is not only being heard, but the Bible being read, by these benighted sojourners in our land, we may warrantably take the comfort of the promise given in Isaiah lv. 11.

But there is another, and less pleasing result of travel-gained experience, but too evidently traceable in many of these martial heroes, especially of the higher born and better educated: viz., a disposition to condemn all religion as priestcraft, and to regard every species of worship as on a par, on the score of insincerity and mere lip-service.

Of this effect, as produced by the Italian campaign, I had lately striking and painful evidence in the conversation of a highly interesting youth, who holds the commission of lieutenant in the Austrian army.

A Viennese by birth, and the child of opulent parents, this young man, who has received a good education, and is possessed of very prepossessing manners, and a frank, ingenuous countenance, recently spoke, in my presence, so openly of the miracle-jugglery practised by the Roman Catholic priests, that I could not refrain asking, with some surprise, if he were not himself a Roman Catholic?

"I was brought up to be one," was the somewhat evasive reply, "but it is impossible to shut one's eyes, or hoodwink one's reason, to please a priest, and I verily believe no confession is disgraced by so many barefaced deceptions as the Roman Catholic! Who, for example, but a priest, would attempt the jugglery of making the blood of St. Genarius flow on a certain day at Naples?"

"Have you been yourself present?" asked I.

"I have," replied the officer, "but though I could not detect the fraud, common sense tells me there must be one, and history gives irrefragable proof that my reason is right; for, as is well-known, on one occasion, when it did not suit priestly policy that the Saint's blood should become fluid, a hint from the French authorities, then in possession of Naples, that *the miracle must take place*, effected the desired flowing, in the twinkling of an eye!"

"I presume, then, though educated a Catholic, you are no longer such," said I, *sotto voce*, for I feared to offend by too confident an assumption of his protestantism.

"I am nothing—like the majority of us!" replied the youth, ingenuously. "Who can give credence to the miracle-mongery which meets one in Italy at every turning, and their doctrine rests on the same authority as their miracles! Oh! an Italian campaign opens the eyes to much!"

"And gives you nothing better in the place of what it takes away?" said I, interrogatively.

He shook his head, and went on,—“Even our common soldiers lost the *prestige* of priestly inviolability with which they entered Italy, and shot an insurgent priest with as much *sang froid*, nay, hunted a tonsured fugitive with as great gusto as they could have done a brigand.”

"How do you reconcile this recklessness with the indelibly sacred character conveyed by priestly consecration, which I have always heard was a doctrine firmly held by the Romish church?" asked one of our party.

"We soldiers," said the youth, with a frank smile, "seldom concern ourselves much about any indelibility but that of our allegiance; and hence we see in our insurgent priest only a rebel of deeper dye and more dangerous influence."

"Your soldiers go to our Protestant church," remarked some one, "is it to gaze at others, or to worship?"

"To worship, undoubtedly," returned he. "Our people feel an inward need† for prayer, and they regard their petitions as more sure of acceptance when presented in a consecrated place; and having neither priest nor altar of their own here, they resort to yours."

"May they not anticipate severe penance when the priest learns this‡?"

"I think not," replied the officer, adding, "penance is seldom awarded in war time, for this good reason, that it cannot be enforced."†

"But if convinced that your own priests are charlatans," said I, "why not seek after more trustworthy teachers? Surely you cannot doubt

* Although every regiment has a chaplain, he remains with the staff. Smaller detachments, therefore, must do without.

† The German word, *bodüqfiss*, is untranslatable.

‡ The elastic nature of Roman Catholic church discipline is strongly exhibited in the Austrian army—

the existence of such, though of another creed, nor wish to deny the necessity of some religion."

"I disbelieve our priests," returned the young soldier, "but I like our churches. I could never elevate my thoughts within bare white-washed walls, nor relinquish the pomp of ritual, the music, and the painting, which captivate every sense in a Romish church. No! despite all the miracle-mongery which priestcraft has engrafted on it, the Roman Catholic public worship is sublime!"

There was no use in arguing with so illogical a reasoner, whose three years in Italy (he joined the army before Venice in 1848, while not yet sixteen) had robbed him of the confiding faith of his childhood, without giving him a more stable support for his youth to lean on, and little to look forward to, as the stay of his manhood, but that cheerless infidelity, which permits a hypocritical compliance with the outward forms of the vulgar creed, while inwardly scorning both altar and priest.

Yet it is unto such a church, and to the teaching of such a priesthood, that Protestant Prussia and *par excellence* England are hurrying, in the nineteenth century!

I, not long since,* alluded to the successful efforts which are being made in the first-mentioned country by the Roman Catholic propaganda, and the subject continues to occupy a prominent place, not only among conversational topics, but in the columns of the newspapers. One of the most extensively-read journals of Berlin has lately dilated with considerable interest on the rapid progress of the Romanist movement, and commented, not without some justice, on the apathy with which the fifty or sixty annual secessions from protestantism in Berlin had been viewed by the State-endowed spiritual watchmen, until the vulgar herd of artisan converts was recently illustrated by such names as those of Countess Ida Hahn-Hahn, M. von Braunschweig, and others of the aristocracy. The journalist winds up with the following pertinent remarks:—

"There cannot be a doubt, that the daring step lately ventured by the Roman College with respect to England, ought to be considered as an open declaration of war to protestantism as a whole; a war in which, duly weighing the *terrain* already won throughout Europe by the Popish propaganda, and the fatal divisions which are now unhappily rife in the Protestant camp, the Romish church anticipates a complete, if not a speedy victory; and we in Germany may prepare ourselves for more open and vigorous demonstrations, so soon as the *coup d'essai*, now hazarded in England, shall have effected its intended purpose. To what extent effective resistance may be then calculated on among us, would be hard to determine; but we trust that those with whom protestantism is more than a hereditary name, will not be so wanting to themselves as to defer preparations for defence until the tocsin be sounded! Such are not the

tactics observed by the Roman Catholic party, and it is wise to learn even from an enemy.

"How indefatigable are they, not only in the public, but the private walks of life! Nor must it be concealed, that while hundreds, nay, thousands of our Protestant proletariat population are suffered to sicken and die without an attempt at spiritual consolation, by *their* accredited shepherds, the Roman Catholic clergy of Berlin may be seen hurrying, whether at cock-crowing or at midnight, through rain and tempest, in the winter's frost and the summer's heat, to the sick-beds of their flock, undeterred by either the danger or the loathsomeness of disease! What wonder if the well-noted contrast has made an impression on the neglected and suffering Protestant? And who can tell how many conversions to the Roman Catholic communion may justly be traced to this, as its procuring cause?"

So far the Berlin journalist, and if his assertions be well founded, assuredly "there is something rotten in the state" of the Prussian Established church.

But another alarming "sign of the times" for Prussian protestantism is to be found in the increasingly open demonstration in favour of Roman catholicism made by the King; and although it would not comport with the present re-actionary mode of exercising "the freedom of the press," to advert to it in plain terms, much may be (and doubtless is meant to be) gathered from the following paragraphs.

"Berlin, July 13th.

"To-day witnessed the laying of the foundation stone of the New Catholic Church. The *Minister for Ecclesiastical Affairs*, Mr. Von Raumer, assisted at the solemnity. The cost is estimated at 200,000 thalers, of which his Majesty contributes 70,000."

Again we read, under date of July 23rd, "The papal nuncio, Prince Gustavus von Hohenlohe-Schillingenfurst, has left the capital for Silesia, after having experienced, during his stay, the most distinguished attention from his Majesty. The day before yesterday he was a guest at the royal table, and after dinner was honoured with a long individual conversation with the King; in the course of which, his Majesty expressed his high personal regard for Pius IX., and his consequent desire to obtain an accurate portrait of the supreme pontiff; a desire which the princely prelate evinced himself eager to meet, and the execution will, it is surmised, be confided to a German artist, not improbably to Overbeck, the German convert to Romanism."

But perhaps no symptom of relaxed protestantism is more to be deplored, or will be more painfully felt by the religious portion of his subjects, than the vacillation of Frederic William IV., in respect of Sunday desecration, as evinced by the following announcement:—"Berlin, July 22nd. The strictness of Sunday consecration has been remitted, and a police regulation, moderating the late enactments, having been published, it is again lawful to buy

practice. No Friday fasts, not even Lent observance, is binding on the military, while in either an enemy's or a heretic country, and heartily do the Austrians, who are nationally *bon vivants*, avail themselves of this privilege by eating what suits their fancy, and "asking no questions for conscience sake."

* See *Evangelical Christendom* for July, page 202, and for August, page 237.

and sell, as formerly, on the Lord's day, save only during church hours."

But while the efforts of the more earnest of the Protestant clergy to introduce a better order of things are thus frustrated (after having been sanctioned), every wish of the popish party finds favour in the eyes of the ruling power in Prussia; and, accordingly, an exhibition of popish pomp, such as Berlin has not witnessed for centuries, took place on the 19th of last month, in the Roman Catholic church dedicated to Saint Hedwig, where high mass was celebrated in honour of Saint Vincent de Paula. The solemnities commenced at eight o'clock in the morning, when a numerous assemblage was congregated, a chief attraction being the presence of the members of both the Saint Vincentius' Associations, dressed in the gala robes of their order.

In addition to these negative triumphs, tidings of the activity of the Romish propaganda reach the ear from all quarters. Thus in Dusseldorf, under the special superintendence and consecration of the cardinal-archbishop, a lofty cross has been erected in commemoration of the strenuous and successful efforts of the Jesuit mission in that district; and, in close proximity, a *genuine cedar of Lebanon* has been planted at the expense of Count Spee, a devout adherent of the holy fathers. The cross is constantly surrounded by lighted tapers and kneeling worshippers, and the zealous disciples of Loyola, (among others, a former Prince Waldburgh-Zeils, and the *cicdevant* Lord G. Spencer,) are unweariedly scouring the country in search of proselytes. The last-mentioned father holds special exercises of devotion for the conversion of England, and urges Protestants as well as Catholics to join in prayer for the re-union of all Christian churches. Missions are multiplying, new convents are being founded, and the utmost efforts of the priests directed at obtaining the exclusive superintendence of education, as the surest engine of proselytism, while, even among the adult population, conversion to popery seems the order of the day. The success with which ascetic principles are being promulgated, may be augured from the fact, that, in one district of Westphalia, 800 young girls have been induced to bind themselves, by a vow, to abstain from all worldly amusements and youthful recreations.

The Countess Ida Hahn-Hahn, already alluded to, has long been a person of great, if not enviable notoriety. Beautiful in person, and gifted with talents and attainments far beyond those usual to her sex, her early life was marked by a domestic catastrophe, regarding which, parties

were strongly divided, on the question whether she was most sinned against, or sinning. Unhappily, there could be no difference of opinion as to her after *éclatante* aberrations from the paths of female decorum, while her culpable conduct was backed by the brilliant but immoral productions of her pen. Whether this gifted but miserable woman has really forsaken vice, or been forsaken by it, is a question for God and her own conscience. All that the world knows is, that she has turned Roman Catholic, and with all the zeal which specially characterises apostates, and the restless energy peculiar to her own disposition, is now devoting all her powers to propagate her new creed. *Quietude* has ever been abhorrent to her nature; *notoriety* has been through life her aim, and, it cannot be denied, her attainment; and after having sought the world's admiration as a beauty, a wit, a romance writer, and a poetess, she now claims its notice in the character of a *devotee of the Virgin*, (in whose honour she has published a collection of hymns,) while two other works, entitled, "From Babylon to Jerusalem," and "In Jerusalem," attest the prolificness of her pen, and the versatility of her genius. She is now at Wiesbaden, where, as well as at Mayence, Jesuits are busily engaged, while, with the worldly wisdom for which that wily order has ever been distinguished, it is remarked, that none are appointed to such localities, but men who combine with the missionary zeal, refined tact, and the gift of a seductive eloquence.

In Austria, the initiative for Jesuit re-introduction has been taken by the Emperor, who has bestowed a house and grounds (in the gift of the Crown) for the avowed purpose of establishing a Jesuit seminary.

In perfect accordance with this, the recent election by the philosophical faculty of a Protestant to a professorship in the university of Vienna, has been demurred to by the theological faculty; and notwithstanding that, by the Austrian statute-book, as it now exists, the election is perfectly legal, and *should* be valid, it is feared the Roman Catholic party is too strong at Court not to carry the day. Reaction is, in fact, prominent on all Austrian institutions, and there is much ground for apprehending that the right conceded, in 1849, to the Protestants of Styria will be virtually, if not officially, cancelled in 1852. May God watch over and defend the confession of pure and undefiled religion, and save the lovely valleys of Gosau, &c., &c., from the ruthless devastations of persecution!

T. B. K.

Asiatic Intelligence.

LOO CHOO.

BY THE REV. DR. BETTELHEIM.

(Continued from page 247.)

I am now to touch at some of the means we employ. As long as Government accepted presents, we sent them; the last amounted to nearly 200 dollars' value, four-fifths of which was the missionary's own property. Feeling we intended to lay them under obligation, they stoutly resisted any further large present; nor did they return us any acknowledgment of the last. On occasion of the new year, they are ceremoniously complimented, in writing, as otherwise the mandarins

deny themselves, though I call upon them in the office. In fact, they are never in the office except a ship arrives, and usually all the inmates of an office, with perhaps the occasional exception of a servant, have taken to their heels before we enter it. As long as my Chinaman was with me, I sent him with our despatches, and an order to wait in the office till a Tefu be sent to receive it. Often we succeeded. A delegate is sometimes more successful than the principal; he leaves the opponent more free play, and he therefore seeks less to avoid the encounter, and at the same time saves the original actor from personal defeat, and gives him the appearance of a higher court of appeal. It is also natural that a person, who has a messenger to send, should be more respected than one who is his own messenger. Trifles like these are of utmost consequence, in a country whose Government affects a high-flown, though empty, state-ceremonial; and we have lost much in public estimation by our domestic arrangements, which compel us, in many instances, to be our own servants.

Our forsaken, unaided condition, now in the fifth year, is by them decried, as a base existence, toil without repose, and is in itself one of their chief arguments to prove our meanness, and want of connexions at home. Our position here is not like that of a missionary in any other country. We stand here, at home, as well as in the streets, quite exposed to public view. There is nothing about us every child in Loo Choo does not know. It would, therefore, be necessary, in order to establish the name and maintain the influence of respectability, to keep house in a becoming style. But the many expenses I have already incurred in opening the mission, the efforts I am still obliged to make, in order to keep it a-going, and if possible to increase its efficacy, cannot be balanced but by an extraordinary and uniform reduction in our daily expense. We live lower than the lowest labourer in England is accustomed to live. But while we personally are quite indifferent, it is a painful consideration that our mode of life, made an object of public ridicule, has destroyed our respectability, which here exclusively consists in a large number of servants, and high, sumptuous living. We counteract the bad impression, as far as we can, by keeping our servants very well provided with food, marking our Sabbaths, our own and the children's birth-days, several Christian and all local festivals, by extra provisions and occasional presents; we find our todzies liberally in cakes of European make, China tea, and Loochooan raki, as often as they come—usually three times a week. We never go out without a cake-bag, and a good supply of copper cash, for free distribution among the children and the poor we can find access too; we often invite our todzies and door-guards to festivals we purposely give, to befriend the natives who are allowed to come to us; we

richly regale the large companies of labourers Government frequently sends, to keep the fence of our residence in good repair. They are very particular in this point, both to give the house the appearance of a prison, and to show their watchfulness, although they tell us it is meant for ornament and safety against thieves. I have a few pensioners, who receive every Lord's day as much as we are able to give them; on the New Year's eve, and also on our birth-day festivals, I take a servant with me, to carry out meat among our poor neighbours, as none of our servants would dare, or be permitted, to do it alone. These and similar humble means we unremittently employ, to gain at least the favour of the poor; and many are, indeed, notwithstanding threats, and even the spoiling of what is given them, very friendly towards us, and ask our aid as soon as they are sure we are not under the eye of the spies.

The last remark brings me, by way of transition, to a brief statement of what, under God, has already been effected here. 1. The prejudices of the poorer class, if there were any, I trust, are greatly abated. It is, on their own showing, fear alone that keeps them from nearer contact with us. In fact, though invited, they cannot visit us, as long as door-guards in front and at the back of our house preclude their entrance. 2. During the first eighteen months the Gospel has been freely, i.e., without systematic opposition, preached to crowded, attentive markets, and several pleasing effects of this work are noted in my journal. 3. Tracts and portions of Scripture in the Chinese were, in a variety of ways, circulated, the chief method being that of rolling or throwing them over doors and walls, besides many left in places accessible to us, and even in the offices, where several books of mine were left suspended for public use, and allowed to be changed for others, for many months. True, when the persecution against us was systematised, Government easily collected all we had scattered, and sent us back a large bundle; still it may have had some effect, and still more so the many sheets we weekly prepared in the native tongue, to make truth more accessible to all. At present, we now and then still drop a pamphlet, or sheet, here and there, especially the Decalogue, and hope and trust it is not entirely useless. 4. Letters, in which we had introduced Christian topics, and especially such as contained the name of our Lord, were returned us, under pretence that the law forbade their being accepted. Now, as several of their letters, already gone by the *Pilot* to China, and others I have received since, show, they themselves enter officially into argument on the preference of the Christian or Confucian religion.* 5. Government here has about one hundred letters of mine, in many of which Christian doctrines are brought under their notice. I also often send them books, but I have reason to fear they lay them aside, just as they do

* Their hobby is, Confucianism is older than Christianity—antiquity being the greatest proof for anything in Confucian opinion. I think this idea creeps into their minds by the form of date many Christian publications bear, running thus: year and religion (which is always in Chinese construction understood since the beginning of the year and religion) so and so many years. I think our brethren in China might rather substitute *Yasu's* descent to the world (*Yasu heang shi*) for *Yasu Jaon*, the *Yasu* religion, and prefixing a short Old Testament notice, no such idea of Confucian higher antiquity could rise in the mind of any Chinese.

those the spies gather, after my distributing them among the people. But letters it is probable they read, it being their business, and cannot be objected to, even by the most rigid religious obstinacy. 6. Government has also received from me several geographical maps (and so has the body of Todzies), copied for them on purpose, and all names expressed in the Chinese character. Repeatedly I had similar maps (all of our own make) in the offices, and taught the youths from them, as long as they were permitted to await me there; the very knowledge of the form of the globe being sufficient to upset many Confucian doctrines. Yearly they also receive a Chinese Christian calendar I prepare for them, in which the Sabbaths, and, on purpose, Epiphany, Good Friday, Easter, Ascension Day, and Whit Sunday, are noted and explained. Much, I am thankful to say, has been done to keep the notion of the Christian Sabbath alive among the people. We settle all accounts the day previous, receive nothing, not even Government messages, if not urgent, on the Sabbath, and pass the day, be the opposition and persecution ever so high, entirely, or for the greater part, among the people, in markets, lanes, huts, houses, wherever we can find access. 7. The todzies, who lived with us in the house for nearly eighteen months, and those who still are permitted to visit us regularly, have had, and have still, opportunity of obtaining much general information; two of them have learned some English, and can make themselves understood when vessels arrive. And my readers may believe me, that every opportunity was and is seized, to bring the truth before them; though, I am sorry to say, we can make no progress at all in this respect with Government *employés*, except the out-door guards, who, from the inferior post they occupy, are more under our control. There is a parcel of Christian books constantly kept in their hut. It took much firmness to establish the point; but, thanks to God, it is carried, and often do I find them using the books. 8. They are regularly visited and taught; and as, by turns, the same persons come back, I may say a hundred persons, at least, have during four years come to a correct understanding of the Gospel. There are several among these, whose hearts, I have reason to hope, have not remained altogether uninfluenced. Two gave decided evidence of attachment to our faith; and one of them, often referred to in my journal, really made efforts to spread the knowledge of Jesus among his fellows. He once loudly adored Jesus before them all, at a party we gave them. Poor Matsigani! he has since been removed from us, and never more can I see or get information about him. If it be remembered, that our guards are all of the class of literati, I think it will be conceded that this body of men alone deserve the united effort of our home churches to keep up this station. But there is, besides, so much encouragement in my general labours, as fully appears from my journal, where every visit is minutely detailed, that I can assure the Christian public, if they will but make an effort to procure personal liberty to the missionary or missionaries labouring here, Loo Choo need not at all be despaired of, but will certainly bear fruit, humanly speak-

ing, in proportion to the means employed in tilling and sowing. 9. I may also add, that as the Loochooan but very slightly differs from the Japanese language, (the Samure style used in the study of the classics being pure Japanese), the little we have here done to secure the language, and bring it to a written form, may also be reckoned among the fruits already obtained. A grammar, which may easily be increased, I have already sent off to the Chinese branch of the Royal Asiatic Society in Hong Kong. Our translation of Luke, and of the Acts, was also sent home to the Bible Society, in September, 1848. A Dictionary, also, is quite ready; but now, in copying, is receiving large additions of phrases. It is neatly copied, and contains 670 closely written quarto pages (full of marginal notes), up to the word "neighbour." In our present quite unaided situation, there is no possibility of going on rapidly with such a manual labour. There must, besides, be added to this Dictionary a glossary, to explain all the spoiled Chinese words contained therein. One may safely say, a fifth of the Japanese language is Chinese. Of the learned style, it certainly forms a still more considerable portion.

Arrived now at the conclusion of this paper, I wish I possessed the holiness of an apostle, and the power of persuasion of an old Greek or Roman professional speaker, deeply to affect the hearts of my readers, and rouse their earnest sympathy for the cause we are engaged in. But I have neither, and my spirits are just now so depressed and exhausted, that any rhetorical effort would prove a failure. I must, therefore, console myself with the consciousness, that the cause I plead for is right.

If we be not soon helped, we are most likely to lose ground entirely. What a disgrace would our expulsion, our being starved, or stoned, or driven away from Loo Choo, be to Christendom, and to the name of an Englishman in special! The honour of God, the glory of Christ, is at stake. Christians! will you allow the first Protestant cross-bearer in Japan to be murdered, to be expelled, or, what is still worse, to be silenced? Duty, honour, love to man, zeal for my God, bid me preach; woe is unto me, if I preach not as long as I have any breath. I live miserably under the degree of silence imposed upon me, till we hear what the English Government will say to the last Loochooan despatch. If the English Government has nothing further to say, I must give up the station, or meet a speedy death, if I preach as I ought; perhaps, even, if I preach at all, or only continue here. All depends now on the step the English Government takes. English Christians! will you not, in such an emergency, use your efforts with our Government to finish what they have so generously begun? Having declared us to be settlers here, will they not be easily moved by your prayers, to work out our liberty here? By four years' publicity in the eyes of Japan, the name of England and the glory of our Redeemer have jointly been committed. It is this great price at stake, which makes me tremble at the thought of leaving. To lose is a greater misfortune than never to have

possessed. If the Gospel had never been preached in Loo Choo, and the name and power of England had been brought less prominently before Japan than it has through our stay here, comparatively little consequence would have been involved in the continuance or breaking up of a missionary station. But I know to what degree I have pledged the word of God, especially among the class of literati, who have often gazed with amazement on the declaration, that Javan (Japan) and the (Loochooan) islands, afar off, shall hear the fame and see the glory of God. I know, too, what high notions I have raised, both in Government and people, of the

power of England, on which I have accustomed them to look as they formerly did on China, and fear the incalculable consequences of a defeat.

I beg the Christian public to consider the grounds on which I have rested the particular claim of this case on their attention; and I earnestly pray that God, in whose hand are all hearts, may incline theirs to petition the English and American Governments to take some further steps, in order to work out here civil and religious liberty for their subjects, and for Christians in general; and God grant that their prayer may be favourably received!

EVANGELICAL ALLIANCE.—BRITISH ORGANISATION.

Our preceding pages contain several of the papers with which the Conference now holding its session has been occupied. Beyond laying these before our readers, we defer to our next number an account of its proceedings. It would necessarily be an incomplete statement which could be given at the present moment; and we deem it in all respects best, not to present the resolutions adopted and the measures determined upon in a fragmentary and disjointed form. Some of them have appeared in various public prints, but the authentic and official report of them all will be given in our October number.

Brief Notices of Books.

A Text-Book of Popery: comprising a Brief History of the Council of Trent, and a Complete View of Roman Catholic Theology. By J. M. CRAMP, D.D. Third Edition. London: Houlston and Stoneman. 8vo. Pp. 568.

We have long been acquainted with this excellent work, and know its value by the use we have had occasion to make of it. That a third edition should be called for, while it attests the estimation in which it is held, sufficiently indicates the need which is felt for books that can be trusted on the Romish controversy. The present is not, however, simply a reprint of the former edition. The volume has been enlarged by much new matter, some parts of it re-arranged, and the whole of its historical statements re-examined, and such corrections as were necessary made in them; and it now forms a well-stored arsenal, from which weapons, both for defence and assault, may be derived in the renewed conflict which we are called to carry on with Rome.

Memoir of William Allen, F.R.S. By JAMES SHERMAN. London: Gilpin. Post 8vo. Pp. 463.

It would not be an accurate statement to say that the three large octavo volumes, in which the Memoirs of William Allen have already been given to the public, are condensed into these 500 or less pages. It is not by a process of condensation that they have been reduced to the present size, for much that they contain is altogether omitted; nor is it by abridgment simply, for the larger portion is newly composed. But, by whatever method the result has been obtained, and obtained so well, not only those who revere the memory of this eminent Christian and distinguished philanthropist, but the reading public at large, have reason to rejoice in it. We have no doubt that it will be the means of extending the influence of his noble character and example over a much wider sphere than has yet been blessed with it;

and it is our fervent desire that, in this way, the estimable editor may find that reward for his labour which we are sure will please him best.

Zion's King; the Second Psalm Expounded in the Light of History and Prophecy. By the Rev. DAVID PITCAIRN. London: Jackson. Post 8vo. Pp. 444.

While we do not profess an agreement with all the prophetic views held by our beloved friend, the author of this volume, and unfolded by him in its pages, we nevertheless read his works with great interest, and derive from them much spiritual profit. If we did not, the fault must be our own, and we have felt this strongly while perusing that now before us. It is so rich in evangelical truth, so instructive in its expositions of many passages of the Word of God, and so thoroughly imbued with the spirit of loyalty and love to Zion's King, that none of the citizens of Israel's spiritual commonwealth can fail to read it with edification and delight.

God in Disease: or, the Manifestation of Design in Morbid Phenomena. By J. F. DUNCAN, M.D. London: Nisbet. 12mo. Pp. 224.

Few books are more attractive than those which are written by devout physicians. We should be happy to induce thoughtful and reflective persons to take up this little volume; for they would find it open to them a new course of inquiry, replete with interest and instruction. Its intention is to show, from an examination of the phenomena of disease, the clear indications which they bear of design, contrivance, and goodness. We know, as a truth of inspiration, that "afflictions spring not out of the dust, though man is born to trouble as the sparks fly upward;" it is a confirmation of our faith, and tends to increase our submission, when a skilful hand teaches us to read it as plainly in the analysis of our maladies as in the pages of the Word of God.

Original Papers.

SERIES I.—PAPERS READ AT THE DEVOTIONAL EXERCISES.*

ON THE FINAL TRIUMPH OF THE CHURCH OF CHRIST.

BY THE REV. JAMES HAMILTON, D.D.

Thinking of the future, men often ask, which is to be the ascendant nation? And some answer, "France. Look at its splendid army, and consider the instinctive soldiery of every citizen; and think, too, of the important part which French science and French refinement have long exerted on European civilisation, and you will see that the land of Bossuet and Montesquieu, of Cuvier and Laplace, of Louis Quatorze and Napoleon, is destined to be the mistress of the world." But some reclaim, "If mind is to be the mistress, where will you find aught like the intellect of Germany? Where will you find science so encyclopedic as Humboldt's; or a philosophy so vast as Kant's and his successors; or a poetry at once so homely and so empyrean as Goethe's? Where will you find mind like the great intellectual Colossus, whose summit, lost in clouds, no eye has ever seen, and around whose base worshipping myriads show like insects on the pedestal?" "No, no," vociferate others, "what will your abstractions avail against the sword of the Cossack and the cannon of the Czar? You talk of the 'Coming Man,' let me tell you of the coming monarch. With its millions and its peerless armaments, Russia is the world's predestined autocrat." And, conscious of their own ubiquitous rapidity and elastic diffusiveness, Americans and Englishmen exchange smiles with one another; and betwixt Australia, and North America, and British India, and all the Ocean, they calculate that the Anglo-Saxon race is pretty nearly ascendant already.

But whilst some contend for German unity, and whilst of others the favourite dream is Panslavism—whilst some are eager for Gallic empire, and others think the world's welfare is involved in Anglo-Saxon supremacy—Christians, my fathers and brethren, can be tolerant to all the competitors: for whoever may next mount the throne of empire, we ourselves shall hold it last. "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all

dominions shall serve and obey Him." Already in this earth is there organised a community destined for universal conquest; a community which is destined to absorb into itself all others. That community is ours. The people called Christians are destined to carry all before them. German unity will be absorbed in Gospel unity, and Panslavism will merge in Panchristianism. In that blessed empire, there will be "no Pyrenees," no English Channel, no Atlantic. Nay, there will be no distinction of races: neither Mongolian nor Caucasian—neither white nor red, brown nor negro; "Neither Greek nor Jew, neither barbarian, Scythian, bond, nor free; but Christ all and in all:"—the world's five continents all united in one devout and holy Christendom. Such is God's purpose, and such, my brethren, is our high destination. "The kingdoms of this world are all to become the kingdoms of our God and His Christ." And we need not be troubled nor afraid meanwhile. Other dynasties may have their turn beforehand; but no sooner do they culminate than their going down commences. But Christ's reign is the final one. "The saints of the Most High shall possess the kingdom for ever, even for ever and ever." And even though usurpers and some adversaries may preoccupy the throne for a season—though many Antichrists may have still to come—the righteous nation that keepeth the truth shall have the whole of it, and what is more, the last of it.

From a subject so debateable as unfulfilled prophecy, I purposely refrain; but, taking matters as they this moment stand, looking at the existing state of the Christian churches, I would ask, is there not a great deal already in our power? With more Christians, no doubt, more good might be effected; but with such Christians as already exist, might not a great deal more be accomplished, if we understood one another better, and loved our Master more? In a brilliant work, just published, Pultowa is rightly reckoned as one of the "Fifteen decisive battles of the World." Before that battle the Muscovites had no notion of their strength. But imperial Peter knew

* Being a continuation, from p. 309, of Addresses delivered at the Fifth Annual Conference of the Evangelical Alliance.

that they were strong, if they themselves would only believe it. He saw no reason why they should run like sheep every time a Swedish regiment showed itself, and by teaching them to win Pultowa, he put them in the way to win the world. At this moment there are many Christians. Not to count the mission converts far away; not to count the hidden ones in the Greek and Romish churches; not to count the whimsical and impracticable members of every society; there are within the Protestant churches of Europe and America, numbers so great that, with faith in God and loyalty to one another, they might accomplish anything. Nay, confining our view to England, and remembering that, although a numerical minority, the Christians of our country are nearly all educated and influential men, and remembering that in proportion as he is Christian—in proportion as he is freighted with truth and principle, and impelled by faith in God—every zealous Christian carries in himself a momentum which tens and hundreds of worldlings cannot withstand, it is hard to say what cause the Christians of England might not carry.

But something must be done before we are fit for our lesser Armageddon: before we win the battle which tells the world the strength of faith, and makes visible our latent identity. And, first of all, would it not be a great help to union if we more frequently adverted to our many unities? if we dwelt more on our common Lord, our noble cause, our glorious brotherhood, our one comprehensive home? A good ruler is himself a powerful unity. The heroic sovereign, who spares not himself for his subjects, but freely perils his life for his realm and his people; the righteous prince, who, with even hand, dispenses justice to the rich and the poor; the condescending monarch, who notices every service so promptly, and rewards it so graciously, that he spreads his presence through a populous realm, and lives a daily image in a fond nation's fancy; this ruler, of wisdom so lofty, and disposition so kind, makes all his lieges sharers in his fame, and proud to be the soldiers of Alexander, or the servants of Solomon, feeling it a delightful distinction to be the subjects of Alfred or Charlemagne, of Gustavus Adolphus or Haroun al Raschid, in enthusiasm for such a prince they are knit into an intenser nationality. But, brethren, who is our sovereign? To the Son of God, each of us cherishes a sentiment which he entertains to none besides. For us, He not only hazarded His life, but gave it. On each of us He bends an eye of affectionate attentiveness; and, even in

the heights of glory, one great business with Him is to forward our welfare here below. And from time to time, if not continually, we are conscious of a strong attachment to Him. We love to think of His dearly-won and wondrous exaltation. We sympathise in His blessedness; we rejoice in the ongoing of His cause; we are glad, because Jesus is glorified; we feel it by far our happiest distinction to be the subjects of such a sovereign; and when we know for certain that another man feels the same emotions towards this Saviour which thrill our own bosom, our soul goes forth to him. We may have had a strong prejudice against him; but our cause is noble; it is to make this bad world better; it is to propagate God's truth, and extend God's glory in the earth; it is to narrow Satan's empire, and extend Jehovah's supremacy; it is to carry out the mission which Immanuel commenced, abridging more and more the boundaries of moral evil, and advancing the boundaries of blessedness wider and yet wider; it is to prevent sin and diminish sorrow; it is to save souls, and create joy for the angels. It is to follow after whatsoever things are humane, whatsoever things are holy. It is to share on earth the Godlike prerogative of wiping tears from eyes; and as we cannot say the beatific word ourselves, it is to bring penitents to the feet of that Saviour who will say it, "Go in peace: thy sins be forgiven thee."

And ours is a glorious brotherhood. "One is our Master, even Christ; and all of us are brethren." The humblest Christian may exult in his fraternity. I am slow of speech, but I have had eloquent brothers: Robert Hall and Thomas Chalmers were both my brothers; and so was Chrysostom, and so was Apollos. I am no poet, but my brothers, Isaac Watts and Charles Wesley, wrote some very good hymns,—and still better my older brother, the shepherd of Bethlehem. I can give you no right idea of living Christianity,—the sunshine of habitual communion with God, and the bright impressiveness of his visage who daily looks to Jesus; but I wish you had known my brothers, Edward Bickersteth and Robert M'Cheyne; or those elder ones of whom I have heard so much, but whom I never saw,—for they were gone ere I was born,—the disciple whom Jesus loved, the man after God's own heart, the patriarch who walked with God. It does me good to think of them, and when I think of them my spirit cleaves in love to you—for you are also one. Shake hands. We must not part. Your dress is different, and I did not like your provincial accent. But, beloved, we are both the sons of God, and

it doth not yet appear what we shall be; but we know that when our Elder Brother appears, we shall both be like Him, for we shall see Him as He is. And then, the same comprehensive and blessed home awaits us. In the Father's house are many mansions; and for each disciple a place is prepared already. Within the courts of that great palace there is a several dwelling-place prepared for each; and could we get a glimpse into the New Jerusalem, we should see the places all appropriated—we should see the mansions of which Abel and Enoch took possession long ago, and we should see others still waiting for their tenants. And should we find, on adjacent compartments, names that we scarcely expected to see in such close proximity; for instance, should we read "Luther's mansion" next door to "Calvin's mansion," it need occasion no perplexity; for outside the whole we read, "The Father's House;" and, whatever may be the feelings connected with the self-contained and separate mansion, there will be a feeling more intense connected with the happy and all-inclusive home.

But if I were asked what are the great desiderata towards increasing Christian union, I would mention these three—a higher standard of personal piety in individual Christians; a special cultivation of magnanimity and good sense; and a higher platform of spiritual attainment throughout the churches generally. The true attracts the true, but still more intensely does the good attract the good; and when a man is both sound in the faith and lovely in his life, he carries an irresistible charm.

And the best promoters of Christian union are those who concentrate, in their own persons, the greatest number and the finest harmony of Christian graces. If a man be sound in the faith, but in his temper is splenetic or sulky; or if his temper be sweet, but like a chameleon's complexion; if his creed is ever coming and going; if he be free with his purse, but a tyrant in his family; or if, after a long prayer, he goes away and devours a widow's house; instead of being a promoter of Christian fraternity, such a man is a problem for Christian charity. Whilst, on the other hand, a holy and warm-hearted Christian, a man really born from above—a man saintly without sanctimoniousness; whose religion needs not to be put on, because it comes out; a new man of the right proportions—complete in Christ—lacking nothing; none the less devout because he is so active, nor the less gentle because he is so valiant, nor the less humane because he is so loyal to his God; such a man, just because he is

a constant commendation of the Gospel, is a perpetual and powerful promoter of Christian union. And in order to see how much more attractive is goodness than talent, nay, to see how much more potent is the spell of a common spirituality than even the wondrous talisman of a common theology,—I ask my Nonconformist brethren if they do not feel more attracted to the church of England by Henry Martyn's saintliness, than by Warburton's logic or Barrow's rhetoric, or even than by Horsley's orthodoxy? And in an assembly where there are few Baxterians—where few minds are cut in the polyhedral facets which would fit exactly into the casket of his peculiar creed—to an assembly theologically distinct from the great Puritan—I put it, if they do not feel so spiritually drawn to him, that although most of us might have a dozen of his contemporaries who represent our creeds more closely, we cannot name the man of God to whom our hearts yield a holier or more tender homage? Let us covet earnestly the best gifts; for the church which is richest in truth and goodness, which contains the greatest number of members, will be the most attractive, and the most responsive to the holy attractiveness of others;—the most easily loved, and the mightiest in the art of loving.

Next to goodness, let us follow after wisdom. We have lost many a golden opportunity from forgetting the Master's precept, "Be wise as serpents." The children of this world are wise in their generation, and in business and in politics they carry their point by merging, for the time, personal pique and local quarrels; and when we read the history of a great revolution effected by worldly men, it is lovely to find that it is usually the triumph of good sense—a host of private wrongs and individual resentments sacrificed on the altar of the public interest. On the other hand, it is deeply humbling to know the sectarian punctilios and individual animosities to which the cause of the Redeemer has been frequently postponed. The congregations that have split, the societies that have broke up, the public movements which have stopped short, because some Diotrophes could not carry his crotchet. The battle has been lost whilst rival chieftains were discussing precedence, and the walls of Troy have stood day after day, whilst the polemical Achilles has sat in his tent lamenting his darling Briseis. And, perhaps, next to holiness of life, there is nothing which ministers should more inculcate, or more strive to exemplify, than the good sense and noble magnanimity of which the Gen-

tile apostle was the splendid example. All things to all men, we would surely gain more;—applying to the questions of the day his Rule of Three—what Christ is compared with me, so this opportunity of advancing His cause is compared with this opportunity of self-vindication or personal triumph. A tender conscience is always a personal blessing; but when it is not united to an enlarged understanding, this personal blessing often becomes a public inconvenience, and it is much to be feared that a weak capacity, or a morbid self-esteem, is often petted and canonised as a tender conscience. At all events, it is possible to make the meshes of the cullender so small, that whilst you are straining out the gnat, the camel will run over. And yet, whilst it may be truly said to a united church what Caleb said to a united camp, "Let us go up at once and possess the land, for we are well able to overcome it;" whilst we would say that it was in the power of the Evangelical churches, a few years ago, to rescue from Socinian occupants a multitude of chapels which are now handed over conclusively to the teachers of the God-denying heresy; whilst it was in the power of British Christians—had they been heartily agreed as touching that thing—to secure the rest of the Sabbath for the Post-office clerks and letter-carriers of the empire; whilst it is in the power of the British churches to send to next Parliament a phalanx of Christian patriots, who shall primarily represent neither the agriculture nor the commerce, neither the Conservatism nor Liberalism, but the religion of the realm; whilst it is in the power of the church of England laity even—without any other help—to expel from the English church and the English colleges the Popeless Romanism, the sacerdotal antichristianism, which has invaded them; whilst it is in the power of the confederated Christianity of England and Scotland to win toleration for our co-religionists in every country of Europe: I feel profoundly, that before we can be brought to such or similar co-working we must all grow better men. So to speak, there are some things which the church can do for itself; and there are other things which it can only do by asking its living Head to do for them. It can only rise above itself by asking God to raise it.

There are two ways of adding to a church. One is by a process of outward extension, the other by a process of spiritual elevation. At this instant, there are vast tracts of country which have been reclaimed from the ocean by a system of embankments and gradual encroachments, by the filling-up of shallows and the walling-in of miry flats.

The consequence is, that there are some regions whose average elevation is little above tide-level, and which, but for the strength of their sea-bulwarks, would speedily become a watery waste. But there are other lands, to which no such artificial augmentations are making, and yet they are gradually enlarging. And the reason is, that a vast upheaving force is slowly lifting them, in one mighty mass, from the centre to the shore, and gradually placing them farther and farther beyond the mercy of the waves. The process of artificial extension has its limits and its defects. Run out your ramparts and moles, till you have enclosed every sand-bank and shallow, and it may be a pitiful acquisition after all, a melancholy marsh of brackish water, covered with its own dreary vegetation of sedges and samphires, and flowerless weeds. And build your sea-dykes ever so high, and still you are not secure; for a roaring spring-tide and a furious storm may ply their enginery till breastwork and breakwater can hold it out no longer; and the exulting ocean careers through crumbling streets and quaking fields, and, when the morrow dawns, the muddy tide may be spinning its boulders over a new Goodwin Sand. But let the winds blow and the floods descend on your uplifted continent, and they are only those who wander along its cliffs who notice the crash and the uproar of the ocean artillery, whilst the inhabitants of its inland dells pursue their calling, all unconscious of the hurly-burly round their border. Man's process is the process of mechanical extension; God's process is the process of dynamical elevation. Man may erect a church, may map out its territories, arrange its polity, and fix its standards; and he may even bestir himself to recruit its ranks with crowding proselytes; but it is the church's living Head alone who can lift its membership into the region of a lofty spiritual-mindedness, and in the very doing of this add to His church of such as shall be saved, the only members which she is sure of never losing. For just as in the grand process of an island's simultaneous elevation, it is impossible that her mountains and loftier regions can be uplifted, without a corresponding elevation of her plains and valleys; and as it is impossible that these can be raised higher without a reprisal on the surrounding sea, without making that dry land which was the ocean bed before; so it is impossible that the more lively members of a church can be carried aloft into a region of unwonted spirituality or activity, without elevating, more or less, the spirituality and activity of all Christian

men around them; and as impossible that an entire church can be raised to a loftier pitch of faith and holiness, without a new zone of recovered territory ascending from the troubled sea of the world around her. Should the Lord thus elevate the church, that elevation will be the answer to Jabez's prayer; that elevation will "enlarge the coast," and withal ensure its permanence. For just as I say, give me our own sea-girdle of bluff headlands and granite walls—for when the waters roar and are troubled, it is they that keep the briny billows from our scented pastures and corn-clad vales, and which, though every artificial rampart were swept away, would leave us still a large and happy land; so I say, give me within the church a bold decision and a burning zeal, a high morality and a fervent devotion, and in that day, when the waters of an exulting anarchy may be clapping hands over the low countries of Christendom—over many an old system, and many a formal institution—God's Zion will stand forth unscathed amidst the surging uproar, the river of her peace still flowing, and her own God still reigning in the midst of her.

And then, from this process of simultaneous spiritual elevation, another result would follow. Divided churches would find that they are really one. Were a fiat of the Great Creator now to lift our own and the neighbouring coast, with the entwining ocean-channel, a few fathoms above their present level, the "natural enemies" would find that they were not only neighbours, but the same mainland. And were that process inverted which is at present allowing a vast continent on the Southern Seas slowly to subside, so that the Sandwich and other isles are merely its dwindling peaks, maintained above the

water's edge by the labours of the coral insect—were that process inverted, and the land that for ages has been slowly settling down, to be suddenly uplifted again—how astonished would those rude barbarians be who have hitherto warred for their insular independence—how astonished would they be to find, that, instead of occupying each his sea-girt isle, they were only inhabitants of adjacent mountain-tops!—so, at this moment, the Evangelical churches are many, and each is begirdled with its own seclusion and sundering flood—its own polity, its own prejudices, its waters of separation. And yet, in reality, each scriptural church is only a several summit of one vast continent, for the present submerged and inundated—a separate peak of that great mainland which has the Rock of Ages for its root. And soon as it pleases God—soon as the Divine Spirit shall move on this troubled deep, and blowing back the waters, make the dry land appear—soon as His elevating energy shall speak the word, "Arise, shine," we shall see church by church emerging, and as the zone round each extends and widens, those that once seemed several islets in a driving sea will find themselves only several summits of the same vast continent. The churches will discover that the church of Christ is one. Lord, speak the word. Say to us, "Arise, shine." From the depths of our carnality, and from the bitter waters of long contention, raise us nearer Thee, and so unite us to one another. Then violence shall no more be heard in our land, wasting nor destruction in our borders; for even the world shall be able to record heaven's autograph on that New Jerusalem—our walls shall be called Salvation, and our gates Praise.

ON THE PRINCIPLES OF THE EVANGELICAL ALLIANCE.

BY THE REV. RALPH WARDLAW, D.D.

The present, as might have been anticipated, is the largest meeting of the Alliance we have yet enjoyed. We have an increased attendance from other countries; and, in the very hope of meeting with those foreign brethren, looking them in the face, giving them the right hand of Christian fellowship and love, hearing their voices, and recognising our union with them in common acts of social devotion, an increased attendance from our own. This is just the way in which the grand object of our Alliance is to be promoted. That object is—the enlargement, I was going to say, of Christian union; but, in truth, there can be no enlargement

of that, unless by the addition of converts to the faith of the one Saviour. Whenever any sinner, by faith in that Saviour, becomes a child of God, he becomes, in the same moment, a brother in God's spiritual family; bearing the same relation to every member of it. He cannot be God's child without being the brother of all the other children. This is the only enlargement of Christian union. All believers are one. When we speak, therefore, of the enlargement of Christian union, we must be understood as referring, not to the fact, but to the feeling. We are one. We know that we are one. The object of the Alliance

is to make us more extensively, and more warmly and vividly, feel that we are one. And the more we feel this, the more we shall come to experience the truth of the adage, that "Union is strength."

In proportion to the numbers who have seen their way clear to connect themselves with the Alliance, I think I may say, with the utmost confidence, the success, in this respect, has been complete. The sentiment and feeling of union has been confirmed and extended. The universal experience has been that of sacred delight, in feeling and witnessing the uniting energy of the grand elementary truths of the Christian faith overcoming the severing tendencies of the points of belief and of practice, in which the believers of those truths happen to differ. Every fresh gathering draws out into more fervent utterance the apostolic benediction and prayer—"Grace be with all them that love our Lord Jesus Christ in sincerity!"—"all that in every place call upon the name of Jesus Christ our Lord—both theirs and ours!" Here is the great bond of union. We wish to feel it as Paul felt it—"Both theirs and ours!" "One Lord!"

I cannot but think it an unreasonable complaint, on the part of those who have not felt it their duty to take part with us in this association, that we have not succeeded. We have succeeded. We have succeeded, to the full extent of our association. That we have not succeeded further is not our fault, but theirs. Had they joined with us, our success had been all the greater; for we are well assured that in that case their experience would have been the same as our own. And their alleging failure of success is just as if, in Nehemiah's time, a number of those who should have put their hand to the work of building had kept aloof, and then complained that the wall made slow progress. And for my own part, beloved friends and brethren, I regret their not having united with us in this hallowed association not on our account only, but on their own. I cannot but feel, amid the delights of such assemblies as these, that those brethren who keep aloof from them, are inflicting upon themselves a great privation, and practising, unconsciously, a large amount of self-denial. And, therefore, when it is principle that keeps them back, while I honour them for acting conscientiously, and would think the better of them, instead of the worse, for their conscientiousness, I can only wish they were led to see differently, and to feel themselves at liberty to partake with us in the treat of Christian communion which these meetings afford.

In saying these things, I am far from meaning to charge those brethren with any deficiency of large-heartedness. They may love us members of the Alliance just as much as we love them, though they are not members of it. They may embrace in the arms of their Christian affection, just as warmly as we do, the whole family of God. I must, however, be allowed to express my wonder, as well as my regret, that principle should keep them out of an Alliance of whose fundamental constitution the sacredness of principle is one of the essential articles. No man requires, in uniting himself with the Alliance, to compromise, or to put in abeyance, any sentiment whatever he may hold, either respecting Christian truth or Christian practice. I, for one, can affirm, that from the time of the formation of the Alliance till this hour, I have never had the slightest feeling of restriction. The moment that I was made to experience any such restriction—any, even the slightest encroachment on the most perfect liberty of giving forth, in whatever way, aught that I esteemed to have the sanction and authority of the one standard of truth and duty—would, I am free to say, be the moment of my resignation. But what I have never hitherto felt, I have no apprehension of ever being made to feel.

I have referred to the one object of promoting Christian union. Into the questions relative to Alliance action, in its various departments, I cannot now enter. It has been done, and done well, by others. But I must be allowed to pity the man—and to pity him only the more that I love him as a brother in Christ—who does not regard the promotion of the feeling and operation of affectionate union among the disciples of the same Saviour, conscientiously severed into sections by their varieties of conviction, as quite an adequate object, in itself, to justify such gatherings as those of this Alliance. He must have a lower estimate than I have of the magnitude and the ultimate practical influence of that object. We would that all our beloved brethren in Christ were congregated with us; that so our Alliance might be the more appropriate type and prelibation of that heaven where our union is to be perfected. It is very true that this is what the church on earth ought to be. But, seeing fellow Christians must work out their respective convictions, and, if they do so, must do it in separate sections, differing and opposite views necessarily preventing amalgamation in following them out—should it not be at once the more desirable that we should attain it, and the more delightful when it has been attained, a common

ground on which, while each following our respective courses otherwise, we can assemble and consult, and pray and act together. And such is our Alliance. But after the various interesting and able papers and addresses that we have been privileged to listen to at former meetings, to say more in vindication of its principle and operation would, indeed, be a work of supererogation.

I remember hearing, in my early days, of a Churchman and a Scotch seceder, soon after the secession, towards the middle of last century, conversing together; and when they could not agree, the former said, with a good-humoured smile, "Well, my friend, of one thing we are sure, there will be no seceders in heaven." "I beg pardon," replied the other, "they'll be all seceders there together!" The good man, meant, of course, that his views would there be found to have been the true and scriptural ones. And we all think so. We should be insincere and inconsistent, if we did not. What we now believe to have the sanction of God's Book, we cannot but believe will, in heaven, be seen by all to have been true. Only, if we have in us the spirit of our Alliance, we must still admit our fallibility. We think we are right, but we must admit the possibility that light may be thrown in heaven on topics on which we have differed on earth, that may modify and even reverse our convictions. "Now, we see through a glass, darkly; but then face to face. Now we know in part; then shall we know, even as also we are known!" O, the prospect of that world of light and life, and love and purity, and liberty and joy, and perfect and universal union! All shall be one there. In a higher sense far than ever on earth, the multitude of the redeemed shall be "of one heart and of one soul." And it is delightful to think that, when the number shall come to be at the greatest—when it shall be "a multitude which no man can number"—the unity shall be the most complete. When all the ransomed family, from Adam to its youngest born, shall be gathered into one—they shall be one indeed. Not one discordant sentiment or feeling, not one silent tongue, and not one jarring note, in the universal song. Not one element of alienation or coldness in a single bosom of all the ten thousand times ten thousand, and thousands of thousands, either of unfallen angels or of recovered men! Not that there will be a tame monotony of character, but an endless variety amidst the undivided unity—the diversity never such as to engender a single feeling of jealousy or distance—each, in all around him, amid the diversity that

is essential to creatureship, and, I may add, to the real happiness of creatureship, seeing the image of the Divine purity and love. O let us seek, by the frequent contemplative anticipation of that world, to draw down more of its characteristic spirit into our hearts, while we are on the way to it. And in all the relations of life—in the family, in the church of God, and in the world—let this "meetness for the inheritance of the saints in light" more and more appear! And among other spheres, let it be exemplified in the meetings and the operations of the Evangelical Alliance!

The subject, it appears, for this morning's conference is Popery. Popery, amongst other grounds of its "vain-glory," glories in its unity. In opposition to facts unnumbered in past history, it continues to assert and re-assert that unity, well-knowing how far the boldness and reiteration of the assertion will go, in inducing an unthinking world to acquiesce in its truth, and adopt the term as one of that church's characteristics. Popery knows not how to blush. We need not go far back, or far away, for an exemplification. Was there a blush on the cheek of the self-constituted "Primate of all Ireland," when the other day, looking history and the world in the face, he gave public utterance to the following most veracious sentences?—"Wherever the Roman Catholic church has prevailed, there civil and religious liberty has followed: wherever Catholicity has been superseded, there slavery has followed. Thus it has been, in every country, since the beginning of Christianity." Such is the historical truthfulness, and such the unpretending modesty of the Papacy! And its unity is demonstrably as shameless a fiction as its liberty. It has no existence. It is a word with no corresponding reality. Popery, as far as it can, hides its differences, and says it is one—lying for the benefit of the church being avowedly a Popish virtue, an acknowledged and vaunted principle of the morality of Antichrist. The more I think of that system, the more I shudder at its horrors, both as it affects God, and as it affects men. But at present I speak only of its pretensions to unity. They are pretensions, and no more. As for us Protestants, we glory, and we have good reason to glory, in our right of private judgment. The unity of compulsory ignorance and of prosy thought and prosy faith is none of ours. "We are not of the night, nor of darkness." As arising from the free exercise of this heaven-bestowed right, for which every man is accountable, our differences become so far, instead of a cause for shame, a ground of exultation and

glorying. That one man, or even many men, should think wrongly, is better than that thousands and millions of men should surrender their intellects, and, on the subject on which of all others it is the most important that they should think and believe for themselves, to let others think and believe for them, and fancy they thus exonerate themselves of their responsibilities. While we are not ashamed of our differences, as being the proofs of freedom of thought, and disown and throw off with indignation the shackles which Popery imposes on human minds, that which is wanting, amidst all these differences, is just this one thing—such an appreciation, in all our minds, of the value of “the truth as it is in Jesus,” such a deep conviction and feeling of the incomparable superiority, in importance, of that truth to all our points of difference—how important soever in their own places these may be—as will effectually overcome their separating tendencies, and bind us together in spite of them; and thus render our very differences the means of making the truth’s uniting power the more strikingly apparent. And this is the principle of the Evangelical Alliance. It brings together, from the four quarters of the world, brethren in Christ, who would otherwise have continued strangers to each other, of all varieties of denomination, holding the great principles of evangelical truth. They are made to feel that though separated by intervening oceans and continents, they are united in principle, in affection, and in hopes; that though members of different churches, they belong in common to the “general assembly and church of the first-born, which are written in heaven;” that though citizens of different countries, and subjects of different earthly Governments,

they have, all of them, one country and one King; that heaven is their common birth-place, and their common home; and that the sceptre to which they have all, how unknown soever to one another, vowed a common allegiance, is that of Him who “bath on His vesture and on His thigh the name written, King of kings, and Lord of lords.” This, I repeat, is the Alliance principle. For this we love it, and for this, the oftener we meet, we love it the more, and feel the more regret that its attractions should not be more generally felt and yielded to, and the more reluctant to admit the thought of its being dissolved. For the oftener we meet, we feel the more pleasantly the blessedness of union, and anticipate, with emotions of the liveliest joy, its perfection and perpetuity. We sing with the greatest oneness of heart—

“O how good the hallowed union,
O how sweet the pure communion,
Of the family of God;
When in peace together dwelling,
Kindred love each bosom swelling—
This is pleasure’s blest abode.

“Rich the sweetness, far transcending
All the costly spices blending
On the head with mitre crowned;
Down the sacred vestments flowing,
O’er the rich embroidery glowing,
Breathing balmy fragrance round.

“Lovely as the dews of morning,
Hermon’s sacred mount adorning,
All in fresh and sparkling pride;
Soft on Zion’s hill distilling,
Ev’ry sense with pleasure filling,
Spreading joy on every side.

“Zion!—’tis Jehovah’s dwelling,
There, from purest fountains welling,
Flow the streams of peace and love;
Israel’s wants and woes redressing,
There the Lord commands the blessing—
Everlasting life above!”

SERIES III.—PAPERS ON INFIDELITY.

ON INFIDELITY IN GERMANY.

BY THE REV. F. W. KRUMMACHER, D.D.,

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In being requested to give a description of the religious state of my native country, I feel as if I had to describe “a new fall of man.” I am almost inclined to use the lamentation of the prophet, when he says, “How art thou fallen, thou beautiful morning star!” The religious history of my people is described in the 16th of Ezekiel; nevertheless, the chapter ends with the promising words of the Lord, “I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlast-

ing covenant.” The Germans being of a more contemplative disposition than other nations, received a mission in the kingdom of God, conformable to their before-mentioned disposition. This may be seen from the manner in which the Romish hierarchy depended upon their German dioceses, which were well noted for earnestness and fidelity in faith, as upon the strongest barriers of their power and government. In the middle age, the flower of Paradise in its holy mystery, unfolding itself in its litera-

ture, paintings, and architecture; and again, the work of the Reformation—which proceeded not so much from cool reflection, as from the warmth of the inmost feelings of the heart—yes, the work of the Reformation, with its deep theology piercing into the inmost recesses of the Word of God—and then their holy and heavenly hymns—all these considerations put it out of all question that the Germans, beyond others, are a people of Christian depth.

The German people first began to swerve from the holy path into which the Lord himself had directed them, in the first century of the regeneration of the church, and indeed in the last quarter of that century. Yes, my dear brethren, Luther, that bright light of German Christianity, and the middlepoint of its nationality, had scarcely left his platform, when it appeared as if he had taken with him a great portion of the regenerating spirit that rested upon him, and which, like a living water, had flowed from him upon those who surrounded him. A sudden stoppage began to take place in the living stream, which till now had run through the young church. The holy warfare had been accomplished, and the result was a glorious triumph. Confessions and sacraments, in the primitive Christian form, were the booty of this triumph, of which the victors were most justly proud. There was cause of rejoicing for what had been gained, and anxiety was likewise necessary for its conservation. But it was also necessary to be preserved from the temptation of looking upon the outward possession of the regained treasures of the church, as a sufficient reason for inward quietude respecting future judgment and eternity itself.

The evangelical treasures of grace are not the possession of man by general inheritance of the church, but only by an inward and spiritual regeneration: unfortunately, however, this simple truth was placed in the background of the conscience of church members; and the false opinion, that they already possessed, in the form of the purified church order, that which makes one acceptable and pleasing before God, had gained the ascendancy. The Gospel was treated, by degrees, more and more as a law; and the transition was found the easier, as by the formation of the Protestant States the *juridical significance* of the confession gained ground. We admire the works on doctrine, which were produced in Germany in the sixteenth and seventeenth centuries; but we mourn over the one-sided views with which the religious interests, by degrees, turned exclusively to the intellectual and scientific side of Christianity. The period of formal stagnation and blind

orthodoxy entered the church. The flag of truth widely unfolded itself, but there was neither bloom nor blossom under its shade. The lights of knowledge shone clearly from the heaven of the church, but as cold stars of the North Pole, and not as the bright sun, producing life, and fructifying it.

Amidst all the brilliancy of knowledge, there prevailed throughout the parishes a spiritual death, and a want of discipline was in all ranks the order of the day. The degree of religious stagnation which then reigned in Protestantism, may be seen in the mighty reaction with which a single attempt to create a revival in the dead church was received. The man of God, John Arndt, the celebrated author of "True Christianity," who preached the necessity of a new birth and regeneration in order to be saved, was obliged to see himself considered, by his own church, an enthusiast and a fanatic; and amongst all the theologians of his time, it was the excellent John Gerhardt alone who dared to stand up boldly as his defender. No better fate, nearly a hundred years later, awaited Philip James Spener, who was so richly imbued with the Spirit of God. This man, who only aimed at a living and practical Christianity, declaring that one of the head and tongue would never save a soul, and preaching this simple and clear truth, was soon branded by his fellow-men with the name of "The Father of the Pietists," and found his most bitter enemies, not among Libertines and Antinomians, but where they certainly ought not to have been found—among the honourable ranks of his orthodox collegians!—yes, among the theological leaders of his church.

Until this time, the oppositions and dissensions existing in the Protestant Church were confined within the pale of its confession. All parties were of one opinion as to the infallibility of the confession. The nature, and not the object, of saving faith was the topic of discussion. The question was not *if*, but *how*, one must believe, to be saved. The time, however, was not far distant, when the antithesis was still more dangerous. The more the theologians were accustomed to treat the dogmatical subject in only an intellectual and scientific manner, so much the more the danger appeared of their entering into a scepticism for which they were the less prepared, as they were wanting in the weapons of defence and preservation which an inward experience of saving faith affords.

It is remarkable, that even the later heirs of the former pure and sound evangelical principles of Spener (against either their will or knowledge) contributed their mite

in preparing the cradle for the monster Infidelity, through which we shall soon see the German church laid waste.

They were the means of so doing, being governed by their zeal in defending practical Christianity, not only beginning to speak of the church symbols with a certain indifference, but also taking upon themselves to discern arbitrarily in the pale of Christian knowledge between essential and non-essential, and altogether to value religious knowledge less than they ought to have done. The seed of unbelief did not, indeed, as yet, lay in this opposition of the Pietists to church dogmas; but, nevertheless, this conduct rendered it the easier for the entrance of this monster which broke in from without.

England sent us her Naturalism, and France her Deism—principles which bore in them the seeds of all negative theories of later times, and which very quickly found on German soil their organs in such men as Edelmann, Barth, and others, on the frivolous side; on the more serious one, Mendelsohn, Reimanur, and Lessing; and, added to these, Frederick the Great, the royal protector and most potent propagator of infidelity.

These so-called free opinions spread with the rapidity of wild-fire. They found no opposition, either in a constitution conformed to the nature of the church (to which, as yet, in most German provinces it had not reached), nor in a union of the members on church doctrine; for this had been rendered disgusting to them by the sinful and fleshly manner in which the theologians had treated it for so long a time. The old church doctrine was given up, in a light and trifling manner, for the new wisdom, that represented human knowledge as a sufficient fountain for all truth, the free will of man as the independent factor of all moral good, and which bound salvation to the good works of man, and knew not how sufficiently to praise the natural goodness of the human heart.

Thus the doctrines of the church in her most essential articles were denied; and even if this denial did not so distinctly appear in the whole, as upon the platform of theological science, and in the literature of the day—and, indeed, if apparently the proper worth was left to the symbolical books—it was only because an anxiety was at that time felt lest all the members of the church should not have reached that degree of intelligence which would make them capable of accepting and valuing the new interpretations of Scripture.

The German people were indebted, besides, to their own natural, deep and religious feelings, and to scattered voices in the wilderness,

which in a happy hour warned them against the fall, upon the brink of which they stood, that they were not immediately drawn away to join the radicalism of a Shaftesbury and a Tindal, and the libertinism of a Voltaire.

Among men who prevented the nation from falling, I name not only Hamann, Claudius, Gellert, and Lavater, but also the philosopher Kant, who, to judge him according to Christian principles, was a heathen; nevertheless, as the consistent representative of practical reason and conscience, he was, in the hands of God, a blessing; yes, a sort of new Moses, and a schoolmaster to bring men to Christ, through his categorical imperative, which persisted in morality and virtue.

Theology, both scientific and popular, now appeared for a long time as the slave of Kant's philosophy, thus robbed of its dogmatical contents, and in possession only of three ideas—God, Freedom, and Immortality; which Kant supported, as the postulates of practical reason.

This theology was believed to be far above church doctrine, as above an absurd web of nonsense; and whenever it met with an article of the same in a biblical text, it knew how to bend it out of the way, or to turn it into a trivial common-place of the so-called "natural religion," through all kinds of artful interpretations.

Rationalism,—or that form of theology which vindicated human reason as the decided authority in religious subjects, denied the supernatural Revelation and the necessity of salvation to man; disputed that God was able to work miracles; and only accepted Christ as the teacher of natural religion and of a better morality;—ascended from the middle of the eighteenth century in Germany to such an extended dominion, that the few isolated believers in Revelation began seriously to fear that the Lord might have determined entirely to extinguish from his holy temple the light of the Gospel.

It is true, that a reaction against the negative principles of the times was not wholly wanting. I only name the preachers in the wilderness—Klopstock, Gellert, Hamann, and Claudius. These men only found in small circles a willing ear, and were not able to stem the flood of unbelief which continued to rage with such rapidity. The new school of philosophy, of Fichte, Jacobi, Fries, and Schelling, brought the hitherto despised Christianity so far again into honour, inasmuch as they valued many dogmas of the Holy Scriptures, and likewise the church theology, which the unbelief of the times had driven from them, as symbolical envelopes containing deep thoughts worthy of fresh attention; or, as they termed it, they received single forms of Scripture as welcome

vessels for a new train of thought. If this philosophy did indeed assist in paving the way for a return to the Gospel, still it was but in the circles of the higher and more instructed classes; and their merits of Christianity always remained only negative, as, notwithstanding all appearance of acknowledged Christian ideas, they still held fast to antichristian principles, stating that, besides the knowledge which dwells in the human spirit, there was no other truth, and that, as truth, they could only accept what was already to be found in an enlightened conscience.

The enthusiastic reception which the first French revolution likewise found in Germany (it being regarded as a glorious triumph of true humanity), is significant of the degree and circumference in which the Christian principles were already buried in this nation. Notwithstanding, God had not abandoned his backsliding people. He now made them feel the anger of his love, and permitted the severe judgment of foreign tyranny to come upon them. It was, it is true, for a long time that one was obliged to exclaim, "Thou chastisest them, but they do not feel it." A clear or misty knowledge of wrong, however, awakened in thousands, and God permitted grace before justice to take place, and glorified himself in the victories of the "war for freedom."

A sudden change of sentiment favourable to Christianity now took place among them. The hand of God was acknowledged in their miraculous deliverance from the Gaulish tyrant. They gave glory to God, and confessed with repentance the guilty apostacy which they had committed against Him and His Holy Word. A decided desire was soon manifested to return to the Gospel, although, to the mass of the people, it was as enveloped in clouds. However, the cross of Christ was again the sign, to which all pious feelings turned. Poets, such as Max von Schenkendorf, and others, gave wings of expression to their dark feelings. One man, however, lent the same a more positive substance, conducting back to the proscenium the almost forgotten historical Christ, if only considered as the most perfect flower of humanity, and as the sinless ideal of all human excellence. Notwithstanding, he raised Him to the centre of all religious knowledge, and recommended Him to the love and enthusiasm of his contemporaries in a manner which struck the mockers dumb, awakened the indifferent out of their religious apathy, not only satisfied the Rationalists, but even sometimes, in a certain degree, baptised them as with fire, and on many sides awakened new sympathies for Christianity, theology, and the church. This man was

Schleiermacher. It is true that his theology was far from being identical with that of the Bible and the church. On the contrary, it again presented itself as a Christian Rationalism; setting aside its pantheistic inclination, it was justly reproached for not understanding the nature of sin, for only considering a sinless man in the person of Christ, and for not leaving untouched one of the church doctrines—not esteeming them as given from God, but only as expressions of human knowledge and piety. Notwithstanding, Schleiermacher's merits in relation to the spread of the Redeemer's kingdom are beyond all question; for, first, he conciliated science with religion—yes, he verified the sentence, "that true science cannot be irreligious;" secondly, he prepared the throne again for Christ, as the moral regenerator of the world, in the hearts of the people; and, thirdly, he gave the first impetus to a new and deep-believing theology, as his scholars, Lücke, Nitzsch, Twisten, Sack, Tholuck, Augustus Neander, Julius Müller, and others, prove.

The jubilee of the Reformation, in the year 1817, afforded a most joyous spectacle for a promising religious raising of the people. But, at the same time, a severe conflict united itself to this jubilee, which brought to light how very little, in general, the conscience had been awakened to discern in what the true spirit of Christianity consists.

Pastor Harms, in Kiel, proved, in his celebrated thesis, the contrast between the rational theology, not only of Brettschneider, Wegscheider, and their party, but also in many parts of that of Schleiermacher, and drew the attention of the public to the perfidy of which numberless preachers had been guilty, through denying the symbols of their church. This conflict—to many, a conflict *pro aris et focis*—was combated by them with the greatest bitterness, and thus became a blessing to the church, as it brought again to light, out of the realms of forgetfulness, the eternal and fundamental truths and facts of salvation, and in this manner showed to thousands the sure coast on which their longing souls could cast anchor. Yes, my brethren, if theology began from this period to form itself more positively, an impetus thereto had laid in the church emotions which the thesis of Harms called forth.

Notwithstanding, if we compare the later progressions in Germany with the high expectations entertained after the "war of freedom," we cannot conceal that those expectations were far from being realised. We will not here seek the reasons through which it was possible that an apparently promising religious movement could so soon be at a stand-still—yes, and for the mass of the people turned quite on the

opposite side. Enough that this did indeed happen. The promising and lovely spring decayed without bringing forth the anticipated harvest. A lovely unfolding vine brought forth more briars and thorns than ripe grapes.

After the vulgar Rationalism had been deprived of its citizen right through the deeper school of philosophy, and particularly through the theology of Schleiermacher, the philosophy of Hegel obtained ascendancy, and pretended, with great assurance, to have exclusive sovereignty in the empire of thought.

Under the pretext of affording new supports to Christianity as the absolute religion, he imperceptibly perverted it into his own negative creed, presenting such a solution of certain conflicting ideas—God and man, here and hereafter, death and eternity, holiness and sin—that he deified man, denied a hereafter, set aside the immortality of individuals and only vindicated the immortality of the race in general, and represented sin as a passage to virtue. From this philosophy proceeded the faction of Radicals, those violent opponents of all holiness, who were generally called “the left-hand school of Hegel.” Among the leaders of this school, David Strauss is the most celebrated. He was the man of whom it was once justly said, “That he already received the Gospel, wounded and bleeding from all its veins, and that he had been the Antony who took away the garment from Cæsar, so that all could perceive the wounds with which the holy body had been pierced. Men such as Feuerbach, Bruno Bauer, and Arnold Ruge, deserve the sad glory of having surpassed Dr. Strauss in the boldness of his negation. After these men, who themselves possessed no kind of Christian principle, had, as they thought, gnawed the Holy Scriptures with the piercing tooth of a demoniac critic, they preached their new pantheistic heathenism from the roofs. In making self a god, and in deifying that beloved I, they robbed God of his personal Deity. They called futurity the last enemy which is to be destroyed. They applauded the emancipation of the flesh, and presented to the world a material Utopia, instead of a heavenly blessedness. Thus the unbelieving theology had reached its summit in Germany, and had arrived at entire antichristianism. What God’s holy word predicts has been verified: “The sons of Adam, thinking themselves wise, became fools.” The more boldly unbelief appeared, the more believing reaction was fortified.

In the newest battles of spirit which are fought in German science, it is not the question if this or that Christian doctrine is still

to be esteemed, but if the whole Christianity—yes! if general religion—is to be or not to be.

I am now arrived at that point at which I must bring before you the subject put into my hands. I am to inform you of the religious state of Germany, and particularly of the reigning infidelity in my native country.

This monster appears in Germany principally in three different forms: as *Indifference*, *Rationalism*, and *Radicalism*. First, we find especially an indifference to all that is called religion in that mass of people with whom care and anxiety for daily bread exists. In this so-called proletariat, particularly in large towns, this indifference often borders on animal stupidity; the material wants fill the whole soul. The just complaints against the clergy lie principally in this state of things. Here the revolution gains with but little trouble its army. Nevertheless, in this sphere of labour, the Home Missions have of late displayed their works of love. The number of the indifferent are, however, unhappily not less in the circles of the well-instructed, and particularly among the functionaries of State. Besides that time which is necessary for the fulfilment of their official duties, they have but barely sufficient left for the more trivial dissipation which they find in literary and political lectures, and in social intercourse. In regard to all higher interest, Pilate’s question reigns,—“What is truth?” They believe that they are able to infer from the religious controversy by which they are surrounded on all sides, that in the region of supernatural things nothing certain is to be learned. They therefore consider it wiser not to enter upon their consideration, and passively to await what is once to be revealed as truth or as a lovely dream.

Nevertheless, the German race are too religiously disposed for us to entertain any fear that religious indifference should ever entirely prevail. Indeed, it does not prevail in Germany. But vulgar Rationalism, although refuted by science, still triumphs.

The being of God and an existing Providence is believed. Christ is looked up to as the wisest of men and the greatest teacher of morals. It is believed that true Christianity consists in the fulfilment of his commands, and salvation is expected as the reward of good works. These are the fundamental elements of the miserable theology, which up to this very hour is done homage to by the greater part of the German clergy, either openly, or under a veil. And this theology unhappily reigns in the greater part of our parish and grammar-schools. It

forms the highest religious sentiment in the literature of the day. It was up to the latest times favoured by most German Governments in opposition to the true church doctrine, and therefore we cannot wonder that it has become the theology of the people. Millions believe, in great simplicity, that with this theology they are good, nay, indeed, the only true Christians, and imagine that they are fighting for the Gospel in arguing against the doctrines of the Holy Trinity, the fall of man, the sinful state by nature of the human heart, the divinity of Christ, and likewise reconciliation through His blood, as against pietistical mysticism and mere nonsense.

There are others, who, indeed, well know that the Holy Scriptures do contain doctrines such as above described; but they imagine that they possess, in their bare and mean dogmatic notions, the pure and true kernel of the Bible, divested of the local, temporal, and national shell. It is quite natural that these people should not be distinguished by a love for God's house. According to their opinion, they require no religious instruction, as all religion conducts them back to such easy and comprehensive ideas. A so-called orator of the day, who shares their enlightened views, perhaps draws their attention for a time. True orthodoxy is unpalatable to them; yes, if even it approaches near them, it is an object of dislike and hatred.

In Berlin, which contains more than 400,000 persons, not more than 20,000 visit the house of God. The remainder, as far as our judgment allows us to infer, are, with more or less knowledge, attached to vulgar Rationalism.

There are German provinces, such as the duchies of Saxony, both the Hesses, Oldenburg, and others, which, with but few exceptions in preachers and parishes, are quite in a state of Rationalism, and who have lost all idea of everything scriptural. They are now enjoying the fruit of the so-termed "enlightened work," with which, during half a century, universities, schools and literature have been occupied. The symbolical church books, without having been officially put aside, are buried in entire forgetfulness to these people. The church catechisms, in nearly all parts, have been compelled to give way to insipid books of instruction upon the Christian religion. A similar fate has also fallen on the beautiful hymn-books of better times, in nearly all the German provinces.

Works, such as "Hours of Meditation," by Zschocke, which only play with the miserable ideas of natural religion in colours dyed with Christian phrases, and which are more suited to the satisfying of æsthetic

sentiments than to those of true religious need, have taken the places of the good old collections of sermons.

In short, a popular philosophic inundation of the most shallow kind, which bears nothing of true Christianity but the assumed name, covers up to this day an immeasurable extent of the ground of the German church. Millions are swimming unconsciously away with this stream of Rationalism, and they imagine it a dark fanaticism if any one, doubting, dares to inquire, if with such views they are in harmony with the Gospel of Christ, and if they can possibly reach the desired haven thereby.

Of late, however, vulgar Rationalism, in a new form, of the most dreadful development, has appeared. Partly driven by its own consequences, and partly drawn away by influences from without, this Rationalism has developed itself among the people in a religious Radicalism.

The left-hand school of Hegel knew how to find its way among the lowest classes of the people, by making its philosophy popular, in a flood of pamphlets, novels, romances, &c. In consequence of this, it is natural that Atheism, which opposes religion in every form, denies the existence of God, personal immortality, and the moral order of the world, should spread further and further. This secret of wickedness had long sneaked about in darkness; but no one would credit it, up to the year 1848. Since then, truly, we have been convinced of the contrary. It is true, that Atheism in the lower classes appears as a plant, proceeding more from political interest, than as a proof, proceeding from a clear self-judgment. Not only Christianity, but religion altogether, is in the way of verifying the democratical, social, fantastic world, which has been juggled into the people; and therefore they perceive, in the decided negation of all religion, the first step to their desired aim. A man belonging to the working class, in my own parish, to whom I wished to pay a pastoral visit, received me with the following words: "I have nothing more to do with the church and her preachers. That time is past. Religion is an invention, to press down the people. For the purpose of gaining us more into their thralldom, they preach to us about a God, who does not exist; and to keep us down, and make us satisfied with our oppressed state, they comfort us with the hope of a heaven, in which they themselves do not believe. The days of our minority are over, and we are no longer to be held in by the fable of a supernatural world. We are now aware that the *hereafter* of which you preach, is but a dream. We all live in this world only, and

we are looking forward to a time when we, too, shall be privileged to live." On expressing my dismay at such principles, he continued: "Yes, Sir, this is my conviction; and be assured, that my opinion is the opinion of millions; yes, we poor and despised people all think thus, although all dare not venture to give utterance to their feelings."

Yet, I do not believe, my brethren, that it has really arrived at so dreadful a pitch. But that these dangerous principles and sentiments prevail, already, in a wide extent, and daily gain ground, is the experience of all who mix more closely with the lower classes of the people. The antichristian seed, which is sown so diligently, increases amazingly, and material preventive measures alone will not hinder it from sooner or later bringing forth more terrible fruit than we saw appearing three years ago. The so-called Free and German Catholic churches are already arrived at this Radicalism, or are ripening more and more towards it. There are, certainly, fewer such churches than there otherwise would be, if the religious unbelief bore an organised power in it; which, however, happily, it has not, for reasons well understood. In parishes where these unbelieving spirits have united, it was more a political and social interest which brought them together, than a religious one. This is indisputably the case with regard to the eight or ten thousand who assembled round the well-known Ulich, in Magdeburg and its environs.

I refrain from mentioning more minutely the single provinces in which Antichrist has particularly set up his standard; but I observe, that the same, as I have heard from reliable quarters, found an asylum not less in the pious Suabia, than in the long systematically rationalised provinces of Hesse, Baden, and other parts of Germany.

A literature, diabolically insipid, and sneaking about in darkness, does not cease to nurse and fructify these principles.

Little more is necessary than that a mighty and talented personality should appear, who should set himself up as the centre of Infidelity, and represent it with energetic pathos and strong decision, and the reign of "The Man of Sin," would be amongst us in more than a state of embryo.

What, my brethren, is now to be the power that shall keep within bounds and combat with this mass of corruption? Thank God, we are no longer wanting in such weapons of defence in Germany. If the dark side of my country's religious state has become darker during the last twenty or thirty years, still the light side of Christianity has

become clearer, and more promising. Yes, those who have lived observingly during the last fifty years, call these times, compared with those of the first years of the present century, "golden times."

A great reform has also taken place in all the Universities. In most, prevail at present, in the theological faculty, positive believing principles.

Naturally, this reform cannot remain without producing salutary results. For some time past, the younger clergy have entered their parishes imbued with the doctrines of the church. The time does not appear far distant, when the representatives of the vulgar Rationalism will be wholly extinguished. Yes, since the year 1848, a remarkable return to true belief has even been observed in the old clergy.

Governments, which formerly for the most part exerted their influence against practical Christianity, and favoured the antichristian development, have at length come to the knowledge of what alone can guarantee the throne and the order of the State; and have begun visibly to alter their policy of opposing the church. Instead of placing any obstacle in the way of the promotion and re-establishment of the true belief, they assist, to the utmost of their ability, in promoting it.

All believers feel themselves more and more induced, from regard to the necessities of their fellow-men, and from love to Christ, to unite themselves in evangelical works of love. There are now circulated through the land in immense numbers, added to no small number of periodical journals of decided believing tendency, Christian sermons, copies of the symbolical books of the church, and newly revised edifying books of old and better times.

The Bible Society continues its work with great energy. Christian loan libraries are now and then established, and other benevolent institutions are called into life by the Home Mission, which, I am rejoiced to say, continues to be blessed by the Lord.

If I am to name those provinces of my country, upon which the eye of the Christian observer particularly rests with satisfaction, or at least with hope, I would mention that still blessed and highly favoured Würtemberg, with its great flock of believing preachers and practical Christians; besides this, a part of the Protestant Bavaria, the kingdom of Saxony, in which, at least among the theologians, a very joyful reformation of sentiments has taken place; and in Prussia I name the countries of the Lower Rhine, a part of Westphalia, and some districts of the provinces of Pomerania and Saxony, perhaps, also, of Brandenburg.

With deep regret, however, we must confess, that till now the fruits in only a very small degree answer to the zealous efforts which have been made. It is a fact, that as formerly the theological world was devoted to unbelief, while the people held fast to the belief of the fathers, now just the contrary exists. The theological world *is* believing, or *will be so*, more and more; while in the people, Rationalism, in its various forms, sits upon the throne.

This sad circumstance finds its explanation in the following reasons:—

1st. Only few preachers, who now give glory to the Gospel, preach it with that fervour and zeal which a spiritual experience affords of the saving power of the work of God. The oldest among them are driven, in many cases, to that positive position which they now fill, by observing with consternation that Rationalism, in its new form, would threaten the overthrow of the church and their offices, with the emoluments.

The younger preachers, who have had the happiness to sit at the feet of believing teachers in the University, have, in several cases, slipped into the ready-made dress of orthodoxy, without having either scientifically or practically triumphed over the heterodoxy imbibed from their cradle. They are likewise wanting in the joyful and energetic freshness of life, through which the preached word, as coming from the heart, must inevitably go to the heart.

2nd. Pedagogy, in respect to evangelical faith, has not kept pace with theology; on the contrary, the rationalist maxims of Dinter and Diesterweg continue to prevail in most of the elementary schools.

The aversion of our teachers, in the elementary schools, to church principles, draws not a small portion of its nourishment from the deeply rooted prejudice, that the clergy are only striving to extend more and more their government over them. The desire of emancipation, which has seized so many of them, does not a little contribute to strengthen them in their unbelief. Thus the people in general are continually nourished with the milk of the old false enlightening, and robbed in the school-room of that good which they perhaps receive in the catechumen instruction. The teachers of the higher schools, particularly of the grammar-schools, are, for the most part, either addicted to pantheistic philosophy, or altogether indifferent to religion, and fully satisfied with the ideas of their Socrates and Plato.

3rd. Added to the far-spread suspicion, that, in conducting the people back to the old religion, only secret political schemes of oppression are cherished, the confessional

disputes, which of late have brought among believers ill-will and animosity, have contributed not a little to rob their sermons of all fruitfulness.

A return to the symbolical books of the church, which in many parts of Germany has taken place, is certainly as rejoicing an appearance, as it must be termed a painful misfortune, that the Union, which was born in 1817, is still wanting in a formal confession; but much more to be lamented is the circumstance, that in a faction of the Lutheran church, in opposition to the Reformed and the United, that of an Exclusive has entered into life, which bears all signs of Christianity, except the one the want of which Christ and his apostles declare all other signs to be insufficient and of no avail—I mean, humble love. That which most certainly embitters the Gospel to the natural man—namely, the “*rabies theologorum*”—has again appeared, and we continually find less occasion to use the exclamation, “See how they love each other!” which once conquered the heathen world.

Allow me to close, my brethren. What is now to be done for Germany? First, we must increase the popular Christian literature; only these works must not be dry discussions, but witnesses which breathe the odour of life to life.

Secondly, We must extend the work of our home missionaries, particularly in relation to our Christian youth. We must arrange, in all parts, religious services for children, and use our intercourse with the little ones for a bridge, over which we may hope to reach the hearts of the old with the Gospel of peace.

Thirdly, We must send gifted and zealous evangelists, who are certainly to be found among our theological candidates for the ministry, through the whole country. A willingness to receive and accept them will not be wanting. The material means alone are necessary to bring them into action. To provide these means, we must call forth, more and more urgently, the love of believers in the name of the Lord and Bishop of his church. If this lever is once properly awakened, I do not despair of a speedy regeneration in the German church.

Yes, Germany is as little arrived at the aim of its mission in the kingdom of God as your highly favoured island. It will again be richly savoured, that it may savour farther and farther, as it has once done in old times. I hope and trust with full assurance, that the words which the prophet Jeremiah once had to communicate to the fallen Judah, will be applicable to my country (Jeremiah ii. 2)—“Thus said the Lord: I remember thee, the

kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown." Germany will once again appear in the

first phalanx of the peaceful crusades for Immanuel's cause, and the *hagiamonie* will be Prussia's—yes! Prussia's, with its Christian King!

SERIES IV.—PAPERS ON POPERY.

ON THE RECENT HISTORY AND PRESENT CONDITION OF POPERY IN GREAT BRITAIN, AND THE DUTY OF PROTESTANTS IN REGARD TO IT.

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The attention of the community in this country has been of late so universally called to the subject of Popery, and so much has been written and spoken regarding it, that it is really not easy to say anything about it, in a short address, but what has become familiar and common-place; unless, indeed, one were to be guilty of the folly of seeking on purpose for paradoxical notions, or recondite information. Anything of this sort would be unsuitable to this occasion, and inconsistent with the duty which I have been asked to discharge. That duty, as I understand it, is to bring out the recent history and present condition of Popery in this country, so as to suggest and impress some of the leading practical views which we ought to cherish concerning it, and the obligations which devolve upon us in regard to it.

In other circumstances it might have been proper to have given statistical details, in regard to the recent progress of Popery amongst us, the great increase in England and Scotland during the present generation of its bishops and priests, of its chapels, convents, and schools, and some tangible evidences of its present strength and influence in our community. But the fulness and the frequency with which the facts and the proofs of all this have been recently pressed upon our attention, render it unnecessary to dwell upon this branch of the subject. It is right, however, that all of us who are connected with Great Britain should realise, and that all others should learn, the fact, that in the course of the past generation there has been a great increase of Popish agents and agency in this country—that the number of those amongst us who acknowledge the authority of the Pope has enlarged to an extent beyond what can be ascribed to the natural increase of the Popish population—that great efforts are made amongst us, in the use of all sorts of means, to induce Protestants to join the communion of the church of Rome—that these efforts are attended with some measure of success—and that a much larger increase

of success is yet confidently anticipated. These are facts which can scarcely be disputed, and which, when viewed in combination and realised, are well fitted to arrest attention, and to secure for themselves a careful and deliberate examination.

It is not easy to procure authentic information in regard to the extent to which men, once Protestants, may have become Papists, except in the case of those who have occupied a public and elevated position. There is no ground, so far as I am aware, for believing that Popery is gaining converts in Ireland. On the contrary, there is some reason to think that in that country the priests are losing the fatal hold they have long had over the minds of the people; and there can be no reasonable doubt that, by God's blessing attending the preaching of the Gospel and the reading of the Scriptures in the Irish language, a considerable number have of late been turned from the church of Rome to the church of Christ. Of the increase in the number of Papists which has certainly taken place of late years in England and Scotland, a considerable portion is undoubtedly to be ascribed to immigration from Ireland; and some seem to think that in the lower orders of society it is to be traced wholly to this source. I fear that the process of conversion from Protestantism to Romanism has been going on in England and Scotland among the lower, as well as among the higher classes, though perhaps not to the same extent in proportion to their respective numbers. Great efforts have been made in some places to gain converts to Popery among the poor and ignorant, and these have not been altogether unsuccessful. In 1839, Dr. Pusey, in his letter to the Bishop of Oxford, while boasting that Tractarian views formed the only effective weapons, both offensive and defensive, in the war against Popery, asserted, that "in Scotland no member of the church [he means the Episcopal church in Scotland, which, of course, is the only church of Christ in that benighted country, though it does not

include any large proportion of the inhabitants] has fallen off to Romanism, while in Edinburgh alone the Romanists boast of one hundred converts from Presbyterianism yearly." The Romish boast, of getting one hundred converts yearly from Presbyterianism in Edinburgh, was without foundation, though some, we fear, have been annually joining their ranks. Dr. Pusey's statement, moreover, in regard to the tendency and effects of Tractarian principles, was very soon falsified by the result. Since that time, the world has beheld with astonishment a large number of the most distinguished supporters of those principles,—clergymen, academics, nobles, lawyers,—abandoning the church of England, and joining the church of Rome.

This perversion to Romanism forms one of the most remarkable features in the recent history and present aspects of Popery amongst us, and is well fitted to arrest men's attention, and to impress some important lessons. Nothing like it has occurred since the Reformation. There has been no previous instance, in any church or country, of so many men of learning and ability abandoning Protestantism and joining the church of Rome from conviction. In this respect it stands single and alone, and is, on that account, all the more worthy of investigation, both by those more immediately connected ecclesiastically with the movement, and by Protestants in general.

It would be out of place to enter here into anything like an examination into the origin and causes of this remarkable movement; but there are some of the lessons it affords which are at once too important to be omitted, and too obvious to require much illustration. There have been not a few amongst us who have been accustomed to treat the apprehensions of the revival and growth of Popery in this country with ridicule and contempt, as if it were impossible that, amid the light of the nineteenth century, men could be brought to swallow the absurdities of such a system. Now, I do not mean to dispute that Popery is ever likely to make the greatest and easiest progress among an ignorant and degraded population, and that the diffusion of education, as including the possession of useful knowledge and the cultivation of the mental powers, has a strong general tendency to obstruct its progress. But the Tractarian movement, issuing to a large extent in Popery, shows abundantly that the views which used to prevail with some amongst us on this subject were unwarranted, and that we must not trust merely to what is called the light of the nineteenth century as a preservative against the revival of Romanism. There is a very considerable proportion of the population of Great Britain

VOL. V.—OCTOBER.]

and Ireland who do not possess that safeguard against the seductions of Popery which the general diffusion even of ordinary education affords; and the movement to which we have referred proves, that even if this blessing were more generally enjoyed, it would not of itself afford any adequate security against the revival of Popery. We have seen a large proportion of our most intelligent and best-educated young men—persons enjoying every advantage as to mental cultivation, occupying positions of influence, and likely to form a considerable portion of the legislators of Great Britain—embrace heartily and sincerely a system which is substantially Popery, as including all its radical germinating principles; and we have seen not a few of the most distinguished and influential among them openly joining the church of Rome; and all this without their affording us any sufficient grounds to deny either their mental sanity, or their general sincerity of conviction and integrity of purpose. This event, if duly pondered, is surely sufficient to dissipate the loose and superficial notions that have been prevalent in certain quarters, as to no danger being to be apprehended of the prevalence of Popery in this enlightened age, and as to the diffusion of secular knowledge and ordinary education forming an adequate barrier against its progress.

Indeed, the most obvious and important lesson which the whole recent history of Popery presents is just this—that Popery is not to be despised, but that it is ever to be regarded as a powerful and formidable foe. The notion that the power and influence of Popery had become effete, and was no longer to be regarded with dread and apprehension, has prevailed at different times in the church; but on every occasion when this notion prevailed, it has been dissipated by providential events of a marked and impressive character. John Bunyan, as we all know, described Giant Pope as so damaged that he could do nothing more than sit in the mouth of his cave, grinning at the pilgrims as they passed by, and biting his nails because he could not come at them; and yet, at no distant period, Popery acquired so much influence in France as to be able to repeal the edict of Nantes, and practically to expel Protestantism from that country; and it soon afterwards acquired so much influence in Great Britain as to render it necessary, for the preservation of our Protestantism and our liberties, that we should expel our Sovereign from his throne, and exclude all Papists from office and political influence. And it is most important to notice, that at the era to which I have referred, Popery became formidable in France and Britain, not merely by the accidental posses-

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sion of political power, by the application of mere brute force to oppose Protestantism, but likewise by the skill and plausibility with which it was defended, and by the increasing hold which it in consequence obtained of the understandings and convictions of men. In England, during the latter part of the reign of Charles II., and the reign of James II., a good deal was done in the way of producing and circulating in this country plausible defences of Popery; and these did not fail to produce a certain impression upon the public mind, though that impression was most successfully counteracted by the great learning and ability brought to bear upon this controversy by the divines of the church of England of that period. In France, too, about the era of the revocation of the edict of Nantes, a great deal was done, and not altogether without success, in defending Popery, and commending it to the minds of Protestants; and never, probably, have greater ability and a larger amount of controversial skill and dexterity been exhibited in defence of a bad cause, than we find in the expositions and defence of Popery produced at that period by Bossuet, Arnauld, and Nicole.

In the concluding part of last century, and as the result of the events of the French revolution, an impression generally prevailed that the power of Popery had been brought to an end, and would never again be revived. This notion is repeatedly expressed in Milner's excellent and useful "History of the Church of Christ," and prevailed very generally at the time when that work was published. But since that time we have seen a marvellous revival of Popery, not only as a political power, influencing the regulation of national affairs, but as controlling the understandings and convictions of able and influential men; and now that we have passed the middle of the nineteenth century, we find Popery possessed of at least as large an amount of influence, in both these respects—for they usually go together—as she has ever enjoyed since the Reformation. The Pope himself, viewed personally and individually, may seem a very insignificant and despicable creature, and so he is; but the system which he represents has great weight and influence. It is at this moment regulating, to a large extent, the affairs of the nations of the Continent. France and Austria are practically subjected to the influence of the Popish priesthood, and the Governments of both these countries have recently exhibited very melancholy and degrading proofs, that they consider the assistance of the priesthood in the management of their affairs to be worth purchasing at any price, even at the expense of national honour and national independence.

I have said that the increased political influence of Popery in different ages and countries has usually been accompanied with skilful, active, and to some extent, successful efforts in defending the Popish system in argument, and in commending it to the understandings and convictions of men. So it is emphatically in our own day. On the Continent, as well as in our own country, some men of distinguished talents and acquirements have been converted to Popery, have written in its defence, and have done something to persuade others to follow their example; and it is not to be assumed as certain that this process of perversion will not be carried further than it has yet gone. The system of Popery, viewed as a subject of intellectual investigation, as a matter of argumentative discussion, is not, by any means, in every point of view, the preposterous and despicable thing which many are too apt to reckon it. It has not been in vain that the whole skill of Satan has been put forth to devise and perfect this system, to adapt it to the tendencies and inclinations of depraved human nature, and to invest with plausibility the grounds by which its doctrines and practices may be defended. He has been permitted to succeed in devising a scheme which is admirably adapted to men's tendencies, and which, even in its most absurd and offensive departments, admits of being defended with more plausibility than those who have not carefully studied it are very fully aware, or could very successfully meet.

I cannot but regard it as a proof of lamentable ignorance of this whole subject, when men talk of Popery as if it were altogether so palpably absurd, so destitute of plausibility, that it is a waste of time to investigate it, and quite unreasonable to apprehend that any considerable number of educated men may be perverted to embrace it. I fear that persons who indulge in these notions would be not unlikely, if they were brought into contact with an intelligent Jesuit controversialist, to be themselves perverted by his plausible sophistries, or at least to bring dishonour upon the cause of Protestantism by their manifest incapacity to unravel and refute them. The Popish controversy affords full scope for the exercise of our intellectual powers; and in the existing state of matters amongst us, it is the imperative duty of all who are called to instruct and influence their fellow-men, to make themselves thoroughly familiar with the topics involved in our controversy with the church of Rome, so as to be able and ready to defend truth and to expose error; and this is a result which cannot be fully attained, in any case, without a larger amount of reading and reflection

than we are accustomed to bestow on this subject.

The recent history of Popery in this country is thus fitted to remind us of the necessity of making ourselves thoroughly acquainted with the system, understanding aright its true nature, tendencies, and objects, and, under the influence of accurate and enlightened views, adopting a suitable mode of action in regard to it. We do not usually realise fully the formidable and dangerous character of Popery; and, in consequence of this, we come far short, in our sense of obligation to make suitable efforts to check its progress, and to rescue others from its domination. Such a state of mind, though not likely to be cherished by any one who really knows Popery, from the Bible or from history, was perhaps more excusable a few years ago than it is now. For something more than the first half of this century, there existed a state of matters in this country which led Papists to conceal their true principles and objects, and which disposed many Protestants to assist them in this process, or at least to receive, with some favour, their attempts to accomplish this object. That state of things has been changed, and I for one do not regret that it has been taken out of the way by the concession to Papists of equality of civil rights and privileges. Popery has thus been led to develop itself amongst us in its true character and objects. The glare, or, rather, perhaps, the haze, which a combination of circumstances contributed to throw around it, has been removed, and Popery now stands out before us in all its naked hideousness and detestable enormity, challenging us indeed to the combat, and amply supplied with resources of a not unformidable character, but still stripped of all adventitious appliances for exciting sympathy or procuring favour, derived from considerations and influences of a political kind.

The more recent history of Popery amongst us combines with its general history as a whole, in indicating plainly and palpably its true character and tendencies, and especially in bringing out its unchangeableness. When Papists were labouring to persuade the people of this country that Popery, in many respects, was a very different thing from what we had been accustomed to reckon it, some Protestants were disposed to excuse their own readiness to receive the Popish representations upon these points, by alleging that Popery was changed, and changed for the better; and Papists, though they took good care to abstain from committing themselves to this position, were very glad to have the benefit of its being believed and acted upon by others. But, of late years, Popery in this

country and over all the world has been manifesting itself in its true character—has been proving that it is wholly unchanged. It has been giving palpable proof to the whole world that it is as much as ever a system of gross idolatry and of odious tyranny—that it is still characterised by deadly hatred to the sacred Scriptures, and to the scriptural method of salvation, as well as to the spiritual worship of God, and to the rights and liberties of men. We see now plainly that it still puts forth the same claims to universal supremacy and domination, and that it is determined, in all circumstances, to strive to have these claims realised in all their extent, whatever violations of the dictates of conscience, or of the laws of morality, may seem necessary for the attainment of these ends.

Popery has of late given abundant evidence that it is characterised at once by the undeviating firmness with which it adheres to the substance of all its doctrines and practices, and, at the same time, by the marvellous skill and dexterity with which it accommodates its schemes to the varied circumstances in which it may be placed. It would seem, indeed, as if the Pope and his advisers had outwitted themselves in their recent aggression upon this country, and had called forth an amount of Protestant feeling that may issue in serious and permanent injury to their cause. I hope and pray that this may be the result, but I am not yet by any means confident that it will be so. The whole history of Popery is fitted to give us the strongest impressions of the skill and sagacity with which its plans are usually formed; and upon this ground I confess that I always feel that there is a very strong antecedent presumption that any plan which the Court of Rome—sure ever to have Satan's best advice and most active assistance—may adopt, is well fitted to promote the interests of Popery. Whether or not the recent Papal aggression upon this country will really prove, in the long run, injurious to Popery, will depend mainly, under God, upon the way in which the Protestant feeling it has awakened may be directed and improved; and this, again, will depend very much upon the way in which Protestant ministers and Protestant churches discharge the duty to which they are now in providence called.

I rejoice most cordially in the amount of strong and wholesome Protestant feeling which the country has recently displayed, but I cannot help fearing that the feeling has been to some extent irrational and unintelligent—that is, that it has not been thoroughly based upon an intelligent knowledge of what Popery is, and of what Protestantism is. And in so far as this may be

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the case, we cannot count much upon the mere feeling being influential in the right direction, or permanent in its manifestations. The old traditionary feeling of strong dislike to Popery had continued, even after the intelligent knowledge of Popery, on which, at least in Scotland, this feeling at one time rested, had in some measure disappeared. The feeling itself was, to some extent, giving way, for want of an intelligent basis of knowledge to rest upon; and unless this basis of knowledge be replaced, I fear that the feeling will very soon decay and vanish, without leading to any important permanent results. And hence the vast importance of Protestant ministers and Protestant churches improving the present crisis, by united and vigorous efforts for diffusing throughout the whole community right scriptural views of Protestantism and Popery, and impressing upon the minds of the people a deep sense of the duties incumbent upon them, both with respect to Popery and to Papists. Unless this be done, I fear there may soon be a reaction from the strong Protestant feeling recently exhibited, and that then the Papists may step in, and, with their usual unscrupulous cunning and dexterity, may succeed in turning the whole affair to the advancement of their cause. I believe that the more men know of Popery, the more heartily will they hate it, and the more cordially will they labour to rescue their fellow-men from its destructive bondage. But we should not desire that our countrymen should cherish any feeling, in regard to Popery and Papists, but what is founded upon an accurate knowledge of what Popery is, and of what Papists are; and we may be assured that no feeling upon this subject will be either legitimate in its basis, or beneficial and lasting in its operation, unless it be founded upon accurate conceptions of Protestantism as the truth of God, and of Popery as the lie of Satan. We have a most powerful and subtle enemy to contend with, who never intermits his watchfulness and activity, who never loses sight of the objects he aims at, and who never scruples at the use of any means, however nefarious, that may seem fitted to aid in the accomplishment of his designs; and we can succeed in the war which we must wage against him, only by the blessing of Him who is wonderful in counsel and excellent in working, and by pressing upon the understandings and consciences of men the materials which the sacred Scriptures afford us, by using "the sword of the Spirit, which is the Word of God."

I have thus adverted to the recent history and present condition of Popery amongst us, as illustrating the formidableness and un-

changeableness of the great adversary, who has openly challenged us to mortal combat upon the high places of the field, and whom we must "resist, steadfast in the faith." These qualities of Popery, none who knows anything about it will formally deny; but there is reason to fear that, for some time past, the churches of this country have lost sight of them, or failed fully to realise them.

There are some other peculiar features of Popery which, perhaps, have been too much overlooked amongst us, but of which the recent proceedings of the church of Rome are fitted to remind us. And I think it of great practical importance that we should remember and realise them, in all our efforts to discharge the duty incumbent upon us in regard to Popery and Papists. I would briefly advert to two or three of these. And, first, I would like to remind you that we are fully warranted to expect, in the leading agents and public defenders of Popery, an almost incredible amount of villany. The strong language of Scripture, when it speaks of Popery as "the Man of Sin," "the Mystery of Iniquity," and when it sets forth as its great characteristics "the deceivableness of unrighteousness," and the "speaking lies in hypocrisy," has been most fully verified in the history of the church of Rome. The history of the world presents no combination of all that is foul and infamous which can be compared with what the history of the church of Rome exhibits. Popery is ascribed in Scripture to the special agency of Satan, of him who was "a liar and a murderer from the beginning," and he has most fully stamped upon it his own leading characteristics of falsehood and cruelty. We see these qualities most fully exhibited in the proceedings of the church of Rome in the present day. The ordinary organs of our Popish fellow-countrymen are at this moment pervaded by a spirit of mendacity and of murder. I believe that it is not easy for Protestants to retain upon their minds an adequate impression of the demoralising influence of Popery, and of the extent to which it holds true that its agents and defenders generally have wholly thrown off the restraints of conscience, are "led captive by Satan at his will," and are prepared to work all uncleanness and iniquity with greediness. The tendency of the Popish system, viewed as a whole, is to sear the conscience as with a hot iron, to extinguish the sense of individual personal responsibility, to palliate and to excuse, in certain circumstances, the indulgence of the worst passions and the most odious tendencies of the human heart, and thus to make those who fully submit to its influence thoroughly depraved — demons,

rather than men. The influence of Christianity, in its purifying and sanctifying power, is not wholly extinguished, even in the church of Rome; the remains of natural conscience, not entirely eradicated, occasionally stand in the way of the full ascendancy of the church; and men's outward conduct is greatly influenced by the circumstances in which they are placed, and by the standard which prevails generally around them. But, making all due allowance for the operation of these causes, it may, I think, be truly said, that Popish priests in general exhibit a thoroughness of depravity which has never been exhibited by any other body of men who can be comprehended under a general denomination; and this truth it is of some practical importance that, in dealing with Popery, we should habitually remember and apply. This is doing them no injustice, and it may be safe and beneficial to ourselves.

2nd. Perhaps the most important peculiarity of Popery is, that it is a great system, complete and consistent in all its parts, clearly set forth in the Word of God as the special work of Satan—as his grand scheme for counteracting and frustrating the design of our Saviour's mission, and the objects of the Christian revelation. This, of course, is not an occasion for attempting to prove this important position. If there be any amongst us who deny or doubt its truth, I can only exhort them to re-examine the subject, and beseech them to study it with diligence and impartiality, in the hope that they will come at length to be convinced of the truth. I must assume, for the present, that you admit it to be true; and I can only exhort you to realise and apply it, in all the views which you take of Popery, and in all the measures which you adopt regarding it. I fear there are many who do not deny the truth of this position, but who come far short in realising it and acting upon it. There has been a considerable tendency of late, in certain quarters, to lose sight of this fundamental feature of Popery, and to look upon the church of Rome merely as one of the many sects into which Christianity is divided—more erroneous, it may be, in some respects, than many of them, but still not occupying any such peculiar outstanding place as the Word of God seems to assign to it. This I believe to be a miserable delusion, fraught with the most injurious consequences. An investigation of the principles and doctrines of Popery combines with a survey of its whole history in confirming the representations of Scripture, that it is a system altogether unique and *sui generis*—that it has been contrived and compacted with wonderful, with superhuman skill and dexterity—that

it is admirably adapted for gaining and retaining a hold of the minds of men, and for forming in them a state of mind, and producing a course of action, opposed, in its leading features, to what the Word of God requires; in short, that it is Satan's masterpiece, in which, with the benefit of 4,000 years' experience in dealing with men for their destruction, he has put forth all his power and skill to devise and bring into operation a system which, though professing submission to the authority of Christ and His Word, should corrupt the worship of the one only living and true God, should pervert the way of a sinner's salvation, and should engage men in a course of action which will lead them down into the chambers of death. The true author of Popery is the great adversary of God and man, and the true type of the system, as distinguished from other forms of Christianity, is that one of the twelve who was a devil, and who betrayed his Master with a kiss into the hands of his enemies. Your time forbids me to dwell upon this subject, and I must now leave it, repeating my conviction that it is of the greatest practical importance that we should ever regard Popery as the grand adversary of Christ, the great opponent of the objects for which He lived, and taught, and suffered, and should regulate all our views and feelings, and procedure in regard to it, by the habitual realisation of this, the light in which the Word of God represents it.

There is one particular topic that may be comprehended under this general head, to which it may be proper to advert briefly, and that is, the importance of habitually remembering that Popery is attended with extreme danger to the spiritual welfare, to the eternal salvation, of those who embrace it. The circumstances in which we have been placed, and the aspects in which Popery has been of late presented to us, have been, perhaps, fitted to give prominence in our minds to Romanism merely as a great system of tyranny and imposture, and to throw into the background the still more important and fundamental views of it as a system of idolatry and heresy, that is, as corrupting the true worship of God, and perverting the right way of salvation. Of course, we cheerfully admit, as all Protestants have done, that man may be, and that some men are, saved, who live and die in the communion of the church of Rome. But it is not the less true that Popery exposes to fearful danger the spiritual welfare of those who embrace it. It would be unnecessary and out of place to attempt to illustrate the truth of this position. I can only remind you of the importance of remembering and applying it, in

order that in exposing the church of Rome you may give due prominence to views which are fitted to show that Popery, when fully embraced, leads men to withhold from God the honour and worship which are due to Him, and to rest upon a false foundation for salvation; and that, in dealing with Papists, your bowels of compassion towards them may be stirred, and that you may make it manifest that you are animated by a sincere desire to promote their best interests.

I am disposed to think that in the discussions on Popery in this country, too little prominence has been given to what may be called the more theological parts of the question; to the guilt of Popery in directly perverting the Gospel of the grace of God, and especially by teaching erroneous views on the subject of original sin and justification. The cause of all this, no doubt, is, that many of those who have written most ably and learnedly against Popery, had themselves largely departed from the sound theology of the Reformers, and were not more scriptural and evangelical in their views upon these points than the canons of the council of Trent. When Jeremy Taylor published a work that contained heresy on the subject of original sin, a Papist, who was much sounder in the faith, whose views were much more in accordance with the Bible and the Thirty-nine Articles, published a reply to it. Archbishop Wake, in his "Exposition of the Doctrine of the Church of England," in reply to Bossuet's "Exposition of the Doctrine of the Catholic Church," virtually gave up our whole contest with Rome on the subject of justification—Luther's article of a standing or a falling church. I have already had occasion to refer to the noble monument of talent and erudition erected by the divines of the church of England, in their writings against Popery, in the reigns of Charles II. and James II.; and there is certainly no fuller or more valuable repository of argument and information upon most of the topics included in the Popish controversy, than is to be found in Bishop Gibson's "Preservative," where most of these writings are collected. But you will scarcely find, in that voluminous and most important work, any full exposition of the true theology of the Reformers, or an exposure of the false doctrines, in regard to the way of a sinner's salvation, which the Reformers laboured most strenuously to refute.

These influences have contributed to introduce a certain deficiency into not a little of our anti-popish literature, the result of which has been to lead men somewhat to overlook Popery's corruption of the way of salvation, and its consequent tendency to encourage

men to build upon a false foundation for eternity. Satan's first object in devising and diffusing Popery was, of course, to secure men's everlasting ruin, by preventing them from ever seriously seeking salvation, or by misleading them in the search of it. With this view he has most skilfully taken advantage of the tendencies of man's fallen nature, and he has provided abundant encouragement and remuneration for his agents, the priesthood; and the practical result of all this is, that in order to understand fully the system of Popery, it is indispensable that we trace out how admirably adapted are the system, as a whole, and all its parts, viewed in connexion with the tendencies of fallen humanity, to serve at once the purposes of Satan and of the priesthood—to make men the slaves and tools of the priesthood while they live, and to hand them over to Satan when they die. The sum and substance of Popery, viewed in its more external aspects, is just this,—that the priest undertakes for the salvation of the people, on condition that they submit themselves, and all that they have, to his control; while in its internal structure, and real spiritual bearing, it is fitted, in all its provisions and arrangements, to lead them to reject the counsel of God against themselves, and to put away from them eternal life.

3rd. There is only one other peculiar feature of Popery to which I will briefly advert, and that is, that we have in Scripture a clear indication that it is God's purpose that the system of Popery is not to be reformed, but to be destroyed—destroyed with the breath of Jehovah's mouth, and consumed with the brightness of His coming. Here, again, I cannot take time to prove the position, but must assume it to be true, and simply call upon you to realise and apply it, in all the views you take of Popery, and in all the plans you adopt regarding it. If this position be true, it constitutes a very interesting and important peculiarity of Popery; one by which it is strikingly distinguished from all other sections of the professedly Christian church, and one that ought not to be lost sight of. The position is not in the least inconsistent with the truth, that there are some of God's chosen people in mystical Babylon—that there are some living in the communion of the church of Rome, who have already become the children of God by faith in Christ Jesus, and many more now living there in ignorance and darkness, who are yet, in the execution of God's eternal purpose, to be brought to the knowledge and belief of the truth.

The belief of the position that Popery, as a system, is to be destroyed, and not reformed, does not in the least discourage efforts for the

conversion of Papists to Protestantism and to Christ; on the contrary, it affords the strongest motives why we should exert ourselves to the utmost in calling men out of Babylon, lest they be partakers of its plagues. But this doctrine, if received and applied, would certainly have prevented our excellent and learned brother, who addressed the Conference the other day, from undertaking his recent mission to the Pope, with a view of persuading him to throw open some of the leading doctrinal questions on which the church of Rome has pledged herself, and then to labour on this basis for promoting the unity of Christendom. If the church of Rome were to abandon her claim to infallibility, she would commit suicide—she would at once inevitably perish. There is manifestly, even upon the ordinary grounds of human judgment, such an improbability of her ever abandoning her claim to infallibility as to make it utopian to expect it, and a waste of time and labour to aim at bringing it about. But that which should settle our judgment and determine our conduct in this matter is the clear intimation which God has given us in His Word, that the great apostacy is to continue in full operation and influence until, as a system, it be openly, fully, and conclusively destroyed—until the cry go forth, under the whole heaven, that Babylon has fallen, and the apostles and prophets are called upon to rejoice over her destruction. The churches of Christ will fully and successfully discharge their duty, with respect to their Master's grand adversary, only when they rightly understand and duly apply the whole information which He has given them in His Word concerning the enemy and the contest, when they take the whole armour of God, and boldly and faithfully use it according to His directions.

I cannot trespass much longer upon your time by entering into any details as to our duties with respect to Popery and Papists, and the practical measures that ought to be adopted regarding them. But if right scriptural views of the nature, tendency, and ordinary results of Popery, and of the condition and danger of Papists, are suitably impressed upon your minds, and are faithfully and honestly applied, there will be no great difficulty in tracing out, at least, the great outlines of present duty. I shall say nothing on what may be regarded as the mere political aspect of the subject, or the duty of the nation as such in this matter, beyond expressing my entire concurrence in a sentiment which has already been put forth in this Conference, viz., that the whole of the true Protestantism of the empire should unite in demanding—and demanding in a voice that

cannot be put aside or resisted—that all positive national encouragement to Popery shall be immediately and conclusively brought to an end. This is a practical result, in which all true Protestants, though differing on other points, may, without any compromise of principle, unite; and if this were accomplished, it would not only be “a heavy blow and a great discouragement” legitimately directed against Popery, but it would free us from the guilt of a great national sin, and thereby tend to drawn down upon us the blessing of Him who is the Governor among the nations. But in this Alliance we have to do more immediately with the duty incumbent upon us as Christians, the duties more especially of Christian ministers and Christian churches. And in this aspect our duty may be said to be summed up in this, that we carefully and accurately ascertain for ourselves what Popery is as distinguished from Protestantism, and what it is doing; and that we embrace and improve all available and suitable means of diffusing through the whole community correct and intelligent conceptions upon all the topics which this important general subject comprehends. This is a duty which we owe to that Master whom we profess to serve, and who has ever found His most formidable and deadly foe in the system of Romanism, but who will one day thoroughly destroy it, because He is King of kings, and Lord of lords. It is a duty which we owe to the people committed to our care, and to Protestants in general, since they are not beyond reach of the danger of being perverted to Popery, and since there is good reason to fear that every effort will be made to bring before the Protestants of this country all the plausibilities that can be adduced in favour of Popery—plausibilities which are much stronger than is commonly supposed, and with which many of our people—perhaps even some of our ministers—are at present very imperfectly qualified to grapple. We owe it to our Popish fellow-countrymen, who are involved in ignorance and error, in idolatry and immorality, who are living under the degrading and destructive domination of the Son of Perdition—who are led captive by Satan at his will. The condition of the millions of Papists in Great Britain and Ireland has not yet sufficiently excited the sympathy, arrested the attention, or called forth the efforts of the churches of Christ in this country. I cordially concur in the statement made in this place the other day, by an esteemed brother, that those who are contending with Popery on the Continent have strong claims on our sympathy, prayers, and liberality; and I am disposed to think generally, that in the present aspect of the world, the churches

of Christ should very specially direct their attention and efforts to the countries which are sunk in Popish ignorance and delusion. But, of course, our Popish countrymen have the first claim upon us, and should certainly not be neglected. There are millions of our Popish countrymen living at our own door, who are almost as thoroughly sunk in ignorance, idolatry, and moral degradation, as are the Hottentots and the negroes of Africa; and yet, comparatively little is doing, by the churches of this country, to rescue them from their present degraded and dangerous condition, and to enlighten them in the knowledge of the way of salvation. Surely, God in His providence is loudly calling upon the churches to contemplate more steadily than they have hitherto done, and under a deeper sense of responsibility, the condition of our Popish countrymen. Surely it is high time that the wisdom and zeal of the churches should be brought to bear upon this most important but difficult department of Christian usefulness; it is time that the subject of a Protestant mission for the conversion of Papists were occupying the thoughts and the consultations of Christ's people amongst us. I cannot now enter upon the consideration of this important subject, but would only take the liberty of pressing it upon the serious and solemn attention of my fathers and brethren, in the hope that, at no distant period, measures may be devised for bringing Protestant truth, as based upon the authority of God in His Word, to bear more directly and extensively upon the understandings and consciences of the whole of our Popish fellow-countrymen, who are living, at present, in the darkness of "the valley of the shadow of death."

Let me now, in drawing to a conclusion, endeavour to impress upon you the conviction that scriptural efforts for checking the growth of Popery, and for diffusing Protestant truth, are in full harmony with the spirit and objects of the Evangelical Alliance; and that it may be most reasonably expected that this Alliance should do much, more or less directly, for the attainment of these ends. So long as so large an amount of diversity of opinion subsists among the members of this Alliance, our practical operations, with the exception of our great primary object of promoting Christian love and union—in itself a great work, and one which has been, to a considerable extent, effected—must, from the necessity of the case, partake very much of an *anti* character; that is, they must be directed principally *against* certain things which we all desire to see brought to an end—against prevailing irreligion, against infidelity, against Sabbath desecration, against Popery.

The necessity of the Protestant churches uniting and combining for mutual protection against reviving and encroaching Popery, was put forth at the commencement of our proceedings as one of the reasons why the Alliance was instituted. And God, in his providence, seems of late to have been indicating that this object should not have been so long overlooked, or, at least, that it should not now any longer be neglected. A friendly and harmonious combination of the members of different Protestant churches is the best vantage ground from which Popery can be assailed—nay, forms of itself one of the most effective weapons that can be directed against it. There are some of the most plausible sophistries of Popery, which can be successfully met and answered only upon the ground of the principles on which the Evangelical Alliance is based; and there are some of the most effective practical considerations that usually tell in favour of Popery, to which the existence and constitution of the Evangelical Alliance afford the best and most satisfactory reply. The sophistries by which Papists most commonly entrap Protestants, are certain notions about the unity and authority of the church, which can be made to assume a considerable degree of plausibility, and the only way in which these sophistries can be disentangled and exposed is by bringing out scriptural views of the true nature of the church of Christ, of its true and necessary unity, and of the distinction between fundamentals and nonfundamentals in doctrine—a distinction, the existence of which, as commonly explained by Protestant divines, Papists altogether deny, though they cannot avoid admitting the substance of it in a different form. When these subjects have been expounded in a scriptural way, it is then easy to establish the conclusion, that the scriptural unity of the church does not necessarily imply, as Papists allege, oneness of external ecclesiastical communion, but that different communions, though differing in some points of doctrine from each other, may be equally branches or sections of the one true church of Christ.

The same observations, in substance, apply to another very important and somewhat intricate question, that forms a standing topic of controversial discussion with Papists, namely, the Protestant doctrine of the sufficiency of the written Word as a rule of faith, because, among other qualities, it possesses that of perspicuity, in all necessary or fundamental truths. In discussing with Papists the important subjects of the unity of the church and the perspicuity of Scripture, Protestants must have recourse to those great principles on which the Evangelical Alliance

is based, and which, both theoretically and practically, it embodies and exhibits; and it is not possible, in discussing these points, to meet our opponents upon any other footing, or to defend ourselves with any other weapon.

There is no consideration which practically tells more with unthinking men in favour of Popery, than the variety of conflicting sects into which Protestants are divided. Papists are fond of enumerating all the varieties of Protestant sects, representing them all as so many different religions, and commonly putting in a dozen or two which cannot be said to have any real existence. This is rather apt to raise uncomfortable feelings of difficulty in the minds of Protestants who have not reflected much upon the subject. The answer to this fact, and to the argument which Papists base upon it, is to be found in the proof that the real differences among Protestant churches are not by any means so great as Papists allege; that there is a very large amount of agreement among them in all matters of fundamental importance; that the differences which do exist arise from the abuse, and not from the right use, of the Word of God; and then, in connexion with all this, bringing in and applying the views formerly referred to as to what is, or is not, consistent with the scriptural unity of the church of Christ. The Protestant argument is thus complete and conclusive, as a matter of speculative discussion, but it is fitted to be much more effective, when the substance of it is embodied in a visible and palpable reality; that is, when there exists an Evangelical Alliance, in which members of all the really important and influential sections of Protestantism openly and explicitly profess their harmonious concurrence in the fundamental doctrines of Christianity, in what may be said to constitute the religion of Jesus, and to be, therefore, the true note or mark of His church—when they plainly love each other for the truth's sake that is in them, and co-operate in promoting the common salvation of their one Lord and Master. This is the grand, the conclusive answer to some of the most plausible and effective allegations of the Romanists; and I have seldom listened to anything with more interest and delight than to the statement made in this place on Saturday by a respected brother, to the effect that this practical consideration was already telling upon the minds of the Papists in Ireland, and opening their eyes to the falsehood and unfairness of the representations they had been accustomed to receive implicitly from their priests, as to the multitude of religions that exist among Protestants, and the utter want of anything

like unity among those who had separated from the church of Rome.

Upon these grounds, which I have merely alluded to, having no time to expound them, the Evangelical Alliance enjoys a peculiar facility for contending effectively against the Romish apostacy, and of course lies under peculiar obligations to promote this great work. I would fain hope that this subject may henceforth occupy a more prominent place in our proceedings, with the view of stirring up ministers and churches, in their respective spheres, to a faithful discharge of their duty in this matter; and I trust that the Council of the Alliance will be instructed to take into immediate consideration the important question as to what steps the Alliance, as such, can or should directly adopt, with a view to checking the progress of Popery, and promoting the emancipation and conversion of Papists.

Permit me to state my strong conviction that, with a view to this object, whether the Evangelical Alliance is to labour in it more or less directly, it is indispensable that we retain our doctrinal basis in the whole substance of its integrity, as embodying and exhibiting the harmony of our confessions. The idea of comprehending in an Alliance all persons of true piety, seems to me to be utopian and impracticable; and to aim at it would, I fear, inevitably frustrate some of the leading objects for which we are associated. I concede, of course, that there are men of true Christian piety among the Society of Friends, but, then, I concede the same thing to the church of Rome. To the Society of Friends I can concede nothing more than this, and this concession is no adequate ground for admitting them into the Evangelical Alliance, unless we change, fundamentally, the character of our Association, and abandon wholly the prosecution of some of the most important objects we profess to aim at. I, for one, cannot be a consenting party to any such alteration in our constitution, as—not to advert, at present, to other objections—would materially cripple us in contending with the Papal apostacy, would strike us with moral impotency in the presence of Christ's great adversary.

The divisions that arose in the Reformed churches, and the bitter spirit of strife and contention to which these divisions gave rise, were the chief causes that arrested the progress of Protestantism, and have kept it stationary, if not retrograding, for two centuries and a half. Let us offer the prayer, and cherish the hope, that a larger measure of Christian love and union, exhibited by the churches, and a larger amount of harmonious co-operation in the common cause, may in-

roduce a new and better era—may lead to more sustained, effective, and successful efforts against the Man of Sin—may issue in the infliction of a more deadly wound upon the Beast, even than that which it received at the Reformation—and may prepare the way for that fearful consummation of the destruction of the great apostacy which may be expected to usher in the glory of the latter days. And while we should be careful not to underrate the strength and subtlety of our adversary, there is not a little, even in the present aspect of matters, to inspire us with good hope, through grace, and to encourage us to enter boldly into the contest. The great apostacy, so long as it is allowed to exist, will very materially affect the con-

dition and the duty of the whole church of Christ on earth, and there is no position which the churches can occupy with more safety and more honour than that of open, unqualified, and uncompromising hostility to the great enemy of their Master. When occupying that position, they may be confidently assured, that they are rendering acceptable service to Him whose they are, that He will make His grace sufficient for them, and perfect His strength in their weakness—that He will supply all their wants out of His own glorious fulness, and vouchsafe to them largely the honour and the blessedness of contributing to the advancement of His cause.

POPERY IN GERMANY.

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The Christian church is the establishment of the means of grace; for God will not work faith in us, but by his own appointed means. His eternal Son did not effect our redemption by a doctrine or a theory, but by a fact. Born of a woman, in the fulness of time, he offered himself a sacrifice for our sins on the cross, and overcame death by His resurrection; and our redemption, thus purchased, became thereby as real a fact as the fall of Adam. Such facts as are become historical, can only be handed down by tradition or Scripture; and thus the Gospel is made known to sinners by the Word, which God has been graciously pleased to give us through his inspired instruments, and which has been transmitted to us genuine and unimpaired from generation to generation. But our blessed Saviour, in His infinite wisdom, did not think proper to leave it to accident, whether those men who had heard, believed and followed his doctrines should form a society, for the purpose of handing down the word of salvation to their own posterity and the world at large. Thus a *school* might have been established, but not a *church*. Such a school would have been liable to be divided by dissent into divers schools, without any common bond of union. No, not to us poor mortals did He leave the propagation of His Gospel, but He resolved Himself to be in the midst of this holy work, and to assist us with his Spirit; and therefore, as a second and further means of grace, added to the Scripture the holy sacraments, thereby making Himself the heavenly seal of grace and promise to the body of His followers, and forming them into a com-

munity which belongs to Him who is its Head, and whose members, by his Holy Spirit, shall be partakers of a new life, and nourished by the bread of heaven, which giveth life unto the world.

Now, as the church can only be regarded as the *medium* of grace, and as Christ with his Spirit must, in addition to these means, afford the grace itself, it will follow that the church has not the power of *bestowing* eternal life, but only of *offering the means* of obtaining it, and that we owe to her, not our salvation, but only the possibility of salvation. As may be expected, however, from the nature of the pride of the human heart, there ever exists a disposition among men to boast of their own deeds, and to regard with a species of idolatry their operations in the church.

On the present occasion, it is not necessary to pursue the development of this self-deification; we will confine ourselves to mentioning, that *the establishment of the means of grace has been formed into a court, distributing salvation and condemnation*. In order to participate in the blessings of redemption, it is indeed necessary that we should become members of this visible society, which preaches the word, and exhibits the sacraments; but this human fellowship is only a *condition* of salvation; the *efficient cause* of our blessedness is the triune God alone. By participation in the means of grace we become subject to the influences of this Holy Spirit, but they have but little effect, if the invisible communion of faith with the Head is not combined with the visible fellowship of the church and her members. Instead of acknowledging these

fundamental truths, the church of Rome considers herself with her means of grace as the *efficient cause* of salvation, insisting that our peace with God, our justification before his sovereign tribunal, our entrance into heaven, does not depend solely on our inward communion with Christ *by faith*, but on our relation with *herself*.

Thus the meaning and proper acception of the word "church" has been altered.

While that society, termed the "church," is both the *body* of believers in Christ, and at the same time a *mother* who bears her children to the feet of the Saviour, and may be compared to a flame, which propagates itself both by being kindled and by kindling, the Romish church has fixed an enormous gulf between the incorporated body of believers and the church; on one side of which is a congregation of wretched sinners, standing in need of forgiveness and grace, and on the other the priesthood, alone possessed of all the riches and benefits of God's mercy and grace. The church thus ceases to be the communion of believers—she is only the mother of believers. The laity are blessed, and it is she who blesses them. But this mother, like a step-mother, instead of bearing her children to the arms of Christ, to the end that they may embrace Him by their own faith, thrusts herself between the Shepherd and the sheep, taking good care that no repenting sinner shall prostrate himself with his burden of sins immediately before the throne of grace, and that all the blessings of redemption shall be only attainable through her. Concealing the fact—wilfully withholding the divine, the all-important truth—that "there is one God and one Mediator between God and man, the man Christ Jesus," she constitutes herself another mediator between the one Mediator and men, and thus incurs the reproach of *bearing both a judaical and pagan character*. She does not deny that Jesus Christ has once for all obtained redemption for our sins, by His voluntary sacrifice of Himself on the cross, but nevertheless teaches, that all the blessings to be derived therefrom, are only available by those to whom she chooses to communicate them, by means of a bloodless repetition of this sacrifice to the Father. She does not deny the Holy Scripture to be the Word of God, containing those laws, doctrines, and decrees, by which alone we must be guided on our way to eternal salvation; but she wilfully breaks the express command of our blessed Lord "to search the Scriptures," reserving to the priesthood alone the liberty of explaining and expounding the Word of God. She does not deny that the ear of

God is open to all prayer, but she is jealous of the people's addressing themselves immediately to the Father or the Son, wishing rather that they invoke the secondary mediation of the triumphant church and her queen, the Holy Virgin. She does not deny that God alone has power to forgive sins when we are penitent; but she still teaches that this forgiveness is efficacious only for those who have fulfilled their duties and penitential offices to the church; and in order to facilitate these duties, she releases from them on payment of money. In a word, salvation is considered as a sum, deposited in the hands of the clergy as a fund, whose interest can be obtained by paying the price demanded by the church. The Papacy does not destroy the basis of our religion, but she conceals it beneath a curtain; she does not overturn the theory of salvation by grace, but in her practice she misleads the mass of the people by teaching them to found their hope on works.

Now it is impossible for the Romish church to bear such a *judaical* character as the foregoing facts must satisfactorily prove to any well-regulated and unprejudiced mind, without at the same time involving herself in a species of *paganism*. By excluding the laity from the inner sanctuary of the church—that church which, in truth, is one only of the priesthood, and not of the people—she elevates herself above the latter, assuming a position and a relationship to them which belongs to God alone. She teaches that they must build their hope of salvation upon the church, or in other words, the Virgin, the Saints, the Pope, and the clergy and their intercessions. Those saints who offer up their prayers to God for the people, must be invoked by them. Thus, at the same time that the priesthood represent the laity in the presence of God, they occupy the place of God in the eyes of the laity; and hence our blessed Lord becomes of second consideration to his mother, the Virgin Mary. And in the same manner, the priesthood becomes to the laity of equal importance with our Lord himself, as the adoration of the Saviour is held of little importance, unless accompanied by the sacrifices and intercession of the church, while any one, who has a clear account with the priesthood, may rest assured of his favourable acceptance with God.

Thus it follows, that *the limits of the church* have been displaced; for, instead of acknowledging the difference between the church as the establishment of the *means* of grace, which includes all who by baptism are made objects of the influence of these means, and the *kingdom of God*, which is

the invisible number of those who stand in the inward communion with the triune God by faith, the Papacy exalts the church to that place which is due to the kingdom of God; and consequently, instead of acknowledging that all who are baptised in the name of the Father, the Son, and the Holy Ghost, conformably to the institution of our Lord, belong to the Catholic church, founded by our blessed Lord himself, they regard none as members of the church who do not subject themselves to the rule of the Roman priesthood and to the bishop of Rome, as the visible head of the church, all others being denounced as heretics and deserters from the true faith.

In consequence of this confusion between the visible Catholic church and the invisible kingdom of God, it is not surprising that *the relation also between the Church and the State politic* should be affected. Where each of these two estates is aware of its own interest, the latter will address the former thus:—"Offer the means of grace to my subjects, preach to them the Word of God, administer to them the holy sacraments; for we well know that every good Christian will be a good citizen, and perform his duties towards the community and its institutions." Upon which the church will reply:—"All this it is my purpose to perform; but it is your duty to defend me from injury, oppression, and persecution from without; you must by law restrain what God has forbidden, and thus, assuming the post of a Moses, keep alive in the hearts of the people a consciousness of the difference between the good and the wicked." Thus acting in union, the Government will not assume authority in ecclesiastical matters, nor will the Church meddle with the affairs of the State, but each confine herself to her own peculiar jurisdiction. But far different is the practice of the church of Rome. By assuming to herself that power on earth which belongs only to God, she claims a right of subjecting under her supreme authority all human orders, States, and Governments. She not only undertakes to serve and administer the necessary means for human salvation, but she reigns; she invests herself with sovereign power; she opens the gates of heaven, and condemns to hell, with absolute authority; she is God's vicegerent on earth, and whatever is done by her is done by God; why, then, should not all human powers be subject to one invested with divine authority? The Pope is, as it were, the sun; the head of the political Government, no more than the moon; public as well as private interests must give way, wherever they interfere with

the interests of the church. In obedience to the commands of Pascal II., the Emperor Henry V. raised the sword against his unhappy father; and numerous instances can be produced of subjects who have been absolved from their oaths of allegiance sworn to their legitimate sovereigns. Happy would it be, were the church of Rome really invested with the richness of grace, divine power, justice, and infallibility, which she boasts of; but her whole system being nothing but a base imposture, a vile counterfeit, she injures herself as well as the secular States. She undertakes to guide the people to God, to inculcate piety and devotion; but, lo! she follows a wrong path, she misleads them, and her error will not be found out, until it be too late to retrieve it. She engages to reconcile the world with Christ, but all who rely upon the efficacy of her intercession build their hopes upon fallacious sands. Endeavouring to overcome the world with carnal weapons, the world obtained the victory over her; subjected to the spirit of the world, she ceased to be governed by the Spirit of God, and became carnal herself. Woe to poor mortals, who attempt to take the sceptre of the eternal God into their own polluted hands, and who do not tremble at the malediction and fearful punishment that must be the inevitable result of this their temerity!

More injurious, however, than the conflict of Popery with human Governments, is *her opposition to the Gospel itself*. The flesh will not be reproved by the Spirit, and she applies her carnal weapons against the doctrines of the evangelical church of Christ, wherever they make their voice and protests heard. Until the sixteenth century, she even succeeded in persecuting the professors of the Gospel by fire and the sword; and the knowledge of the truth was constrained to retire into the inaccessible recesses of Piedmont, and to seek refuge among the wooll-dressers and weavers of Flanders, and of the Lower Rhine. And when, at the time of the Reformation, the Spirit of God was poured in streams on the church, the church of Rome employed every means in her power, that both force and art could suggest, to damp this Spirit, and quench its influence; and she continues this contest even to the present day, wherever she has any influence, which she maintains with an energy and perseverance calculated to excite our highest admiration, were it applied to a good cause. But means, employed with ever so much vigour and energy, cannot justify a bad end; nor, on the other hand, can the pretended holiness of that end justify means of an equivocal nature.

Let us now proceed to take into consideration our principal proposition — *the present state of Popery in Germany*; and in so doing, we cannot forbear cursorily to remark on the manner in which the existing mutual relations between the Protestant and Roman churches have been arranged and regulated, from the time of the Reformation to the congress of Vienna; as it is not possible to comprehend rightly the nature of her present encroachments, without first knowing her historical position, and the settlement which forms the basis of them.

When the Reformers began their work, their object was, not to found a new church, but to endeavour to reform, purge, and cleanse the one Catholic church from all human ordinances which were contrary to the Word of God; thereby naturally incurring the wrath and enmity of the Pope and his clergy, who condemned them as heretics, declaring that those alone who acknowledged the divine authority of the Pope, formed the church of Christ. The Reformers, on their part, asserted that this Pope, who suppressed, in the name of God, the very Word of God itself, could be no other than the Antichrist; they consequently considered the Papacy as a tyrannical power in the church, and created a strong distinction between the Catholic church, or body, whose Head was Christ, and the Pope, with his clergy—regarding the latter as a rebel against the kingdom of Christ. Neither party, therefore, conceded to the other—“You are a species of church, as well as we; we are a church, and you are a church;” but each party asserted, “We are the only true church of Christ, and you are either misled or misleaders.” Thus arose a most severe conflict; the Papists regarding it as a duty to extirpate heresy; while, on the contrary, the Protestants used their utmost endeavours to convert the Papists, and propagate their own doctrines.

But, while in France, in the Netherlands, and in some other countries, this contest was waged, during one or two centuries, with the most passionate ardour, the Protestants in Germany were soon constrained to content themselves with acting on the defensive. Without hoping that they could overcome the Papacy, they requested only tolerance for themselves. These were their views, from the diet of Augsburg (1530), till the peace of Augsburg (1555). In this peace, the Protestants attained their purpose; for it was decided, that every prince or ruling power should have liberty “of erecting and introducing into their countries, the confession of Augsburg,”

without let or hindrance from the Roman princes or powers. Thus the princes and the governments of free towns could determine their religion for themselves, as well as for their subjects; whilst to the individual, the liberty to choose his creed was not granted. Protestant subjects of Popish princes were only allowed to emigrate without great hindrance into other countries. In vain the Protestant princes endeavoured to alter this point; all they could obtain was an imperial declaration, by which, immunity was allowed to those Protestant nobles whose position was such as to include them within the circuits which were ruled by ecclesiastical princes.

There was another point determined upon at the peace of Augsburg, which occasioned some confusion—the “*reservatum ecclesiasticum*,” which decreed, that every ecclesiastical elector, archbishop, bishop, or abbot, who embraced Protestantism, must renounce his benefice. This conclusion, which was never assented to by the evangelical princes, became a point of the greatest importance, when the elector of Cologne, Gebhard Truchsess (1582), seceded to the Reformed creed. Had the Protestant princes then been able to secure his retaining both benefices and dominion, a majority of four Protestant electors, against three Popish electors, would have been secured in the electoral body, and consequently, a most decided preponderance of Protestantism in Germany. It is not improbable, also, that the imperial crown, which was then elective, might have passed from the house of Hapsburgh to that of Saxony, and the whole history of Germany might then have become different from what it now is. But there was another circumstance which influenced the decision with regard to the abovenamed elector. Gebhard Truchsess did not meet with the requisite support, in consequence of his having adopted the Reformed doctrines, instead of the Lutheran, and thus the Protestant princes lost the fourth electorate and at the same time the majority in the empire; and as they would not include the Reformed princes or governments in the advantages of the peace of Augsburg, new contentions arose, and a terrible war of thirty years was necessary before the Reformed States were able to participate in those advantages. The peace of Westphalia did not materially differ from the peace of Augsburg; still it was only princes and governments, not individuals, that were allowed for the future to change their religion. And not only this; the treaty also included that very important clause, that, as regards single communities,

they were to assume that position in ecclesiastical matters which they held in 1624, which year was agreed upon as the normal year.

In consequence of this arrangement, the Germans, tired of the terrible war, accustomed themselves in their practice to acknowledge each other as members of Christian churches. The Romish, the Lutheran, and the Reformed churches were looked upon as three sections of the one Catholic church. Formerly, the opinion obtained, that, in every town or village, one church only could be established; for instance, in the Lutheran countries, the Lutheran church was considered as the only and true church of Christ, and besides it no other denomination was permitted to build a place of worship; in the Popish countries, the Romish church was recognised as the national church. But now it happened, by degrees, that several denominations were tolerated in the same place; two different events contributing to this alteration of practice. In the first instance, several princes of one denomination obtained by inheritance countries whose inhabitants belonged to another denomination. For example, the Elector of Brandenburg got possession of the Popish duchy of Cleves (1609). Secondly, some Lutheran princes gave shelter within their territory to Reformed refugees from the kingdom of France, and allowed them to build churches in the midst of the Lutheran countries; for example, the Elector of Brunswick-Lüneburg, the Margrave of Brandenburg-Baireuth, and Anspach. Now, although the clergy continued their polemical controversies, yet their congregations began to consider each other as legitimate sections of the one Christian church. But here, let us not forget, that this acknowledgment was not reciprocal between Protestants and Papists; for while Papists in Protestant countries were tolerated and received, Protestants under the dominion of Popish princes could scarcely obtain the realisation of those few and scanty rights and privileges which by the Westphalian peace had been conceded to them. When Protestant countries—for example, Pfalz-Neuburg—by inheritance came under a Popish Government, the latter employed all possible means to induce them to return to the Catholic religion; and though a special corporation, the "*Corpus Evangelicorum*," existed in the German empire, in order to defend the Protestant rights, yet earnest reprisals were often necessary to put a limit to the vexations, oppressions, and cunning stratagems which were practised by the Popish princes.

At length this state of affairs was put an

end to by the French wars of Napoleon, and by the congress of Vienna. Now it has been determined, in regard of all the confederate States of Germany, that these three churches, the Popish, the Lutheran, and the Reformed, have a right to exist; that not only the Governments, but also each individual, had "the liberty of choosing one of these religions," as the term runs in modern German legislation; and that no Government should oppress the adherents of either of these confessions. We should, however, lie under a great deception if we supposed that therefore these three denominations were possessed of equal rights in all German countries. They have only the right to exist, and are tolerated. But in several Popish States the Roman church enjoys the most important privileges. For example, in Austria, till the year 1848, the right of *public service* was not conceded to the Protestants; they were not permitted to have either churches, steeples, or bells; they were obliged to hold their service in spacious apartments which had the appearance of private houses, and the greatest inequality existed in regard to intermixed marriages. At the same time, Papists under the sceptre of Protestant princes have full security for all their rights; there exists *concordata*, or other agreements, which guarantee them their right of existence, their privileges, and the public exercise of their religion; and more than once they demanded greater privileges in Protestant countries for their church than even the Protestants themselves possessed.

Besides all this, there exists a very dangerous inequality, the Pope having acknowledged neither the peace of Augsburg, the Westphalian peace, nor the constitutions of the congress of Vienna. Innocent X. protested in a bull (1651) against the Westphalian peace, and his successors have on every occasion renewed this protest; at last, the Cardinal Gonsalvi did the same, in the name of Pius VII., in opposition to the decrees of the congress of Vienna. The Papacy only suffers the rights which were granted to the Protestants, because it cannot help it; and takes no notice of them, as long as it is destitute of the power of hindering or abolishing these concessions: in the meanwhile, it does not cease to uphold its old protests. Hence the acknowledgment is reciprocal, not in theory, but in practice; for, whilst even some old Reformed theologians, Polanus for example, have acknowledged the Popish church as being a real church, without its being a pure church—while at the present day all evangelical theologians concede that the Popish

church is also a part of the universal church, and while they justly distinguish between the Papacy and the body of the Romish church—the Papacy, on the contrary, insists upon its old views, that Protestantism has properly no right to exist, being no species of church, but only the result of an insurrection against the legitimate ecclesiastical power. Thus, it is dangerous to allow to the Popish church, in Protestant States, equal rights with the evangelical churches; or full and unconstrained liberty for organising themselves, and carrying out their system; for they consider it as an essential part of their system, and of their rights, to refuse to Protestantism every particle of right, and even toleration; and they will, undoubtedly, renew their old persecutions against us, as soon as the weight of worldly power ceases to restrain them. Now, should it be asserted, that it is but just to allow the Papists the same liberty which is due to all other denominations,—I reply, until they acknowledge us to have equal rights with themselves, as members of the Catholic church of Christ, they can have no possible claim for an equalisation of rights with us in the State politic. As long as they do not allow us to be a part of the church—as long as the Pope does not acknowledge the Westphalian peace and the congress of Vienna—as long as Popery uses worldly and carnal constraint against all those who differ from her in religious matters—we must uphold the word of Scripture, “Eye for eye, tooth for tooth;” and unless we do so, we are committing an act of suicide against our evangelical church and against the holy Gospel.

But it is time to turn our attention to the *present state of Popery in Germany*, and to her tactics, operations, and prospects, since the year 1848. This matter being extremely complicated, by the number of divers Governments and constitutions which come under consideration, and by the different objects of controversy, we must endeavour to divide our subject into several distinct parts. I will therefore speak, in the first place, of the newest experiments, by which Popery has attempted to escape the control of all *earthly government*: and, secondly, I intend to call your attention to the various attempts which the Papacy has made to injure the *Protestant churches*, with regard to their general privileges in the Catholic monarchies, their admissions in the particular towns or communities, their rights in the parishes, and intermixed marriages.

I. In Germany, as everybody knows, the control of Government extends both to the

Protestant and the Romish church. By this arrangement, the ruler of these countries must needs be made acquainted with all conclusions, laws, and regulations touching ecclesiastical government, in order to examine whether they contain anything dangerous to public safety. This right, termed the “*placetum regium*,” and the “*jus cavendi*,” was exercised within the Roman church by Popish as well as by Protestant Governments. Joseph II. had introduced it even into Austria. But after the revolution of 1848, the bishops and archbishops of Austria held a conference at Vienna (1849), and requested that they should be allowed, in the first place, to hold synods; and in the second, to publish all ecclesiastical bulls, regulations, and documents, without having first presented them to the Emperor's Government for approval. By means of the first, they had in view to enlarge their independence of the See of Rome; by the second, their independence of the political Government. The first request was made also by some bishops in Bavaria, Prussia, and Baden; namely, the bishops of Passau, Ratisbon, and Fribourg; but the Pope immediately put a stop to these efforts, by declaring (July, 1849,) that the present was not a proper time for such an undertaking. The second, on the contrary, namely, the abolishment of the “*placetum regium*,” has been granted to the prelates of Austria, in an imperial edict of the 18th April, 1850, by which the whole edifice of the Austrian canon law, as raised by Joseph II., has in fact been overturned. By this stroke, the Papacy obtained immense power in Austria; and it remains to be seen, whether the Government of this large empire will be able to maintain, against the church, its own independence.

In *Prussia*, during the last year, another contest arose between the church of Rome and the Government. The King, conformably with the opinion of his diet, resolved that every person in office, who held his place by nomination from the King, should take the oath of the constitution from the 31st January. Clergymen, as such, were not required to take the oath, excepting those who held certain offices under the Government, as professors of divinity, or counsellors or inspectors of schools. Suddenly, the Bishop of Treves forbade such priests to take this oath, without adjoining the express restriction, “*salvis ecclesiæ juribus*.” This took place on the 22nd February, 1850. On the 29th March, the Bishop of Munster followed the example of his colleague, as did also, on the 14th April, the Bishop of Aix-la-Chapelle. It is diffi-

cult to explain what purpose they had in view by proceeding in this manner; for shortly afterwards they declared, as we shall soon see, that the literal sense of the constitution admitted an interpretation favourable to the church of Rome. Either they intended to keep open a possibility of renewing their old protests against the secularisation of the ecclesiastical benefices, which occurred in the beginning of this century; or, more probably, it was done merely to put difficulties in the way of the Government. Upon this, the minister of educational and spiritual affairs addressed a circular letter (on the 29th March) to all the presidents of provincial Governments, to the effect that the royal power would not allow either this restriction nor any other; and that the bishops were to be requested to state, whether they found an irreconcilable difference between their duties, as in the employment of Government and as priests? If they did so, they should be called on to resign the posts they held under the King; if they did not, it should be stated in the official document, to be drawn up on the occasion, that the Government attached no importance to such a restriction.

Shortly after this, a certain school-counsellor in Munster, called Mencke, refused the oath, and was temporarily suspended. The professors of divinity in Munster declared that they, for their parts, had no scruple to take the oath, but they wished to act in union with the bishop, and requested a respite, in order to confer with him. This being allowed, they questioned the bishop, whether his rescript should be considered as a command, or as a simple intimation of his personal opinion. He did not reply. They questioned him a second and a third time. At last, he answered, that it would be impossible to decide, in so short a time, a question of such difficulty. It was not until the month of April that he decided, that his rescript had the nature of a command, interdicting them to take the oath.

About the same time a letter of a bishop (presumed to be from the Prince-Bishop of Breslau), addressed to the Minister of State, was published in the newspapers, wherein he says, that he could not imagine for what reason the Minister could object to this restriction, unless he had in view the violation of some acknowledged and existing ecclesiastical rights by means of the new constitution, but *in contradiction to its chief principles*. It must appear to us as a very strange manner of proceeding, to acknowledge that the chief principles of a constitution were opposed to any violation of ecclesiastical rights, and to defend, never-

theless, a restriction which must then have been quite superfluous.

Meanwhile, the professors of theology in Bonn and in Breslau took the oath without hesitation and without any restriction. The Government, far from yielding in so just a matter, declared, on the 17th of April, that whoever found it incompatible with his duties as an ecclesiastic to hold any situation under the crown, had no other alternative but to resign it. On the following day, namely, the 18th of April, the bishops of the archbishopric of Cologne met, and issued a paper to their clergy, in which they advanced some steps towards satisfying the Government; for, constraining themselves to the concession, that the new constitution, in its literal sense, was favourable to the church, and that there only remained a possibility of distorting and expounding it in a disadvantageous manner, and in contradiction to ecclesiastical rights, they sacrificed the restriction, "*salvis ecclesie juribus*," and decreed only this, that every priest, before taking the oath, should declare, that by that act he did not intend to make any admission prejudicial to the church or his own duties, or his relation to the church. With this the ministers of State declared the Government to be content (on the 25th of April), and the Prince-Bishop of Breslau adding also (on the 4th of May) the declaration of his colleagues, put an end to a long contest which had been waged about nothing.

Infinitely more important is a controversy between the Government of Bavaria and the See of Rome, which arose early in the year 1818, and was renewed some months since. King Maximilian Joseph I. issued, in the year 1809, a law, called the "*Edict of Religion*," by which full liberty of conscience is guaranteed to all his subjects, and by which the Catholic, Lutheran, and Reformed churches are recognised as "public societies of religion," investing them with all the privileges of the public service, and the promise of support from the public funds. Besides which, this edict of religion introduces the "*placetum regium*," and subjects the clergy, in certain matters, to secular jurisdiction—such as regards testamentary dispositions, all questions relative to the employment of ecclesiastical property, all those punishments to be inflicted on clergymen by which their civil rights could in any way be affected, the laws of matrimony, &c. Eight years after this, namely, the 5th of June, 1817, King Maximilian concluded a concordat with the Pope, which, in its first article, promises to the Romish religion *all rights and privileges which belong to her*,

according to the Divine ordination and the canonical decrees. But as, according to these decrees, the Romish church alone has the right of existence, and as she claims for herself the privilege of destroying all heresy, it follows, that this article of the concordat involves a very dangerous contradiction to the before-mentioned edict of religion. A further contradiction consists in this circumstance, that the twelfth article of the concordat allows to the bishops and clergy full liberty of publishing "their ecclesiastical instructions and ordinances," without their previous recognition on the part of the secular power; the same article submits all those questions which, conformably to the edict of religion, are to be decided by secular courts, to the jurisdiction of the bishops. The more important these contradictory points are for the freedom of the kingdom, and for the existence of the Protestant church, the more necessary it becomes to possess a distinct decision, whether or not these laws should be valid. But the decision about the value of these regulations is as important, in point of form, as it is in regard to the subject-matter to which these regulations refer. For the sixteenth article of the concordat determines that, "by this present compromise, all laws, ordinances," and decrees, issued till now in Bavaria, should be considered as abolished, so far as they are incongruous with the concordat. But, in contradiction to this, the edict of religion was published again, in the following year (the 26th of May, 1818), as an essential part of the constitution, while the concordat is received only as an appendix into the documents of the constitution. Immediately after the publication of the constitution, the Pope protested against it, but the good King replied, "that the edict of religion concerned only the Protestants, while the Roman Catholics were subject to the arrangements of the concordat." Though this declaration, which was repeated in the edict of Tegernsee (1821), was in no way decided enough, yet it must follow, that the concordat was of no consequence in regard to the mutual relations between the Romish and the evangelical churches. And, indeed, until the present moment, it was decided by practice, not only that the Protestant churches had equal rights with the Romish church, but also that concerning the "*placetum regium*" and the secular jurisdiction, Government maintained the settlements of the edict of religion against the twelfth article of the concordat, although these points concern only the members of the Romish church. But, last year, the bishops of Bavaria pre-

VOL. V.—OCTOBER.]

sented a petition to the Bavarian parliament, in which they demanded the carrying into effect of the concordat, especially the twelfth article. This question has not yet come under discussion, but we cannot doubt that the next session will introduce debates of the highest importance on this subject.

In surveying these facts, we see in Austria the effectual victory of the Papacy in a most important point; in Prussia, a victory of Government, but in a matter of no consequence; and, lastly, in Bavaria, the commencement of an important process, whose issue cannot yet be predicted.

II. We now pass on to the second part of our subject, namely, to the attacks which Popery has directed immediately *against the Protestant churches*. Of late, the state of things has been such, that Popery has had, in many cases, to assume a rather more defensive position, so as to ward off the attacks of Protestantism; hence she has been less aggressive, and perhaps also less oppressive. Above all other countries in Germany, we must, under this point of view, commence again with *Austria*. For, while the Romish church obtained the most important privileges from the imperial Government, the Protestant churches likewise gained a number of rights, which they had stood greatly in need of, ever since the time of the Reformation. The revolution of the year 1848 having shaken many a legal institution, Government being intimidated, and the question of separation between Church and State everywhere broached and discussed, several Protestant ministers assembled at Vienna in the month of August, 1848, in order to demand public acknowledgment, and the right of publicly exercising their worship. Indeed, they obtained, by an edict of the ministers (31st January, 1849), a provisional concession of the following five points:—1. While up to that time they were compelled to bear the denomination of "*Catholics*," the appellation of "*evangelical*" Christians was now granted to them. 2. While hitherto no Papist durst secede to Protestantism without such difficulties as made the change almost an impossibility, now every one who had passed the eighteenth year of his age should have full liberty of going over to another denomination, on condition only that he declare his resolution to his pastor twice in the space of four successive weeks, and in presence of two witnesses. 3. While hitherto Protestants had been assigned to the Popish parishes, and while their own ministers were deprived of all parochial rights, the privilege of fees, and of the parochial registers, they now obtained the

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full character of official clergy. 4. While hitherto Protestants had been constrained to pay fees to the Popish clergymen for all ecclesiastical duties, their own ministers performing them, this burden now ceased, and they were no longer obliged to contribute to the support of Popish schoolmasters. 5. Lastly, betrothed couples, where the bridegroom as well as the bride were Protestants, were no longer compelled to have their bans of marriage published in Papist churches. All these provisional concessions were definitively confirmed by an edict of the ministers of State (27th June, 1849), which was founded upon the constitution of the 4th of March.

Without doubt, the state of Protestantism has been ameliorated by these edicts in a very high degree; yet we must remark, that two great inconveniences remained unchanged—namely, the ecclesiastical law, which forbade the Roman priest the performing of mixed marriages; and another law, which ordained that all children of mixed marriages must be educated in the Popish religion.

But, alas! even the five points which were granted by the ministers of State were only imperfectly carried into effect, the Popish party exerting every means to render void in practice what was promised in theory. For example, at Troppau, a Protestant minister officiated at a mixed marriage. He was called before the bailiff of the district, who demanded of him a justification of his conduct in performing a marriage ceremony in a Catholic place of worship (as the bailiff expressly stated), between a couple to whom the Catholic clergyman had refused the benediction. In the month of May, 1850, the minister of education issued a rescript, commanding the Protestant peasants to pay rates of grain to the Popish schoolmasters, or they would be constrained to do so by force. In the month of August, 1850, a Papist clergyman refused not only the benediction, but also the "passive assistance" to a bridal pair, who were of different denominations, by urging the pretext that the Romish church was now independent of Government and secular laws. Now, there still exists a law, issued the 5th of April, 1850, which forbids Protestant ministers to perform the ceremony of marriage, in every case, without the "passive assistance" of the Romish priest. Thus, as the Romish priest had refused this assistance, the Protestant minister could not officiate, and the couple remained unmarried. The Protestant clergyman addressed himself to the proper authorities, but in vain, receiving no answer. On the

29th of July, 1849, all the Reformed and Lutheran superintendents of Austria met at Vienna, in order to deliberate on the propriety of drawing up a bill purporting to enforce the performance of the principles of equal rights, which were decreed by the law of the 27th of June, 1849. When this bill was completed, they presented it to the Emperor and his ministers, entreating that his Majesty would graciously give it his sanction. Though all general principles are inefficient without such a law, by which the individual officers and bailiffs are obliged to act, yet up to this day neither the Emperor nor his ministers have given any reply, and it is greatly to be feared that the influences of Popery will frustrate the whole work. Opportunities might offer, where the ambassadors of Protestant States would be able to exert all their influences upon the court of Austria in order to effect it,—that, while the Romish church in Austria has grown immensely in power, the Protestant churches may not remain behind, in their old lamentable condition. Though we have above said, that the Romish church was constrained to a defensive combat against the progress of Protestantism, yet we cannot overlook the fact, that Popery must obtain an immense victory over Protestantism, were it only by hindering these movements, while she herself grows unhindered in power and independence. On the other hand, let us not shut our eyes to the joyful fact, that since the year 1848, the number of Protestants has increased in a considerable degree. In Bohemia, in the year 1781, the numbers amounted to 33,957 members of the Reformed church, and 10,237 Lutherans; in all, 44,212 Protestants—while now there are 88,500 Protestants. At Eger, last year, a new evangelical community was formed. In the same year, the German evangelical community at Prague procured itself bells, and a multitude of evangelical communities of the Tchech language united themselves with the church of Bohemian Brethren. However, it was often more a libertine spirit than that of the Holy Ghost which occasioned their secession, and it is a question of conscience for the universal evangelical church throughout the whole world, whether they should not adopt such measures as that Protestantism in Austria might be confirmed by Christian intelligence, and inspired by a true evangelical spirit, and built upon the foundation of the eternal Word of God. In Austria, also, some faithful witnesses of the truth exist, who exert all their endeavours to propagate the Gospel among their own brethren. I will mention only

the Rev. Augustus Kotszky, the elder, in Eferding. The superintendent Obder Ens called upon the Protestants to form missionary societies, in consequence of which several societies have been established at Eferding, Gosau, and in other places. May the gracious Lord be with them, with his blessing!

While in Austria Popery resists the *public rights and privileges* granted to the Protestant churches by the new constitution, a similar resistance is exercised by them, wherever Protestants demand to be received into a town, and where they claim *civil rights in the community*. As is well known, a great number of towns as well as districts once existed where Protestants have never dwelt. In our time this is changed. At Inspruck, on the 13th of August, 1849, a select number of the corporation held a meeting and deliberated on a new arrangement of the municipal constitution for their town, on which occasion Dean Amberg made the proposition that the town should be declared purely Popish. As this proposition was rejected by all votes except three, an extraordinary excitement took place, promoted by innumerable articles in the local papers and by a multitude of tracts. The Popish party convened a meeting, and excited the people by a number of fulminant speeches against the magistracy, who saw themselves under the necessity of yielding, and of agreeing to a compromise with the clergy, by conceding that the conclusion of the 13th of August should never be carried into effect. All communities in the Zillerthal likewise, on the 29th of April, 1849, formed a union, promising each other that the Popish religion should be upheld in their valley.

These two occurrences may suffice as instances of the activity with which Popery everywhere endeavours to resist the propagation of Protestantism. Another field for their operations is the burials, and the possession of churchyards; for Popery withholds from the Protestants all *parish rights*, as well as the civil rights of a secular community. It is a general custom throughout the whole of Germany, if any dispersed Protestants dwell in a Popish parish, where there is no evangelical minister in the neighbourhood, for the priest to obtrude himself by accompanying the burial of such a Protestant, but without canonicals, and without bestowing the benediction; thus wishing to exhibit to the people the deceased as a heretic, and as having no share in the heavenly promises, in a more striking manner than if he did not at all accompany the burial.

Where Protestant clergy are in the neigh-

bourhood, and cannot be prevented by the priesthood from officiating at the burial, there remain yet to Popery two means of casting a slur upon the deceased and his religion; either they refuse the use of the churchyard, and thereby compel the corpse to be interred in an unconsecrated spot of ground; or, where this is prevented by the laws, as, for example, in Bavaria, they refuse the use of the bells, or of the churches. Though this proceeding cannot in any way affect the Protestants in the conviction of the truth of their faith, yet the priests do it with the view of deterring their own parishioners from heresy, and to counteract the deep impression which the funeral sermons of Protestant ministers almost invariably produce upon the minds of Papists, who never before had the opportunity of hearing the Gospel.

On the 30th of March, 1850, the Prince-Bishop of Breslau, in contradiction to a custom established from time immemorial, forbade his clergy to allow to Protestant ministers, on the occasion of Protestant burials, the use of pulpits or altars in churches situated in burial grounds; in consequence of which, the Protestant ministers were forced to preach their funeral sermons in school-rooms. In the Rhenish provinces of Prussia, two species of churchyards exist—those which belong to the parish, the ground being bought with the funds of the church; and those which are established by public means, and belong, therefore, to the local community. It is settled by law, that Protestants shall not be excluded from churchyards of the latter kind. Such a churchyard was founded at Treves, in the year 1820, at a time when no Protestants dwelt there; but the expenses were paid from the town treasury. Five years after, Protestants having then settled at Treves, the magistrate granted them, without any resistance, conformably to the law, the use of the churchyard. A year ago, it became necessary to enlarge the churchyard; but lo, the papistical vicar-general suddenly refused the consecration of the additional ground, insisting that only those churchyards could be consecrated, which were exclusively destined for Papists. He demanded, therefore, that the addition should be divided into two pieces, one for the Papists and one for the Protestants; this being agreed to, he would be ready to consecrate the Popish half. But the magistrate not yielding to this proposition, the new place remained unconsecrated.

The most memorable event, however, occurred at Erpel, a little town near Linz, between Andernach and Bonn. There the

churchyard was founded by the mutual voluntary contributions of Papists and Protestants. Now, as a certain Baron of Arneim, a Protestant, died (the 10th February, this year), the Papist dean, called Krautwig, declared by letter that he would not permit him to be buried in the churchyard. The grave being already dug, the dean gave an express command to fill it up, to shut the gate of the churchyard, and secure it with a large iron chain and hook. As the deceased had not dwelt in the town itself, but in a country-house called Heister, about one English mile from Erpel, all these measures remained unknown to the survivors; and on the 18th of February the funeral procession proceeded from Heister to Erpel, conducted by the Protestant minister, Tungk, from Linz. But scarcely had it left Heister, when a band of street boys, headed by an adult, came to meet them, with the cry, "Back! back!" The procession, nevertheless, continued its way; a troop of children accompanied them, with a cross of straw, which they bore before the hearse, and with all sorts of mockery; for it must be remarked, that the schoolmaster had only that morning given the children a holiday. When the procession reached the churchyard, it was met by a great multitude of people with loud cries and clamours; the mayor commanded the police to open the gate by force; but the frantic mob pelted them with stones, and it was with the utmost difficulty that the Rev. Mr. Tungk could prevent a skirmish between the people and the police, who were on the point of drawing their cutlasses. The mayor then went into the town, and fetched several members of the council of the corporation; it was, however, an hour before they arrived, and the fury of the mob had so much abated, that they at length succeeded in opening the gate. The procession now entered the churchyard, while the mob out of mockery sang a very comic song, which being sung anywhere else, could not be heard without laughter. The commencement of it was in these words:—

"Ever slowly forward! ever slowly forward!
Lest the old Austrian hirelings could not follow."

During the singing of this ludicrous song, the funeral procession reached the grave, and found it filled up. The coffin-bearers began to dig it afresh, but the mob pelted them with mud, and broke their spades, so that they were compelled to run off. Drunken fellows danced upon the grave, and one of them struck the coffin with a clenched fist; thus a second hour passed, while a heavy shower of rain poured down upon

the funeral procession, which was exposed to the continual mockeries of the people. At length, the bearers having been again brought back, the grave was finished, and the burial service was performed; but still, during the repeating of the Lord's prayer, scornful laughter resounded. When the funeral procession left the churchyard, somebody called to them, "To-morrow the coffin will be found before the gate, for the wolf shall not sleep among the lambs." The following night, a number of men did indeed endeavour to exhume the body; but, fortunately, the cords with which they attempted to lift out the coffin broke, and the malefactors were scared away. Forty soldiers were quartered in Erpel, and ten of them were obliged continually to guard the grave. The dean has been called to an account for this.

Let me now wind up this paper, by taking into consideration the influence Popery exerts on schools and education. In a time of increasing infidelity and hostility towards the Christian faith, we can blame the Papist church as little as the Protestant, if she endeavours to extend an inspection over a school which attempts more and more to emancipate itself from the authority of the Gospel, and to educate the youth in a spirit of free-thinking and insubordination. We ought, therefore, not to complain, that in the crown-lands of Austria, (the 28d April, 1850,) such a superintendence is granted by Government to the clergy, as regards religious instruction in Popish schools, and theological lectures in the universities, although we have reason to fear that this just privilege will be abused, in order to suppress all germs of evangelical intelligence, which might arise in the body of the Popish church. The example of the Bishop of Limburg, in Nassau, will prove that this fear is not groundless. No sooner was liberty of study proclaimed by the Governments of Hesse and Nassau, than this bishop, dissatisfied because no legal influence in respect of the installation of the professors of divinity at Giessen was conceded to him, ordered, that the payment of ecclesiastical stipends should no more be clogged, as had been hitherto the case, by the condition of the receivers frequenting the University of Giessen; at the same time, he forbade the students of his diocese to attend the lectures of Professor Hirsher, at Fribourg, a man of real Christian devotion and piety, and who is, consequently, a thorn in the side of the ultramontane party.

The subject of *mixed marriages* offers a large field of activity to the Romish clergy. In most countries of Germany it is ordered

by law, either that all the children follow the religion of the father, or that the boys follow that of the father, and the girls that of the mother. It is also decreed by law, that before a certain age the young men cannot, on their own choice, secede to any other denomination. In this way abuses are prevented. But it is moreover decreed, in several countries of Germany, that these laws cease to have any effect, in case the bridal pair, before the nuptials or immediately after them, have made a special contract about the education of their children. These laws have occasioned a great number of Popish aggressions against Protestantism; for the clergymen often refused the benediction to these mixed marriages, unless the couple undertook to promise, by such a contract as I have mentioned, that all their children should be educated in the Popish religion. By what measures those contracts are sometimes obtained, may be learned from an account which the Pastor Nees, of Esenbeck, at Boppard, published in 1845, and which is confirmed by the signatures of all the parishioners who were interested in it. Besides, this pastor being an acquaintance of mine, I can affirm that he is a very mild character, far from all bigotry; and if he has a fault, it is that of too greatly admiring the magnificent organisation of the Romish hierarchy. This man was installed as pastor of the little congregation of Protestants at Boppard, between Bingen and Bonn, in Prussia, on the 10th July, 1845. Before he went there, a Protestant had married a Papist woman, and the priest had persuaded the man to promise, that he would educate all his children in the Popish religion, though even in Prussia such agreements are illegal. When the pair were married, and a boy and some girls were born, and the father did not consider himself obliged to perform the promise with regard to the boy, the priest induced the wife to leave her husband, and to keep all their children with her; otherwise she would obtain no honourable burial after her death. The man brought an action against his wife, and the judge decided that the boy belonged to the father. But as the father was leading home the son by the hand from the court-house, a mass of people crowded upon him, snatched the boy away, and hid him in some secret place or

other. The next night, six masked fellows entered the dwelling of the father by force, came to his bed, seized him by the throat, and constrained him immediately to sign a paper, wherein he assented to the Popish education of all his children. But his advocate declared the document thus extorted to be invalid. Now, when the woman bore another boy, the man took it to the Protestant place of worship to be baptised, without previously informing his wife; but she, hearing of it, left her bed, in spite of the state of her health, appeared suddenly in the place of worship, just as the baptism was about to be performed, and the sacred office was interrupted by a scene which defies every attempt to describe it.

This circumstance, as well as a similar occurrence at Erpel, took place under a Protestant Government! What could we expect, if the bars were taken away, by which Popery now is held in abeyance? *Nevertheless, all the attacks of Popery are not nearly so dangerous to the Protestant churches in Germany, as the discord, apostasy, indifferentism, and deadness, within her own house.* Indeed, in the Popish church also, infidelity and rottenness are spreading throughout; but there is this important difference—that while this church can very well exist in spite of such a state, because there is no enmity between a people who seek their own, and a clergy who do the same, and because the fabric of the hierarchy will stand even without a spiritual foundation; on the contrary, our evangelical church must go to wreck and ruin as soon as her basis is undermined, which is the Spirit, the faith, and the life in Christ. In our time, in the evangelical countries in Germany, the mass of the people is yet restrained within the church by the system of union between Church and State; but if another convulsion, like that of the year 1848, were to destroy the present state of the laws and institutions, nothing would remain of the whole Established church but a little company of believers, a small number of oppressed communities, given up to a twofold sifting persecution, *because then infidelity as well as superstition would exert their power against the body of Christ.* "They shall make war with the Lamb, and the Lamb shall overcome them; for he is King of kings, and Lord of lords!" Amen.

POPERY IN SWITZERLAND.

BY THE REV. PROFESSOR VULLIEMIN, OF LAUSANNE.

The social movement which in the middle ages raised the Commons of England to be a governing power in the State, produced, on the sides of the Alps, thirteen Republics, the unfolding of as many communal centres, whose union formed the Swiss Confederation.

In the course of its history, Switzerland presents itself under two different aspects. It is at once a focus of action and a focus of resistance in Europe; while the country at the foot of its mountains participated in the movement of the European world, its Alps remained immovable. It has been, if not the cradle, at least the point of departure for the revolutions which in these days have changed the face of society. It has also offered the most obstinate resistance to these changes. In the sixteenth century, Zuingli, a contemporary of Luther and Calvin, made Geneva a sort of Protestant Rome. In the eighteenth century, the principles of the French Revolution were tried in Basle, and proclaimed on the banks of the Lemman Lake, long before appearing on a greater theatre, and long before Clavier and Dumont became, thanks to the experience which they had acquired at home, the guides of Mirabeau. In our own time, it is from this region the avalanche has been detached; which, spreading at first over the Swiss cantons, has been precipitated on the rest of Europe, and has overturned thrones in its course.

But Switzerland is no less a theatre of immobility, a refuge and a support to old ideas as well as to new. When the Reformation took possession of the plains, Rome made a rampart of the Alps, and of the many narrow valleys which, from the lofty summits of St. Gothard, slope towards the Rhine and the Rhone. The inhabitants of these quiet valleys attached themselves to the policy of Rome and of Spain, while the low lands joined England, Holland, and the Protestant States of Germany. We can understand Switzerland only by taking into account this internal antagonism; the opposition which it contains, between two modes of life—that of the mountaineers, in the peacefulness of pastoral habits; that of an agricultural and industrial population, in contact with the civilisation of the great nations around them.

This opposition appears throughout the history of the confederate States, but it

has been especially manifest since the Reformation. The Swiss had at that epoch made themselves known by their martial exploits at Morat and at Grandson. After these victories, they had thrown themselves wildly into the perilous enterprises of war, and the military life had corrupted their morals, ruined the labours of peace, and raised military chiefs to the head of the Government. In these circumstances, two classes of persons received the preaching of the Reformers. Those who lived by their industry, and those who felt their need of a Saviour—pious persons, and the peaceful labourers. The victory gained by the Reformation was both religious and political. It was not only the triumph of the Gospel over the corruptions of the church, but that of the laborious peasants over the leaders of military bands, who had hitherto ruled the country. The Reformation prevailed in the commercial cities of Zurich and of Basle, in Berne and in Geneva, thanks to the support of that middle class which prospers best beyond the sound of arms. It penetrated with greater difficulty into the High Alps, and was soon repressed among those who had no other industry than that of mercenary service. We must add, in order to explain clearly the present condition of Switzerland, that in the cantons where the Reformation prevailed, it did so imperfectly. There was both Reformation and Revolution; and these two questions had been so confounded, that it was difficult to distinguish between them. The same means had been used to obtain freedom of conscience as free Government; and these were, main force. The minority were compelled to receive the law from the majority. There is, I know, something respectable in the desire shown by a nation to drink at the same sources of religious faith, and to seek a support for their civil life in their common convictions. One condition is, however, necessary—that these convictions be sincere; that faith be more than a name, and that the heart bows with the body. The only unity which deserves the name, is unity in liberty, without which, bonds of union are galling chains. On this point, the Governments of the Reformed cantons failed from the beginning. Dogma was made law; power exacted submission; the yoke once imposed produced its natural effects—the life of the Reformation, so

expansive at first, was crippled and enfeebled. The Gospel allied to force, is not the Gospel. It penetrated into the High Alps, gained ground in the cantons of Schwitz, Lucerne, and Soleure, and made way in the Valais; but it took the sword of power in hand—the salt lost its savour—its progress was arrested—further openings were shut; and, from that day to this, two parties have stood in each other's presence, whose limits have remained nearly the same. That of the Reformation comprises the large cantons lying at the foot of the Alps; and the other extends into the Alps, and to those countries of the plain most remote from the centres of reform and civilisation. Two parties, the one containing the leaven of the Reformation, and the other fighting generally in the ranks of absolutism and under the standard of the Papacy.

The rupture was not, however, so great between these two parties as to prevent that cordiality which is a distinctive characteristic of a free people, appearing in their daily intercourse. In some parts, the same temple served alternately for the different forms of worship; in other parts, when the armies of the two confessions were arrayed against each other, the outposts mingled with each other; the soldiers, not affected by the passions of their leaders, brought bread, or milk, that they might take their meals together; the tone of ancient friendship was preserved; only the spoon repelled with pleasantry the spoon which pursued the bread beyond the frontier, which they supposed to be the middle of the dish.

These pacific relations were terminated by the command of a priest. Archbishop Borromée was the boast of the Romish church. He revived order, and had raised Pius V. to the popedom, when he resolved to use his influence with the population of the Alps. That prelate, whose activity governed the Roman world, neglected not the humblest duties of the ministry—he climbed their mountain paths—the simple peasants of the Alps thought him an angel from heaven. He repressed the disorders of the priests, restored the pomp of public worship, shed tears over the relics of the saints, and revived the respect of the people for the objects of their ancient adoration. Charmed, he says himself, with the good disposition and candour of the people, he felt a wonderful affection towards them. They only needed instruction; and to secure this, he adopted three measures.

1st. To found a Swiss college at Milan, and to open to the Swiss the German college at

Rome. These two institutions have been, for more than three centuries, the school of Swiss Catholics. One of them, the German college, still subsists, and the Swiss pupils are more numerous than those of any other branch of the German race. In 1846, the numbers were, 21 Hanoverians, 25 Prussians, 40 Bavarians, and 48 Swiss. The other was suppressed by the French Revolution, but has been the object of earnest reclamations by the Swiss Catholics; and though they have been hitherto refused, they may now meet with a more favourable reception.

2nd. The second means was to send the Jesuits to Switzerland. These fathers laboured there in that revolution of opinions which resulted in the thirty years' war; a revolution accomplished with so little noise that it had left no trace in history, and has been fully made known to us by the recent publication of the "Annual Reports of the Venetian Ambassadors to the Senate of the Republic." The Jesuits established themselves at Lucerne and at Fribourg. A short time sufficed to change the aspect of these cities more than half a century earlier, the aspect of the cities reformed by Zuingli and Calvin. Missions, processions, and fasts took the place of amusements and robust exercises; corruption was covered with a thick veil. A little before, the priests asked of the magistrates a law to prohibit the people from ridiculing pilgrimages, and soon every one hastened to take the pilgrim's staff; a new generation learned at school to disregard the love of country, and to lend a docile ear to the voice of Rome. The same changes took place in the High Alps, as at the same epoch in France and Germany.

3rd. The third means which Borromée set at work was to send a permanent envoy among them as a representative of Rome. Till then, the Popes had sent temporary legates to the confederated States; but now, a nuncio fixed his residence and court at Lucerne. It was his study to make himself better acquainted with the nation, to govern it better, and under his hand to *direct its proceedings* by Italian policy. From that moment, the language of Rome became more precise and imperious. The nuncio governed; re-established order in the monasteries, brought back to the church the collation of benefices, called in the Capuchins to second the Jesuits; at his command, bishops ceased to allow mixed marriages; wherever he appeared, disputes arose. Pius V. had published the bull, *In Cœna Domini*, which forbade the Catholics all intercourse with heretics. The nuncio

made this language familiar to men's minds. The students of the cantons of the Alps were no more allowed to visit Zurich or Basle; no more of those friendly relations formed in youth, which formerly united the persons in the two camps. In fine, growing bolder, the nuncio convoked a diet of the Catholic cantons, and proposed to them the terms of a convention, by which they devoted themselves and their children to the Romish see. The people assembled—their chiefs raised their voices to heaven—"We swear," they said, "to live and die in the Roman faith. If the great apostacy has penetrated to our thresholds, God has permitted it for our sins. He allows the children of the devil to form alliances with each other, and, divided on every other point, to unite in their endeavours to overthrow our faith. Well, we who have remained faithful, will choose our dear confederates from among ourselves. We reject all sectarian support; we swear to uphold each other in our faith to the last. No previous alliance shall prevent us from fulfilling this engagement. So be it, in the name of the Holy Queen of Heaven, for our consolation, and that of our country."

Thus was gained to the Holy See the proud and free country of primitive Switzerland, its nationality sacrificed, the gates of the Alps opened to the powerful house of Spain. The arm, which in a republic had not been placed in the hands of a Ravallac, was turned against the Alliance, the bond of the confederation.

Succeeding nuncios pursued the work thus begun. The instructions they received from Rome exhibit a policy more adroit than that of any other power. They were recommended to salute every one, because in a republic every citizen, however humble, is not to be despised; to give every one all his titles; to overlook impertinences when they had need of the Swiss, and to make them buy their pardon dearly at another time; never to allow a long time to elapse without visiting the cantons, in order to keep up reverence among the people; not to do like the ambassadors of France, who promised what they could not perform; and especially to avoid wounding the feelings of a people proud of their rights—experience having taught Rome the necessity of leaving to the Swiss both their usages and abuses.

Conformably to these instructions, the nuncios exhibited a rare patience; they listened to long and wearisome harangues; they used all means to gain men in power; they gave frequent entertainments, pro-

longed till midnight—during which, the Swiss, like the ancient Germans, liked to talk of public affairs. They professed a great admiration for the exploits of the nation. They knew the right time to offer the ring, the necklace, or the spurs of a Roman knight. Accommodating themselves to the diversity of circumstances, they did not act in the same way towards the rural cantons as in their relations with the senates of the towns. By that policy, Rome has contrived for two hundred years to keep the Swiss divided, and to foster an irritation which has made them take up arms against each other, after the torches of fanaticism had been extinguished in all other places.

The eighteenth century calmed their minds without uniting their hearts. The Catholic cantons continued to maintain with the Protestants no relations but those which were purely political. They admitted no Protestants to the rights of citizenship. If a young Catholic was led by the reading of the Bible to adopt evangelical views, the crime was punished by strangulation; the body of the offender and his house were given to the flames, his widow and children were sent into exile.

A striking contrast to this was presented by populations previously similar in features, costume and manners, *e.g.* those of Berne, Lucerne, Fribourg, and the Pays de Vaud. Religion occasioned this difference; the traveller might perceive, at the first glance, the difference between the Catholic and the Protestant canton. In the latter, the ground was cultivated with a more industrious hand, order reigned out and in doors. The dress, of a simple and severe colour, was distinguished for its neatness. In the other reigned confusion, carelessness, gaiety, and slattern habits at the fireside, and the dress marked by lively and striking colours. But let us add, for truth requires it, whilst in the Catholic countries the temple was decked with magnificence, it was allowed to fall into ruins in more than one of the Protestant cantons. The parsonage, it is true, was kept up with care; the pastor lived in it at his ease, and in security. Goethe maintains, that at that period the poetry of the south took refuge in the country cures; this might be said especially of the cures of Switzerland, nearly all placed in picturesque situations, with a garden, a vineyard, and an inner yard adjoining. The pastor was treated as the ally of the State, an easy road led from his house to the chateau in which the magistrate resided. The Romish curate was in nearly the same position as the Protestant pastor. If the men of God had not the virtue of olden times,

they taught at least the danger of vice. Idlers contrived to combine Jesus Christ with Horace and Rabelais. They marked, with a slack hand, the boundaries between the city of God and the city of the world. The ancient formulas were maintained, but with the reservation of interpreting these testimonies of the faith of their ancestors according to the sense of a new age; it was by this spirit, much more than in that of a real charity, that the disputes of a former age were extinguished.

Some progress marked the first years of the nineteenth century. While the Pope was prisoner in France, and the voice of the nuncio was enfeebled, the authority of the bishops rose. That of Constance, with whom a great part of Switzerland is connected, endeavoured to diffuse a spirit of piety, apart from mechanical forms. Study, preaching, confession, attention to the sick and the poor, all assumed under his influence a new tendency. Catholics and Protestants approached each other; a common day of feasting and thanksgiving was adopted by the two communions. One important result followed: several new cantons took their places in the confederation, and some of these cantons were mixed; their population was composed of Catholics and Protestants in nearly equal numbers, and the Governments of these new States understood from the beginning the necessity of keeping the balance even between the two communions. Still this peace between the different confessions bore, as in the preceding century, less the character of life than of sleep. The soul had little consciousness of its immortal rights. As the historian of that epoch has said, "Men were born and grew up equally in the Church and in the State." The rite of baptism served for inscription in the civil register; they learned in the public schools, with the same docility, the catechism and the rules of arithmetic; the first communion was connected with the beginning of military service; they bore the title of Christian as well as that of citizen, without complaint and without any results. All kinds of liberty had to be learned; the most excellent, that of the soul, as much as any other; men had not got beyond the rudiments.

The year 1815 was the beginning of a new period. I happened to be in Paris, a few years after the restoration, and heard two persons, who have since become distinguished statesmen, ask what would be the character of the age on which we were entering? M. Guizot, seeing in the course of history that the development of the interior life constantly follows great internal agita-

tions, and a religious age always succeeds a political one, drew the conclusion that the nineteenth century would bear a religious character. M. Thiers was of a different opinion. Religion, according to his way of viewing things then, was destined to form the education of nations in their infancy; but at the age of maturity they have other cares; the nineteenth century belonged to industry. You might have replied, that industry satisfies only material and transient wants—not the deepest desires of the human soul; that intelligence and the arts, when they depart from God, lead mankind to an abyss. The foresight of these extraordinary men began to be realised in this sense, that after the wars of the French revolution a great industrial and a great religious movement manifested themselves, at the same time, in the different countries of Europe. They have made way in Switzerland as elsewhere. The revival has shown itself both among Catholics and Protestants, and in each party according to the spirit of their peculiar tenets.

The nuncio came out of the obscurity in which he had kept himself concealed. His language did not differ from that which Rome had held in preceding ages. The system which he represented was always, at bottom, that of Gregory VII., which makes the Pope a king of kings, the bishops his servants, the monks his militia, and assigns for their end the conquest of the world. Three facts signalised the re-appearance of the Pope in Switzerland:—The inscription, in a new federal pact, of an article consecrating the inviolability of the property of the convents;—the organisation of the episcopal circumscriptions in the Roman interests;—and the return of the Jesuits, after the order had been suppressed since 1788. Each of these facts deserves a moment's examination. In Catholic Switzerland, the number of convents, belonging to different orders, amounted to 116. They contained 1,500 monks, and 1,000 nuns—altogether, 2,500 persons; a number equal to the secular ecclesiastics of the country, one ecclesiastic for 180 inhabitants. The most considerable convent is that of Einsiedlen, which contains seventy-four fathers, brethren and lay brethren. The single canton of Tessin has twenty-two convents. The most part of these monasteries depend upon the general of their order at Rome. Some, as Einsiedlen, Engelberg, and St. Maurice, hold immediately of the Holy See. No where, that I know of, is there a larger proportion, unless, perhaps, in Belgium and in Italy. Still, that number was more considerable before the revolution,

which abolished some monasteries, and compromised the existence of many others.

The property of the monasteries amounted to nearly 30,000,000 frs. (£1,200,000). This capital, added to that which served for the support of the colleges of prebendaries and of the secular clergy, forms a total of 80,000,000 frs. (£3,200,000), a sum much superior to the capital of the State in the Catholic cantons.

Possessed of so considerable a fortune, what services did the monasteries render? Some engaged in education; the monks of Mouri passed for good breeders of cattle; Einsiedlen, in the desert, was visited annually by 150,000 pilgrims and curious persons; St. Bernard exercised a generous hospitality. The most part served as asylums to the younger members of families; but were far from being the asylums of piety, science, and labour. The most part were the abodes of slumber, and of a religion of servile observances; all were objects of envy to the poor people, of jealousy to each other, and, above all, to the secular clergy. But the little service rendered to the public did not appear at Rome a motive sufficient to renounce their defence. The nuncio contrived to obtain in their favour the votes of three Protestant cantons; and by their aid was inserted, in the pact of 1815, the article which placed the property of convents under the guarantee of the whole confederations—the twelfth article, which was a quarter of a century afterwards, to separate the confederates anew into two hostile camps.

The re-organisation of the episcopal dioceses was a long and difficult work. Catholic Switzerland belonged to seven bishoprics. That of Constance, whose titular was at the same time metropolitan of Ratisbon, and whose diocese comprised nearly the whole of eastern Switzerland; that of Aar, extending to the Rhine; those of Basle and Fribourg, in western Switzerland; that of Zion, in the Valais; that of Coire, in the Grisons; and those of Corne and Mitun, to which the Tessin belongs. Of these dignitaries, the bishop of Constance, whose authority extended over ten cantons, exercised the highest influence, and that influence has been, as we have said, liberal and beneficent. Rome judged that authority too extensive, and that influence dangerous, and resolved to reduce the limits of a too large diocese. Her policy was to divide Switzerland into bishoprics of limited extent, on which the influence of the nuncios might be exercised more easily; to attain her end, her representative caressed the national feelings of the Swiss, and gained

them by the thought of their dioceses being withdrawn from foreign action, and confined within the boundaries of the confederation; and he contrived, by this consideration, to detach their hearts from a see which had diffused over the cantons a breath of life, and gain to his cause magistrates little disposed to side with Rome. As soon as he believed the minds of the people sufficiently prepared for his purpose, he proclaimed the separation of Switzerland from the ancient bishopric. He acted so abruptly as to offend the Governments immediately interested, but he hastened to appease them by the promise, that under the new order of things there should be no change in the ancient relations of the church to the State.

After the work of destruction, he betook himself to the task of reconstructing. The first result of that situation was a provisional arrangement, favourable to the nuncio's influence. Negotiations were kept up; but how, in a country of independent States, and in the complication of clashing interests, settle new territorial limits? Was the whole of Switzerland to compose one diocese? The Romish policy was opposed to it. The nuncio tried to unite the eastern cantons under one bishopric, which was to bear the name of Coire and St. Gall. He hoped to add to the importance of the prelate, by securing to him the resources of the ancient monastery of St. Gall, suppressed in the course of the Helvetic revolution; but the bull which constituted the new diocese could not obtain the sanction of the Governments.

New negotiations, new concordats, were always rejected, as invading the rights of the State. More than thirty years have elapsed, and they are scarcely out of their provisional state. The cantons have finally grouped around new centres. Rome has allowed the bishopric of Coire to subsist, with which are connected the small neighbouring cantons. A new diocese has been composed of the ancient bishopric of Basle, and of the greater part of the ancient diocese of Constance. The canton of St. Gall has been formed into a new diocese. Fourteen years have been required to constitute the diocese of Basle; thirty-three for that of St. Gall. The bull is of the 27th of June, 1827. The bull, *Inter Precipua*, of 7th of May, 1828. Bull *Instabilitas Humanarum Rerum*, of the year 1847. The bishopric of Basle comprehends nine colleges, 380 cures, 365,000 souls. The revenue of the bishopric is 15,000 florins. The bishopric of St. Gall comprises ninety-nine cures, and 100,000 souls. The revenue is 4,000 florins. But to this hour many

points of dispute exist between the parties to the concordat.

In western Switzerland, the bishopric of Fribourg had under its jurisdiction 113,000 Catholics, spread over the cantons of Fribourg, Neuchâtel, Vaud, and Geneva. It had received, in the environs of Geneva, an increase of population. These new comers inhabited a territory belonging to Savoy, which Geneva had obtained at the congress of Vienna, in exchange for some villages distant from her walls. As for a great part of the country contained in the official diocese, the bishop was *in partibus infidelium*, and the tie which attached him to the metropolitan of Besançon became entirely dependent on the nuncio.

The bishop of Zion had lost, in the revolution of 1798, the title and the rights of Sovereign Prince of the Valais; he received, as indemnity, the right of sitting in the representation of the country with quadruple votes.

Three Alpine valleys excepted, which were allotted to the archbishop of Milan, the canton of Tessin was under the bishop of Coire. The bishop, who drew from it an annual revenue of from 15,000 to 20,000 francs, supported neither suffragan nor seminary. Placed in burdensome dependence on a foreign jurisdiction, the Tessinians hoped, when the Swiss part of the diocese of Constance was detached from Germany, that they would come under the direction of a national bishop; they insisted on having it; but what was conformable to the plans of the Romish policy elsewhere, was not so on the frontiers, so that their requests have been invariably refused. Such is the diocesan organisation of Switzerland. The extent of the dioceses is very unequal. Their mode of administration no less so. The Pope elects the bishop of Fribourg, on a triple presentation of the State. At Soleure, the actual residence of the bishop of Basle, the episcopal Senate makes the election. At St. Gall, it proceeds from the College of Prebends. At Coire, the chapter names, and the State confirms. At Zion, the chapter is united with the deputies of the districts. There are as many different rules as there are dioceses.

The same thing occurs in the parishes. The mode of election varies to such a degree, that all the modes of election known in Christendom may be found in Switzerland. The salary varies as well, from 700 to 5,000 francs, but pretty generally nearer the former figure than the latter, and agrees with the simplicity of Swiss manners.

The third event which followed the re-appearance of the nuncio was the return

of the Jesuits, re-established by the bull, *Sollicitudo Omnium*, of 7th of August, 1814. After the suppression of their Society, the Jesuits continued to reside individually in Switzerland. After the arrival at Lucerne of the order which secularised them, they retired for a few days into private houses, and there changing their dress, re-entered their beautiful college, no longer as Jesuits, but as professors. Fribourg had likewise suppressed the Jesuits, and yet retained them. The colleges of Brig and of Zion were the last which the Society left, and the first in which they re-appeared. At the beginning of the century, the Jesuits had slipped into the Valais, and kept themselves in concealment at the foot of the Simplon, in the village of Brig; but in 1815 they showed themselves openly. The Valais Government confided the learned education of youth, and ceded to them for that purpose the buildings which had belonged to the old Society of Jesus. The Government wished to attach some conditions to their gift, but the delegate of the fathers replied, "Let them be as they are, or let them not be."

Three years afterwards, the Jesuits were reinstated in Fribourg, after remarkable debates in the Grand Council; they re-entered their college of St. Michael, and recovered an old endowment of one million and a half francs of capital. Fribourg possessed then, in the person of a Franciscan, a model of religion, one of the men of the age who understood best what was education in its evangelical sense; but the work of Father Gidard was overturned, and soon arose in Fribourg that celebrated house, and the number of those in the college and on pay was fifty-seven priests, and fifteen professors. Of the priests, twenty-one were Belgians, eighteen Swiss, nine French, five Germans, and four of different countries. Forty-seven novices were preparing at Estavayer for entering the order. The pupils, whose numbers soon rose to 400, were, as well as the masters, in a great part foreigners. The House of the Jesuits ruled the city and country. All was characteristic about the House. The mixture of magnificence and simplicity, the combination of the theatre and the chapel, of the world and of religion, discipline always indulgent, instruction faithful to the interests of the order and to that of Rome. So mild was the rule exercised by the master over his disciples that I have seen them weep on returning to their own homes; and when the fathers established at the foot of the Simplon have been latterly constrained to go into exile, their pupils have rebelled against the wishes of their own families, and have followed to Charlestown,

across the Atlantic. These young people had been captivated and had learned to love obedience, but they had not received the education which respects the whole man. Their scientific and literary culture was straitened, as well as their moral culture; and, without their suspecting it, many carried with them the germs of a fanaticism hostile to the holiest liberties of men.

Eighteen years after they had been received in Fribourg, they were admitted into the canton of Schwitz. In the middle of the eighteenth century, a rich citizen named Riding had offered his fortune to the canton, on the condition that it should serve for the establishment of the Society of Jesus; but an enlightened Capuchin had caused the proposition to be rejected. "Wherever the Jesuits are established," he said, "ere long, farms, meadows, hill pastures, and fine houses fall into their hands. They open in mortmain an abyss, in which is soon engulfed the wealth of the country." The people, taking up the sentiment, had prohibited under severe penalties the renewal of the proposition to receive the Jesuits. But, in 1836, the people of Schwitz, believing themselves more enlightened than their fathers, authorised, by a large majority, the Society of Jesus to found a church and college in the capital of their country. Still the Jesuits had in Switzerland only a few houses, and an inconsiderable staff. But, as soon as they appeared, the other orders, rivals of each other, might be observed all agreeing to accept them as directors, the secular clergy to receive a similar impulse, and all concurred in placing their forces at the disposal of that devoted militia—may I call it, the Janizaries of Rome. This was soon made evident. A new breath passed over Catholic Switzerland, and revived in all places the seeds which had been lying in the soil. One would think the voice of the Archbishop Borromée was heard anew. Of the schools of theology in Switzerland, that of Lucerne much surpassed the others. Its professors were men of original talent, whose instructions had diffused liberal principles, when they were countenanced by the bishop of Constance; they were the first who had to bend their heads to the blast. Those who would not bend, had to leave. Troxter, who sought in the knowledge of man the foundations of truth, and in democracy the fences to oppose absolutism, was constrained in his turn to abandon Lucerne. After he had published, in a German translation, the book of Milton, entitled, "The Defence of the People of England," Charles Louis, of Ataller, a convert to catholicism, through

fear of anarchy, wrote the "Theory of Restoration." The bishops interdicted, under severe penalties, the reading of the Bible, and no longer allowed mixed marriages. Associations were formed which filled Switzerland with ultramontane publications, with accounts of miracles, and exhortations to pilgrimages. The Propaganda at Lyons published at Einsiedlen 15,000 copies of a German translation of their "Annals." A popular paper, "The Pilgrim," issued from the same press. The weekly journal of Zug became the organ of the new contest, in which other papers were not long in taking a part.

The same spirit spread, at the same time, in German and in French Switzerland. In mixed villages, where the children of the two confessions grew up in daily communication, the Catholics received orders to avoid intercourse with the Protestants. The relatives received the same injunction. There was one spot for the game of nine pins for Protestants, another for Catholics. The same temple served before for the two communions. Considerable sums, collected in Rome, France, and Belgium, supplied the means of raising, near the mixed temples, rich churches destined to the Romish worship alone, and that without the Catholics renouncing their rights to the buildings which they had left. Romish churches were at the same time constructed in most of the cities of the Canton de Vaud. Their zeal was all-sufficient. There was the same ardour in Geneva. The curé of that city assumed, in his relations with the magistrate, the language of domination. In making the exchange, Geneva had not foreseen that the Romish population of the canton would be increased more than the Protestant—that the activity of the Protestants led them to emigrate, while the others remained at home, and would thus, in no long time, establish their ascendancy in the city of Calvin. In 1837, the canton of Geneva contained 37,000 Protestants, and 22,000 Catholics. Now the number of Catholics has risen to 30,000, and that of the Protestants come down to 34,000. Let the movement go on in the same progression, and in a very few years Geneva will cease to be counted among the Protestant cantons of Switzerland.

Later events have made the public acquainted with an association of priests in western Switzerland, formed with the view, according to their own expression, "of overthrowing Carthage, and building up Rome." The correspondence of these priests having fallen into indiscreet hands, has been published. The title of the pamphlet is, "The

Spirit of the Roman Catholic Clergy of French Switzerland, in a religious and political point of view, according to authentic documents." It is a strange mixture of religion and politics—of catholicism and journalism. It is a continual appeal to the discipline by which the army triumphs with its chief; a continual substitution of priestly power for religion; an exaltation of the priest, at whose voice heaven opens, that Jesus Christ may descend; of the priest proclaimed one with Jesus Christ. It was nothing surprising that the Emperor Constantine, at the council of Nice, took the lowest place; that he did not sit down till after all the priests, and till he had obtained their permission. "Were I to meet a priest and an angel," says one of the interlocutors, "I would bow the knee to the priest first, and to the angel afterwards." According to their principles, the authors of that correspondence regard exterior education as more necessary to the clergyman than that which develops the inner man. They lay down as a principle, the duty of a priest not to keep himself apart from the discussion of temporal affairs. The style of these letters is not less curious than the matter. Levity is mingled with seriousness—pleasantry with cursing. The ministers of the Gospel, designated under the name of "Misters," and otherlike titles, are the objects of buffoonery, as are also those assemblies in which the Holy Spirit breathes as many oracles as there are members.

To understand the attitude taken by the Catholic party, it is necessary to show it in presence of its adversaries. The principal strength of Rome came from the danger with which the latter threatened society. The hardihood of its affirmations were nourished by the hardihood of a negative which undermines the basis of morality. It has been said, "Let the figure of Voltaire appear on the horizon, that of Loyola will soon appear on the opposite side. Let Governments lay down as a principle, the absorption of the Church in the State; let them proclaim, as they have done in Switzerland, religious opinion to be a matter of administration, as well as penances or war; let them declare it subject to the flux and reflux of majorities, and the absolutism of the State is soon opposed by the absolutism of the Church, especially of that Church which reckons her discipline and unity the only means capable of combating the insurrection of individual wills. Sands are in nature near the seas, and spiritual tyranny is, in history, near the tyranny of the sword."

Next, the struggle in Switzerland was between the two extreme tendencies, and

both parties sought the justification of their crimes in the conduct of their opponents. There was, assuredly, tyranny in the confidence of the men who repelled each other. There was among the Protestants, and yet they were accused of making common cause with ultramontanism. There was among the Catholics, but they were accused in their turn of making common cause with infidelity. The voice of liberty was drowned in the fury of the coming storm, as the sounds of music are unheard amid the roar of the hurricane.

Still, of the two parties, the Protestant appeared far superior in strength. The population of Switzerland is nearly the same as that of London; and out of 2,400,000 inhabitants, one million and a half are Reformed, and less than one million Catholic. Independently of this numerical inferiority, the cantons of the Romish faith are poorer than the Protestants, the population more scattered, and they were so at the time of which we speak, because they wanted a capital city as a centre to rally them. Lucerne, situated in the heart of Switzerland, seemed to be called to that office; but Lucerne, although the chief town of a Catholic canton, and of considerable size, did not belong to the ultramontane cause. In all the Catholic States, and that was a new cause of weakness, there were two classes,—one adhering to, the other opposing, Rome; one submissive to the Holy See, the other more decidedly hostile than Protestants themselves; and as these Catholic liberals, or radicals, governed the canton of Lucerne, Romish Switzerland was deprived of its natural head.

But the defensive, in the state of things then existing, soon assumed the character of aggression; and in a country such as Switzerland, where there are so many races and interests, where politics are always intermingled with religion, where democracy drags all questions into the arena of public debate, where the people are always in movement, and parties always arrayed against each other, in elections, in civil and religious fêtes, in the city and in the camp, parties cannot be long in descending from the struggle of minds to the struggle of deeds.

The revolution of 1830, in France, precipitated the crisis. The moral effect of that revolution was, in Switzerland, to increase the influence and energy of the liberal party, and to place power in its hands, in the greater part of the cantons. The Romish party, on its side, closed its ranks, and confronted its adversaries. Threatened by that movement, the liberal

Government of Lucerne sought support in the other Governments, Catholic or mixed, and requested a conference at Baden.

There the deputy, a man of energy, reminded them, that the Swiss never could have been free, if they had not resisted the clergy in parliaments, as well as armies of the foe, in the field of battle. He retraced the old struggles in which they had repelled the pretensions of the Holy See, and had constrained it to respect their rights. He proposed to the dignitaries a concordat, of which the following is an outline:—

“We will seek to re-attach the Swiss dioceses to a metropolitan, and to get the bishopric of Basle erected into an archbishopric, on which all the Catholics of Switzerland shall depend. We will watch over the holding of synods, but they shall be held under the eyes of representatives of the State. We will maintain the well-recognised rights of the bishops. We will maintain, with no less firmness, the rights of the laity; among others, the placets of their Governments. We will enforce the rights of the State in matters of the collation of benefices. We will superintend seminaries, and we will ascertain, by examination, the capacity of those who leave them. The convents shall be restored to episcopal superintendence; a part of their revenue shall be appropriated to objects of public utility. Finally, we reserve to ourselves the right of exacting from the clergy, in case of need, an oath of fidelity to the State.” Seven cantons adopted these resolutions.

In the principles thus adopted, there was nothing which the court of Rome had not long ago acceded to States—such as Austria and France. But France and Austria are not democracies of small extent, ready to fall into the snares of diplomacy; and though Rome had made concessions to great nations, she did not the less condemn the articles of Baden. That was a first cause of disfavour with the Catholic population. The strong terms used respecting the clergy was the second. But the greatest injury which the abettors of the concordat did their cause, was that of not having clearly presented their principles as those of Old Switzerland, and to be maintained as an inheritance bequeathed to them. They expressed themselves in general, abstract terms, which bore the character of innovation, and had not regarded the essentially conservative spirit of the people in Catholic Switzerland. They might have held that language to the cantons of the plain, but it was imprudent to use it to the Romish populations of the Alps, attached to their old traditions. Uneasiness had thus been diffused. It

increased, when concurring cantons proceeded to execute the articles of Baden, caused an account to be rendered of the revenues of the convents, imposed contributions, and regulated the conditions of the noviciate. The States which took these measures were those in which the Catholic and Protestant populations approached, more or less, to an equality in numbers, but in which the progressive element prevailed. These ruined States had, in former ages, been the theatre of civil wars, for which religion had served as a pretext. Their fertile soil, nourished by the alluvia of the Aar, the Rheuss, and the Thur, was covered with rich and numerous monasteries, on which the Governments, composed in greater part of Protestants, had long cast an envious eye. Seeing these Governments proceed as they did to the execution of the concordat of Baden, the Roman Catholic population feared lest the property of their monasteries should fall into profane hands. The alarm extended even to the Catholics hitherto attached to the liberal cause, and they abandoned it from that moment.

The first effect of the movement was to displace the majority in more than one canton. In that of St. Gall, the people opposed by their veto the application of the concordat. Insurrection broke out. The Governor of Argovia, having seized the pretext of one of these risings to secularise all the convents in the canton, and to pour into the coffers of the State a sum of ten millions of francs, and to violate by that act the articles which placed the convents under the guarantee of the federal pact, he completely threw the Roman Catholic population into the same camp, and united them against the revolutionary cause.

I will not retrace the well-known consequences of that act. You know how, in Catholic Switzerland, all men attached to ancient piety and to traditional faith, believing the religion of their fathers seriously threatened, threw themselves into the party of re-action; how that movement in Lucerne carried an ultramontane Government to the head of affairs; and how that Government, opposing anger and provocation to what had provoked them, called the Jesuits into their city. This was to challenge Protestant Switzerland, as Argovia had challenged Romish Switzerland. A whole nation hastened to rise.

Lucerne was then one of the three cantons charged with alternately representing Switzerland before Europe and of arranging its general interests. Lucerne placed itself under the tutelage of an order which recognised no nationality. Indignation at

this fact spread like a flame from city to city, from village to village. Meetings succeeded each other, increasing in number and violence. Men, interested in not allowing the fire to burn out, presided in the popular assemblies. Soon, from one extremity of Switzerland, the cry was heard, "No Jesuits in the heart of the confederation!" The ardour of men's minds increased, when the States threatened by their agitation formed in a *Sunderbund* a particular alliance, and pledged a mutual assistance. It is well known that the tempest, increasing in its course, overthrew all the Governments which sought to moderate its violence, and that the war resulted in the victory of the Swiss Radicals over the Roman Catholics.

It is not so generally known what have been the consequences of this defeat to the Romish church, and what the new situation which has resulted from it. A change in her situation has been the fruit of recent events in Switzerland. A confederation of States has been transformed into a confederate State. In the confederation of States, the representatives of the cantons sat with equal powers, and the voice of a canton of 20,000 souls was of equal weight with that of a canton of 400,000. But the confederate State is regulated, like the United States of America, by two Chambers, one of which represents the States, the other the Nation; one the historical element, the other the numerical element, or that of the population, represented in equal proportions. In other words, an order of things which allowed the Catholic minority to balance the Protestant majority, has given place to an order of things in which the number which is Protestant in Switzerland has acquired a new preponderance.

Already Switzerland, thus re-organised, has been able to take measures which she could never have put in execution under the former state of things; such as that of banishing the Jesuits, with all their affiliations, from the entire confederation—that which secures to every Swiss a free establishment in every canton, guarantees to all everywhere the same rights and the same liberty of worship—and that which places mixed marriages under the guarantee of the confederacy.

A second consequence has been the overthrow in the Catholic cantons of the ultramontane Governments, and the substitution in several of new, who, though Romanists, are the most decided opponents of Romish policy. Raised to power by the influence of events, these new Governments representing, it is true, the minority, and not the majority of their fellow-citizens, their

strength is not in themselves, it is in the support of the Protestant cantons, but they show themselves only the most hostile to the pretensions of the Romish church. They are not satisfied with sustaining the articles proclaimed at the conference of Baden, and which the Catholic populations of Switzerland had rejected; they have given to those articles a new extension. They have not been satisfied with setting limits to the immunities of the clergy, with enforcing the rights of the State in the matters of collation and of public instruction, they have brought the church into a closer dependence on the civil power. Several, transforming a Catholic church into a National church, have re-united the ecclesiastical property with the State property, and have undertaken to provide, according to their views, for the religious wants of the country. They have not only, as had been done in Baden, obliged the convents to contribute a part to the public expense, but have, for the most part, suppressed them. Charging the monks with the crime of the war, which imposed on the vanquished the burden of a considerable debt, they have laid the expenses on the property of the monasteries. Lucerne, to discharge a debt of 2,200,000 francs, laid hands on the monastery of St. Urban, and levied three millions. Fribourg, to rid themselves of the expenses of the war, which were 600,000 francs, secularised Steine, Port Dieu, and some houses more. Thurgovia has added between five and six millions of francs to the public property, by announcing the intention to apply the interest of that sum to the wants of the Catholic church, of public instruction, and of the poor. Tessin has secularised three convents, and declared the possession of the rest public property, while devolving the duty of instruction on the monks, but under the surveillance of the State, which will give a part for the education of the poor. The Valais, after long disputes, laid the expense of the war upon the townships, or communes, after a large part of the sum of 1,800,000 francs, to which the debt amounted, had been paid by the monasteries. At the present moment, the number of monasteries suppressed is twenty-seven; the number of monks secularised is 700. The monks receive a pension for life, which varies from 500 to 1800 francs. The admission of novices in the convents not suppressed had been limited or prohibited by the Governments.

The regular clergy have offered no resistance to these measures; but it has not been so with those measures which have concerned themselves. That resistance has

been especially displayed in western Switzerland, and particularly in the canton of Fribourg. The more feeble the minority at Fribourg which possessed the government, the more they believed themselves called upon to show violence. They thus encountered more opposition. It is, besides, natural that mere strangers to the faith of the church to which they make a profession of belonging, desire to see it submissive, and reduced to the condition of a servant, similar to that of the army or the police. Two absolute powers thus find themselves arrayed against each other, and the Government of Fribourg, employing force, has done in Romish Switzerland what, a few years before, that of Lucerne had done, in a similar case, in central Switzerland. Like Lucerne, it has invoked the assistance of the cantons interested in its cause — the difference of the two cases consisting in this, that Fribourg called to unite with it States, which, though containing a Catholic minority, were not the less essentially Protestant. Romish Switzerland had also its conference, similar to that of Baden. Deputies of the five cantons comprised in the diocese of Baden—viz., Fribourg, Berne, Neuchâtel, Vaud, and Geneva—agreed in adopting resolutions which, better, perhaps, than any other act, exhibit the present situation of the Romish church in the confederation.

The five contracting cantons engage to protect and maintain entire their sovereignty, at the same time declaring that they will not touch the dogmas of the Romish church. They require every publication of the bishop and of the Holy See to be submitted to the ratification of the State; and that, in general, the ecclesiastical constitutions be placed in agreement with the civil institutions. If the bishop refuses, they reserve to themselves the right of withdrawing the permission to exercise his functions. In case of a vacancy in the see, the nomination of a new bishop belongs to them. They will provide for the election of a college of deputies, in which the cantons are represented in proportion to the Catholic population residing within the diocese. Fribourg to name four deputies, Geneva two, Vaud, Berne, and Neuchâtel, each one. The bishop elect shall give his oath to observe the laws of the State of the diocese. Latter articles secure the share of the Governments in the collation of benefices, in the election of deans, and in the nomination of candidates for the priesthood.

You know, gentlemen, that the bishop, having refused to submit to these resolutions, has been arrested by the Government of the

Canton de Vaud, detained some time in the castle of Chillon, and that, banished from his diocese, he has fixed his residence in the castle of Divonne, on the French frontier.

Such is the situation which late events have produced in Roman Catholic Switzerland—a situation similar to that of a wrestler who has been thrown down, but, though overcome, is not subdued, and who expects better success next time. Full of hope in the new breeze which blows over Europe, and which is throwing feeble minds in great numbers into the arms of Rome, and delivering them to a religion of shows, indulgences, and authority, the Roman Catholic party defend, foot to foot, every inch of ground against its adversaries. The suppression of the convents has been for it, truly, the lopping off of a dead branch, by which the living plant has full play. Already, even Rome has regained ground in some cantons—in those, for example, of St. Gall and of Lucerne. In the Grisons, the bishop has opposed to the school of Superior Instruction and the Radicals, a Catholic school. In Geneva, there can be no doubt, the Romish party makes progress every year. Three parties are arrayed in Geneva against each other. The Conservative and Protestant, the Romish, and the Radical. The last is the dominant party, and to such a degree, that the Conservative Protestant party has not, at present, a single representative in the national councils; but it has triumphed in the elections only by the support of the Romish party—a support which it has purchased, every new struggle, by new concessions, until the days shall come when Rome prevails in Geneva over the Protestants, who will then begin to rally when it is too late.

We have traversed lately many of the cantons of Catholic Switzerland, and everywhere we have found the dispositions of the people as we have described them. Everywhere reigns a mixture of impatience and resignation, and everywhere confidence in the triumph which the future has in reserve for the Romish cause. A fête lately brought together the whole population of a district in Fribourg, on the confines of the Canton de Vaud. Suddenly a man steps forward, with proud and confident looks, and, with a glass in hand, announces that he is going to propose a toast which, without exception, will make all hearts beat. "To the seven cantons of the *Sunderbund*!" said he, and the multitude, lately divided into two parties, Radical and Romish, answered to his voice by an immense and unanimous applause.

It would remain for me to mention some conclusions, if I had not passed the limits which can be granted to me. Allow me, then, to leave to yourselves to deduce from exposition the conclusions to which it points. I will specify one. When Rome is unfurling again to the whole world the old standard of Gregory VII. and Pius V.—when she is rallying her forces and bringing her armies everywhere into the field—the sons of the Reformation cannot remain dispersed. Let us unite, then, but let our union be in God. Let us form an alliance, but let it be in the only name of Jesus Christ. Let us oppose to the unity of Rome, the unity of spirit; to the language of authority, the language of liberty; to the catholicism which seeks its centre and support on earth, the catholicism which seeks its centre and support in heaven. Rome has its policy; let us also have ours. Ours consists, as Luther has well said, in having none; in opposing cunning by the force of truth; worldly policy, by the knowledge of our misery; violence, by faith. But the hour is come when the shout of combat

rises; strengthen ourselves in our union, in the truth, in the consciousness of our misery, in our common faith in God and in our Lord and Saviour Jesus Christ. The hour is come to fall on our knees, that we rise up in the strength of God. Let us seek no other strength. Let us shun all other alliance than that by which we are united in Him. The Reformed churches have become corrupted (we have paid too little attention to the fact), as the church had been from the beginning of the middle ages, by their alliances with human policy. They have wandered far from the paths of the first Reformers—and whenever a church departs from the sources of her life, she is sure to suffer. But the chastisements with which God visits his church are the chastisements which a Father inflicts on his children. They are corrections, not punishments. Instructed by the experience of the church, let us return to our Father, and to Him, above all,

Submit with respect when his love seems severe,
Fear God, my dear friends, and have no other fear.

SERIES V.—PAPERS ON THE SABBATH DAY.

ON THE STATE OF THE SABBATH QUESTION IN GERMANY.

BY THE REV. THEODORE PLITT, OF BONN.

The increase of Sabbath desecration in Germany had its origin in those times when infidelity was spread by the universities amongst the clergy, and by the clergy amongst the people. Of old, the Reformed church specially maintained a strict Sabbath celebration, in accordance with the law of God. Also in the Lutheran church, such Sabbath desecration as became general in later times was quite unknown. The more infidelity and indifferentism increased, the more the old custom and virtue were forgotten. The manner in which the Sabbath was kept was such as to pain all true Christians. Persons of high rank gave a very bad example, and the people followed it willingly. The officers of the Government were seen very seldom at public worship. During the morning, you found them generally in their offices; in the afternoon, on some pleasure party; and in the evening, at the theatre. It was thought a special merit in their subordinates if they came to the office on Sunday morning; and what is more, there are examples that such were severely rebuked because they did not, on Sunday morning, come to the offices to work. Public sales were often held on the Lord's day, and labourers had often to work on buildings which Government caused to be erected. Manufacturers often paid

their labourers on Sunday morning, and the labourers hurried then into the gin-shops with their money. Tailors and shoemakers generally worked with their journeymen until Sunday noon, spending the afternoon in the inns.

We cannot say that there is a great difference between the different countries of the German nation, but it is quite natural that in countries removed from great commerce, especially amongst the peasants, the good old customs were retained more than in the towns. But I believe there is also a difference between the Roman Catholic and the Protestant countries of Germany. It seems to me that in Protestant countries public Sabbath desecration never proceeded to so great a length as in Catholic districts. The greatest and most open Sabbath desecration will, I think, be found in that part of Germany which the Emperor Maximilian used to call "my great priest's row;" that is, in the territories of the former spiritual electors, the bishoprics of Mayence, Treves, and Cologne. It is now a year and a half since I was elected pastor of the evangelical congregation of Bonn, on the Rhine, once the residence of the Elector and Archbishop of Cologne; and I must confess,—though I had formerly my residence in Carlsruhe, in the Grand Duchy

of Baden, where the Sabbath was not observed by any means as it ought to be,—I was astonished to see the Sabbath desecration in my new dwelling-place. The festival day of every Catholic church—that is, properly, the anniversary of the consecration of the church—always begins with a solemn high mass; but ends regularly by dancing and music in the inns, by intemperance and sin. I never heard a Roman priest bearing witness against such Sabbath desecration; but the Roman clergy seem to like such things, in order that the flesh and the old Adam may be satisfied also on the ecclesiastical festivals. I do not know one Catholic district in Germany where you can find a proper Sabbath celebration, or even an attempt made towards it.

This is the general aspect, and a fearful one it is. But now you may ask, were there no faithful souls at all in Germany, striving against that iniquity, and bearing witness for that which God commands in his holy law? To be sure there were always faithful souls in our country; and if any one should have said, with the prophet Elijah, "I, even I only, am left," the Lord would have answered to him, "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which has not kissed him." Faithful Christians, in their small circles, ever observed the Sabbath commandment; faithful working men never did work on Sabbath day,—faithful merchants never sold anything on Sabbath day,—and a good number of Christian periodicals bear witness that faithful people did know very well the affliction of Joseph, and how ardently they desired its removal. But the number of those faithful souls was a small one, and their voice expired in the vast desert. And if it was heard in any place, a hundred voices cried about melancholic Christianity, about Jewish and legal justice, and about Pharisaism.

But now, all of a sudden, not unexpected, indeed, by diligent Bible readers, and announced by many faithful preachers of the Gospel, came the storm of 1848.

It surprised the most those it struck the first, because they could not imagine that there are also, now-a-days, judgments of God. Those who had spread infidelity amongst the people, and those who had favoured its increase instead of preventing it, saw with horror what fruits infidelity produces, if people begin to apply practically its doctrine. Those who had sown the wind, must now see how evil it is to harvest the whirlwind. I do not speak about the political side of the movements of 1848 and 1849, though in this free kingdom, where absolutism and Chris-

tianity are no longer thought to be the same, I would be understood as saying that not all the claims of the people were unjust ones, and that a rude reaction would be no other than the sowing of a new evil. But I speak only of the antichristian side of the movement just mentioned. Antichristianism coming forward quite uncovered, struck with fear those also who did not repose decidedly on Christianity, awakening them from their security. Anxiously they asked, What remedy can help us? Where is any salvation to be found for us? That by soldiers and bayonets people would not be improved,—that was understood.

At that time, faithful people recovered courage, beginning a new activity. The call, "Home Mission!" was heard throughout the whole of our country. From Great Britain, the Prize Essays of the labourers about Sabbath celebration came over. "The Pearl of Days" was translated ten times, and many thousand copies were sold. The second Free Church Conference at Wittenberg, the city of Luther, and the third at Stuttgart, in southern Germany, were engaged very earnestly with the Sabbath question. No Christian conference was held without speaking about the Sabbath question. We may say, that the movement for the renewal of a Christian Sabbath celebration always appears in the foreground. Three years since, the question began to be placed and viewed in altogether a new light. At present we see only the beginning, and very few fruits, but we are sure that this is the Lord's beginning, and that He who gave the beginning will give also a blessed increase and a blessed end.

Allow me now to tell you, in a very few words, what has been done in Germany for the improvement of Sabbath observance, during the last few years, as related in a periodical conducted by the Rev. Dr. Wichern. Let me tell you what has been done by ecclesiastical and civil authorities, by Chambers of Deputies, by clergymen and laymen, by free societies and conferences in different parts of my country,—though my report will not be complete, because, after a journey to Palestine and Syria, the time was too short to collect all the different facts. I must crave, therefore, your forbearance and indulgence. The Stuttgart Conference, already mentioned, was held in September, 1850, and not less than two thousand clergymen and laymen from the different parts of Germany were present; in its first session, it resolved that an address should be published, to remind the German nation of the importance of a Christian Sabbath observance. The Conference resolved, secondly, that the committee should

send a letter to all the German Governments, begging them to perform, in respect of Sabbath celebration, the duty and the right of a Christian Government. Both addresses are published.

The address to the people contains so many excellent passages, that I beg leave to communicate a few sentences out of it. It begins by showing that the chief reason of exterior miseries is the ruin of religious and moral life, contempt of Divine laws, and especially of the Sabbath commandment. One of the first lawyers of England, Blackstone, says, in his Commentaries on the English laws, that nothing is more useful for the State than the celebration of the Lord's day. The Lord Chief-Justice Hale wrote in his old age to a grandson, that he never had success in any worldly business done on a Sunday, but that all his affairs succeeded very happily when he had truly fulfilled his duties on the Sabbath day. Then the address tells of the Prize Essays of the labourers in England, and continues:—"The greatest statesmen, the first speakers, the richest manufacturers and bankers, nay, all the true friends of the people in England insist upon a strict celebration of the Sabbath for themselves and their dependants. Impartial men are convinced, that the political education by which the lower classes of the English nation surpass other nations—that the extraordinary wealth of England, and its supreme maritime power, is a clear proof of the blessing of God, bestowed upon this nation for its distinguished Sabbath observance. Those who behold the enormous commerce of England, in the harbours, the railways, the manufactories, &c., cannot see without astonishment the quiet of the Sabbath day. All rest on Sunday; silence reigns in the most frequented streets; all running and hurrying, riding and driving, hammering and rattling, grows dumb by the highest law; millions of wheels in different manufactories stand still, and in the whole of public life, the honour that is due to the Lord of Glory is given to Him. Only at the time of assembling for the numerous services are the streets crowded. Every one goes devoutly to the house of the Lord, the majority not only once, but twice or thrice. In the afternoon, more than two millions of children are instructed and edified in the Sunday schools by clergymen, by schoolmasters, pious merchants, and labourers, and also by ladies. The evening is spent in the peaceable circle of the family, and nothing is heard of the noise of inns and gin-shops. How many evils are hindered by such a Sabbath celebration! how many evils we are not able to master! Travellers tell us, in no

other country do they find so many well-educated, polite, pious, and happy children as in England." The address then goes on to show by what means Sabbath desecration became so general in Germany. It says: "Our so-called polished and enlightened people learned this practice from the lectures and books of infidel philosophers, and still more from the innumerable writings of frivolous poets, novelists, deriders of religion, and from a deluge of bad pamphlets and newspapers." The address furthermore shows the terrible consequences of Sabbath desecration, and the great blessings of Sabbath celebration to both body and soul. "The labourer is able to do more work in six days if he rests one day, than in seven if he has no rest at all. The celebration of the Lord's day promotes cleanliness, and is important, therefore, for the health. Much greater are the blessings of Sabbath celebration for the life of the family, and for the acquisition of the highest kind of knowledge—that relating to spiritual things. But the greatest blessings of Sabbath celebration have their direct result in relation to Christian piety and morality. Of course, according as we celebrate the Lord's day, a blessing or a curse will be imparted to us for time and eternity. Should we not be wise and gain the blessing? Every true patriot, every one who loves his family and his nation, must wish anxiously that we might have a better observance of the Sabbath, and that all the wounds inflicted upon our people by a cold rationalism, a sterile morality, an overpowering infidelity, and a dissolute frivolity, might be healed."

The address concludes by mentioning the following practical points, which are to be observed:—"1st. All should be prepared on Saturday, that it may not be necessary to do any labour in the household on Sunday. 2nd. Every one should dine very plainly on the Lord's day, that the servants may have time to attend the services of God, and also for rest. 3rd. Every one should be regularly present at public worship, and at domestic devotion. 4th. All the labour done on weekdays must be omitted; chiefly, the payment of the labourers, the delivering of finished or the bespeaking of new orders, and generally all business and trade. 5th. Children and servants should be looked after most conscientiously in respect of their employment of the Sunday. But, above all, every one should pray often and ardently to the Lord our God, that the Sabbath celebration may be restored amongst his people, and that all Governments and Chambers of Deputies may understand how pernicious it is for the people, if Sabbath celebration is more and more disregarded by

the example of persons high in station, by working in the Government offices, by military reviews, by meetings of the public and of societies during the hours of Divine worship, by noisy or immoral public feasts, and by a lax legislature. Therefore, we entreat you, German fellow-Christians, return to the fidelity, to the modesty, to the obedience to God, which were the virtues of your fathers, and in which they were blessed. Retain God in your hearts, in your houses, in your communities, and, before all, give Him honour on His own day,—then His blessing will also return to you."

This address, brethren, may show you that the Stuttgart Conference, where about two thousand Christians of all the countries of Germany were assembled, was alive to the importance of the Sabbath question, and as I shall proceed to report, the address was not fruitless. I have mentioned already, that the same Conference resolved that the committee should send another address to all the German Governments. This address was delivered a few days before the opening of the Stuttgart Conference; another Conference of some hundred clergymen and laymen, at Barmen, near Elberfeld, resolved to send a petition to the Prussian Government on the same subject. It was not our intention to induce the Government to enforce a good Sabbath celebration by the secular arm, but only to request, as far as it concerned Government, they would not disturb Sabbath observance, or make it impossible for any of its subjects. Therefore we petitioned that no military review might be held on Sunday, that the officers of the post and the railways might not be occupied during the whole of that day, &c. The petition of the committee of the Stuttgart Conference was more detailed, expressing not only the points already mentioned in the Barmen petition, but also showing how often the right of the Sabbath rest is violated by unjust oppression in the private relations of life. In the country, the poor workman is obliged to work six days for his master; and then, on Sunday, he cultivates his own small garden. In the towns, there are many tradesmen who will receive into their houses only those journeymen who promise to work on Sunday. In many manufactories, also, the labourers must promise to work seven days in the week, the cessation of the machinery being expensive. Similar petitions were sent to the Prussian Government, in the beginning of this year, by the Society for Sabbath Celebration in the Prussian province of Saxony, and by some conferences of clergymen and laymen in the province of Brandenburg. In one of these petitions it is said, "In the prema-

ture exhaustion of our labouring classes, in the pale faces we see in our workshops, in the increasing impoverishment in towns and in the country, we see the consequences of increasing Sabbath desecration by worldly labours and dissolute amusements. We take away from the people the strength by which they may be preserved from heartlessness and desperation, in misfortune and misery, if we allow them to be deprived of the Lord's day."

After the presentation of these petitions, the Prussian General Post-office, in the month of February of this year, ordered that all post-offices in Prussia should be shut during the Sunday, from 9 to 12, a.m., and from 1 to 3, p.m. Also, the Government has expressed its desire to stop the running of the railways; but, as we might have expected, the loudest protest was raised by mercantile boards. The Prussian Ministry for Commerce and Trade, and Public Works, published, on the 27th of May, a decree, showing that the ministry well understands its duty to promote Sabbath celebration, especially as to the working classes. It is said in this decree, "The attainment of the object referred to is not to be expected by orders of Government, but only by the efficacy of the church, the school, and good example, because by these only can the interior feelings of men be improved. But Government is willing to promote Sabbath celebration, by taking away the exterior hindrances and impediments."

In the kingdom of Saxony, also, the Government took some measures for promoting Sabbath celebration. This was as much required in Saxony as in Prussia. From Leipsic, for instance, it was reported, not only that working and hammering in the public squares during the Sunday is quite common, but also that the police sell, for sixpence, tickets licensing to work in public during the Lord's day. A pamphlet, printed in Dresden, in 1850, entitled, "The Carnal State of the Capital: a Call in Distress, by the Evangelical Church of Saxony," speaks of the indifference of the congregations in respect to public services, specifying the deficiency of churches and clergymen in the capital, which has only ten churches and twenty clergymen for 90,000 inhabitants. The pamphlet I have just referred to tells us, in respect to Sabbath desecration in Dresden, that the gin-shops are opened in the morning and during service, that public dancing and music are permitted on the Lord's day (the same being the case in most parts of Germany), and that a so-called Tivoli theatre is allowed to be open on the Sabbath. In consequence of the petition of a clergyman, both the Chambers of Deputies in Saxony resolved unanimously, "That the

strict enforcement of the law of 1811, with respect to the celebration of the Lord's day, should be recommended to the Government." In the First Chamber of Deputies the Minister said, that Government was quite willing to publish an ordinance to promote Sabbath celebration.

The Government of the duchy of Brunswick commanded, by an ordinance of the 31st of December, 1850, that all civil officers should promote diligently the observance of the new law respecting the celebration of the Sabbath.

In the kingdom of Hanover, also, the Government has given orders for a better observance of the Sunday; and in some towns, as, for instance, in Osnabruck, a better observance of the Lord's day has been enforced by the mayor since the month of January last.

I am especially glad to mention, in this place, that in the kingdom of Bavaria the Roman bishop begged the Government to protect Sabbath celebration, and that Government, in consequence of this petition, re-published all the laws upon Sabbath celebration and public morality, which were never abolished, but had long been forgotten; and that those re-published laws were distributed to all the civic boards and parishes.

Mournful news, on the contrary, have I to report respecting the Grand Duchy of Hesse. That Sabbath observance was in a very low state in that country, and also that the Ecclesiastical Board did not very much to promote it, we see by a rescript of the Consistory of the year 1843, in which we read: "As often as the weather, or other circumstances, make it necessary to continue agricultural labour on Sundays, after the morning service the burgomaster of the village may give permission for it." But even in the Grand Duchy of Hesse a voice was heard advocating Sabbath observance. The deputy Ploch moved, in the Second Chamber, "That all public dancing parties, and all worldly amusements in public places, should be forbidden by law, during the Sunday." In the session of the 24th March, the committee reported respecting this motion, that it should be rejected. The report of the committee is, indeed, an interesting one. It proves, from Plato, "that the gayest men are also the best;" and from the great philosopher, Kant, "that social amusements dispose men, more and more, to virtue. The aim which some persons wished to attain by Sabbath celebration must be attained by societies for promoting civilisation and knowledge amongst the people; by singing societies, and societies for gymnastic exercises." The discussion on the report was a very long one. Lessing, Luther, and even the old Bishop Paphnutius, were quoted as authorities. The deputy

Sartorius, speaking in favour of the movement, loudly accused the higher classes of having taken away the Sunday from the people, by the bad example they gave. He accused the infidel preachers of turning the people from church by their tedious moral sermons, so that labour was made a pretext, in order not to be obliged to go thither. At last, the motion in favour of the Sabbath was rejected by forty-two votes against two. In the same way, a motion of Sartorius was rejected, "That a stricter law upon Sabbath celebration be passed; that the theatres be shut on Sunday; and that public dancing parties, at least, be restricted." The ministers declared themselves against the motion. The First Chamber of Deputies only resolved, "That public dancing parties and music be closed on Saturday at midnight, and begin on Sunday only after the service."

Having reported what has been done by Governments and Chambers of Deputies for promoting Sabbath celebration, I wish to add a few words respecting the proceedings of voluntary Christian Societies, for the same great purpose. To these I referred when speaking of the addresses of the Stuttgart Conference, which, without any doubt, exerted an influence on the resolutions of Government. If we return to Prussia, we must mention the complaints brought before the general committee for Home Missions in Germany, respecting the increased Sabbath desecration in the eastern provinces. Complaints, especially, were uttered about the great misery of the poor farmers of eastern Prussia, who are almost all obliged to cultivate their small fields, or gardens, during the Sunday; and are thus kept more and more from the church. In consequence of this, the general committee for Home Missions in Germany will inquire into the facts, and collect on the spot materials, as complete as possible, respecting this grievance, that remedies may be adopted. And it is to be hoped, that this measure may exert a good influence on the Government, the noblemen, the clergy, the committees, and all the Societies for better Sabbath observance. Before all, it will be necessary that those persons who employ others, such as noblemen and manufacturers, make some sacrifices for the people; which, indeed, are sacrifices in appearance only. I am glad to report, that fifty-two great proprietors and noblemen, of the provinces of Saxony, Brandenburg, and Pomerania, a short time ago published an "Address to noblemen and great farmers, in favour of Sabbath observance," seriously calling on them to sanctify the Lord's day. It is said, in this address, that those who employ others generally give a very bad example in

breaking the fourth commandment. A large number of them break the Sabbath themselves, and rarely visit church. A greater number still neglect the sacred duty of the superior to admonish his inferiors on all that is good. Inferiors, very often, are even forced by their masters to work on the Lord's day. Such bad trees must produce, necessarily, bad fruits—fruits, the bitterness of which we, the superiors, will be the first to taste, because we are the most guilty. A servant who is obliged to work every day, and can never sanctify the Sabbath, loses at length all reverence, not only for this one commandment, but also for all other Divine and human laws. His body and his soul perish, and we ourselves convert a faithful servant into an irritated enemy, and a servant of the revolution.

Not less rejoicing is the "Letter to the Manufacturers," written by the sugar manufacturer, C. F. Schultze, of Calbe, on the river Saale, in the name of the Society for Sabbath Observance in the province of Saxony, in the month of October, last year. Mr. Schultze says:—"I direct my feeble words to you, my fellow-manufacturers, praying you to give back, in your businesses, the due honour to the Sabbath day—to stop all the labours on this day in your manufactories, and to give back to the labourers a day they are deprived of so cruelly. It is a great responsibility, indeed, if we do not consider this, because all the thousands of our labourers are men quite as well as we, and not a hair's-breadth worse than we. Liberty is the watchword at present. Why is it not thought of here, where it should be? That man only is free, who can worship his God on the Lord's day. And he who hinders him from so doing, has he any right to complain, if he has rebels for subjects, slaggards for labourers, even if he has thieves and scoundrels amongst his dependants? Can he reproach them without reproaching himself much more? No, indeed; because one law is as holy as the other; and one transgression is as much a sin as another. If we claim the right to desecrate the Lord's day, others will take the right to say that property is theft. We have already heard that cry from afar, and woe to us, if the fact follows the commination."

This letter was sent to all the manufacturers of the province, and we know that since last winter a number of sugar manufacturers did not work on the Sabbath day.

With respect to Rhenish Prussia we have to report similar beginnings and gatherings. Some synods of this province—for instance, those of Elberfeld and Lenep—issued addresses about Sabbath celebration in many

thousands of copies; tracts were printed upon the same subject, and the prize essays of Oschwald and Liebetruts, and the "Pearl of Days," are spread over the whole of our province. At Dusseldorf on the Rhine some merchants announced in the newspapers that from henceforth their shops would be closed during the whole of the Sabbath day, and the same was done by some merchants of Crefeld.

And now I beg leave to report some facts, showing that it is wished to restore to the Sabbath its proper place and observance, and not only to stop its desecration. In the first place, evening services are celebrated more and more generally. We hear from Bremen, from Stettin, and Berlin, that those services were held during the winter, manifestly with the Divine blessing resting on them, and that the Gospel was there preached to very many who never used to attend church. We also, in my congregation at Bonn, commenced an evening service, and found that many of the poorest class were regularly present. In Hamburg, the church was often found too small to hold all that came to these services, and working men, especially, formed a large portion of these congregations. In a valley of the mountains of Silesia, called the Schöbergrund, a great blessing has attended the evening services. Amongst a large number of the most immoral persons, a better state of things seems to have commenced; the desire for ordinances is again felt; in many houses the Bible is eagerly sought after. We heard a linen manufacturer of that country saying, that he had now much more reason to be satisfied with the work of the weavers of that valley than formerly. In former times, those weavers were in great discredit for their bad work, and because they used to steal the yarn. Now they collect money for a bell to call them to the prayer-meetings in the school-house.

Still further, let me speak of the children services, which were commenced in Berlin and Erlangen in Bavaria, and are celebrated in many towns of Germany. In Hamburg, one of the city missionaries assembles more than a hundred children, and finds a new door to the houses and the hearts of the parents opened by these children. The societies of young working men are also increasing in the towns and villages, and because the members generally meet on Sunday evenings they are preserved from those temptations and sins which assail working men, especially on the evening of the Lord's day. In Dantzic, a knitting school for beggars' children was established in the month of January of this year, and the intention is not only to occupy the poor children in a useful way, but to impart to them

the Gospel,—the true Sabbath-day gift. In Heidelberg, some students, assisted by some faithful professors, have opened a Sunday school for poor boys: at the commencement no more than thirty boys came, but during the last winter the school was visited by almost 200 pupils.

I could mention a much greater number of examples of such efforts. I could mention a nobleman in the Prussian province of Saxony, who assembles his tenantry every Sunday evening, to prevent their frequenting inns and tippling houses, and reads to them a chapter of the Bible and other good books, and sings hymns with them. I could mention another friend in the Grand Duchy of Hesse, who spends his Sabbath days in going from sick-bed to sick-bed, and observes that he feels that truly the Sunday is the resurrection day of our Lord. But I think enough has been mentioned, and will add only one thing more. In the Stuttgart Conference of last year, the Rev. S. C. Kapff moved, and the Conference resolved, "That the third Sabbath day of every month should be a day for common prayer with all the evangelical Christians of Germany, especially on behalf of home missions and Sabbath observance." We know that this resolution did not remain without consequences — that new prayer-meetings were established, and we trust, if the number of Christians increase who pray for Sabbath celebration, that the Lord will also send us an abundant answer in a better observance of his holy day.

Considering all these circumstances, we must exclaim, "Praise be to the Lord!" And if all is but a drop of salvation in the midst of the deluge of misery, it is yet a drop. A new beginning is made, and He who gave the beginning will also give the end. We are very thankful that Government is willing to abolish public Sabbath desecration, as a short time ago I read in a Christian newspaper of Berlin, that on Sunday, May 11th, in the morning, at eight o'clock, the public fair was abolished by the constables, and that now all public fairs are forbidden on Sabbath days. But we do not trust in what Government and police regulations may do. We know that a true Sabbath observance must grow up from faith in Jesus Christ and love to the brethren. We know that human laws cannot support the Divine law, but that all human laws must be supported by the eternal law of God.

And now, in concluding, I wish to give you a short *résumé* of my report, and to lay before you my opinion about the state of the Sabbath question in Germany. I first mentioned the time when Sabbath desecration was much more general than it is now,

and when scarcely one voice was heard against it. I then reported how, by the resolution of 1848, and by the Sabbath movement of Great Britain, a new interest was excited amongst German Christians. I further told you what has been done, during the past year, by the Stuttgart Conference, by some Governments and Chambers of Deputies, by Christian societies, and by individual Christians.

In conclusion, though we have great cause to rejoice in the altered aspect of affairs, yet there are a few things which loudly call for improvement.

1st. You find very few merchants who shut their shops and warehouses during the Sabbath; and I am quite convinced that a true and Christian Sabbath celebration is impossible, as long as the shops are allowed to be open. What is to be done? If Government forbid the shops to be opened, there are a thousand ways to evade the law. It would be best if nobody would buy on the Sabbath day; then tradesmen would no longer open their shops. But are there any means to persuade so many thousand people no longer to buy on the Sabbath?—to persuade, especially, the great number of peasants coming to church in the town, not to take with them, out of the shops, what they require during the week?

In the second place, it is a great pity that in all Germany, for aught I know, there is not one town where the theatres are closed on the Sabbath. Much has already been written and spoken on this subject, but without any result until now. The greater number of our German theatres are supported by Government, especially those in our small capitals; and, as long as those Government theatres play on Sabbath day, the others will do so likewise. I again ask, what is to be done in respect of these theatres? Again I answer—the best way would be, if we could, to persuade people not to visit any theatre on the Lord's day. But how will that be possible?

The third point I wish to mention, is the state of the working people, and that of the labourers in the manufacturing districts. I told you that some attempts were made to persuade the manufacturers to give one day of rest to their labourers, but the results are, until this day, very small. The labourers can do but very little in this matter, because poverty obliges them to do what their masters command; and if there is a labourer who is strong enough in faith not to work on the Lord's day, there are a hundred others to take his place with pleasure.

4thly. Among Christian people there are bad habits which should be extinguished.

I mean this:—Many Christians in our country do not deem it wrong to make pleasure parties on the Sabbath day, when the afternoon service is finished. You may find them riding and driving, without thinking that they offend against the law of God. Generally speaking, you find a laxness in Sabbath observance over all Germany; and I fear it will be quite impossible to remove the great and public Sabbath desecrations, without first removing the private desecration you find among Christians themselves.

Reviewing these four points, it seems to me, that all these things have one common and deep origin. When I ask, what can we do to persuade people to shut shops and theatres?—when I reflect what we might do for the amelioration of the state of the working people, and what for removing those abuses amongst Christians, I find only one answer. It is this:—We must repeat, and ever repeat, that the Sabbath day is not a human but a Divine institution.

You know that an opinion prevails in our

country, that there is no real connexion between the Christian Sunday and the command of God, "Remember the Sabbath day to keep it holy;" but that the Sunday celebration is a human institution, which must be left to Christian liberty, because it is good, and because it is enjoined by the church. This view, in different gradations, you find too general in Germany; and I am quite convinced you agree with me in believing that a truly Christian Sabbath observance is only possible, if we hold that the law given to Adam, and repeated on Mount Sinai, "Remember the Sabbath day to keep it holy," has an eternal obligation. And consequently it will be our duty to repeat, ever and ever, that it is the law of the eternal God to keep the Sabbath day. Then, if God give his blessing on it, public opinion will change on this subject, and then, perhaps, also in Roman Catholic countries, such as the one where I now reside, a better celebration of the Lord's day will be possible. Brethren, pray for us!

European Intelligence.

FRANCE.

POSITION OF THE ROMANIST CLERGY IN FRANCE—SCANDALOUS TRIAL ON THE PRETENDED MIRACLES OF ROSE TAMISIER—PAGAN-PAPIST FETES AT MARSEILLES, AIX, ETC.—M. VEUILLOT AND ROMAN INTOLERANCE—ANNIVERSARY OF THE RELIGIOUS BOOK SOCIETY OF TOULOUSE—ARBITRARY MEASURES AGAINST THE SALE OF THE BIBLE—EVANGELISATION AT LA TOUR D'AIGUES—THE QUESTION OF THE GENERAL PROTESTANT SYNOD.

—, France, September, 1851.

It is important to consider well the present

POSITION OF ROMANIST PRIESTS IN FRANCE.

Two contrary influences are noticeable. On one side, the popish clergy appear to be gaining ground; on the other, they are losing it. Under one aspect, circumstances are favourable to the pretensions of the pontifical hierarchy; under another, they are unfavourable. I will explain my meaning.

The political power (it is a positive fact,) grants to the bishops and priests everything they choose to demand. National instruction is more and more committed to them. The hospitals, prisons, and public establishments in general, are placed under their control. When a high dignitary of the papal church complains of an *employé* of the civil power, he almost always obtains his dismissal. Also, the functionaries, great and small, from ministers of State to the lowest country officers, are the humble instruments of the clergy, and seek advice in the episcopal palaces. Never, since the revolution of 1789, has the clerical party had more intimate relations in France with the temporal authority.

At the same time, many members of the middle classes, proprietors, bankers, manufacturers, mer-

chants, &c., seem to follow with more zeal the forms of Romanism, and manifest to the priests very strong regard. These men imagine the papacy the only defence of society against the outflowing of demagogue passions; they imagine that the restoration of the Roman faith will put a powerful restraint on the passions of the people; and, as they excessively fear revolutionary tendencies, they concede to the sacerdotal hierarchy all possible prerogatives.

This is one side of the question, and the superficial observer would be tempted to believe that the priests and monks are about to recover their ancient supremacy. Were you in our midst, you would hear many exclaim with terror that we were in danger of again falling under the despotism of the middle ages. But—*audiat et altera pars*: let us see the other side of the question—the reverse of the medal, and we shall soon be convinced, that if the clerical power has increased in the last three years, the loss is at least equal to the gain.

In 1848, when the revolution of February broke out, Pius IX. was very popular; he had the reputation of a liberal pontiff, and a great reformer; and the glory acquired by the *Holy Father* had fallen upon the bishops and all the ecclesiastics of Rome. The working classes and

peasantry supposed that the priests were the sincere friends of liberty; they reposed in them unreserved confidence, and called them auxiliaries in the establishment of new social institutions. What enthusiasm for the clergy at that time! How much applause and acclamation!

But all is now changed. The lower classes have discovered that the liberalism of the Roman ecclesiastics was false—that their professed devotedness to liberty concealed projects of tyranny—that the priests have allied themselves with the partisans of the ancient *régime* to restore the most crying abuses—that the aim of the clerical faction is to promote its own interests. In a word, the popular classes perceive that they were completely deceived as to the true intentions of the clergy. Hence has arisen a feeling of repulsion and distrust, which is constantly increasing; and should another revolution now succeed, the position of the priests would be terrible.

The news which arrives from Rome and Italy also makes a strong impression on the national spirit. On learning that justice is indignantly trodden under foot in the pontifical city, and that the most elementary rules of humanity are there outraged, the French people naturally ask, if these lying despots, who commit such crimes, can be the depositaries of the revealed religion, —the representatives of God on earth; and the answer to this question is not doubtful.

Let us, then, guard against deceiving ourselves as to the state of the Roman ecclesiastical body in our country. It is a colossus with feet of clay; the triumphs of the priests are more apparent than real. Faith in the papacy has not increased. Those even who favour the ambition of the clergy, are influenced by political considerations, not by feelings of piety; and when the critical moment arrives, all this edifice, so imposing without, will fall with amazing rapidity. The days of Romanism are numbered, and its grave is already half dug. Let us patiently await the accomplishment of the wise designs of the Lord.

A judicial matter, in which the Roman religion was concerned, has lately excited, in the highest degree, general attention. It concerned

ROSE TAMISIER, SURNAMED THE SAINT,

who pretended to have wrought numerous miracles, and was cited before the tribunals on the charge of having outraged, by her speeches and actions, a religion recognised by the State. Some preliminary details will throw light on the matter.

Your readers have not, perhaps, forgotten that last year the report spread that a painting, representing the descent from the cross, at *Saint Saturnin*, near *Avignon*, in the middle of France, *weated blood*. The miracle drew an incredible number of pilgrims to the village of *Saint Saturnin*. The archbishop of *Avignon* came there himself, at the head of his clergy, and sang a solemn *Te Deum*. The sub-prefect of the district, the mayor, some gendarmes, and physicians, examined the marvellous image, and testified that blood flowed from it. All the bigots blessed God for so great and wonderful a prodigy. Assuredly, if this event had taken place in Italy

or Portugal, the miracle would have been sanctioned by ecclesiastical authority; and if any one had dared to dispute it, he would have been sent to prison as a blasphemer and an infidel. But, in our France, in the nineteenth century, things cannot pass in precisely the same way. Some men, more intelligent than their neighbours, carefully examined the circumstances of this prodigy, and arrived at the conviction that it was the result of an odious fraud. The archbishop of *Avignon* and his subordinates were compelled, in their turn, to declare that the miracle was apocryphal, and *Rose Tamisier*,—the chief author of this imposture,—has been summoned to explain her conduct before the magistrates.

The trial has revealed some unheard-of scandals, in which many priests have played a not very honourable part. *Rose Tamisier* had for many years wrought miracles. She said, that after fervent prayer she had had miraculously on her own body the *stigmata*, or the five wounds of the Saviour. When on her knees at prayer she has felt herself suddenly raised from the ground. She has sent her *guardian angel* sometimes to a curé, sometimes to a nun, or to other persons, in order to render them the services they required. More than once, being in the church, she has seen the wax-tapers light spontaneously, the altar open, and the sacred host come into her mouth without any human intervention! I should never conclude, if I were to write all the wonderful things which this mystic girl attributed to herself; and, remarkable thing! she had met everywhere with poor dupes, even among the ranks of the clergy, disposed to receive, without further examination, these wonderful statements.

Many priests cited in this affair hesitated to give a decided opinion. When the president of the tribunal asked them to declare plainly whether they believed or not in the validity of the prodigies of *Rose Tamisier*, they answered in equivocal terms, stammered some unintelligible phrases, and refused to give categorically their opinion. After three days' debate, the tribunal of *Carpentras* decided that it was incompetent to give judgment in such a case, and the trial will probably be carried before the Court of Cassation.

That which especially strikes us here, is the tendency of Romanism to develop the superstition of its votaries. Truly, the papal church is not absolutely responsible for the fraudulent impostures of *Rose Tamisier*, and it would be unjust to impute to it the lies of a proud and imprudent girl. But is it not evident, that if the Roman church took more care to cultivate the intellectual faculties of its members, impostures like those of *Rosa Tamisier* would obtain no credit? What, on the contrary, does happen? Popery appeals to the senses and not to the spirit; it besots and materialises the soul; its object is to prevent every free exercise of thought; how can we then be astonished that the most foolish and extravagant miracles should be admitted by these people? The Roman hierarchy justly reaps as it has sown.

PAGAN-PAPIST FETES AT MARSEILLES, AIX, ETC.

All Protestant writers have shown that Romanism is a crude mixture of Christianity and

Paganism. Saints, images, incense, lighted tapers in religious edifices, fêtes, the classification and names of the priests, even the sacerdotal vestments—everything in Roman worship has been impressed with the polytheism of antiquity. Here are fresh illustrations of this proposition.

At Marseilles, a fête has recently been celebrated by the clergy, in which the pagan character is pre-eminent. Imagine a silver idol, representing a young woman carrying in her arms a beautiful infant: this idol, called *Notre Dame de la Garde*, is triumphantly promenaded about the streets of the city; and the bigots, humbly prostrate, attach to the neck and arms of the image precious offerings. This is not all. An ox is placed at the head of the procession; it moves slowly, surrounded by persons who have the costume of the ancient pagan sacrificers. The bishop, the vicars-general, the Capuchins, the grey or black Penitents, and all the people, follow this animal, singing litanies!

Whence this strange invention of the ox? do you ask; and how do ecclesiastics, who call themselves Christians, follow a poor beast as though it were their god or protector? The explanation is easy. The procession of the ox existed at Marseilles *before the establishment of Christianity*; it was an ancient tradition from Egypt or Phœnicia, where they adored the ox Apis. What was done by the priests of the fourth and fifth centuries? They received pagan superstitions, and introduced them into their worship, and this usage has been maintained until our time. If the idolatrous inhabitants of Gaul could return to the world, they would believe, on assisting at such fêtes, that their religion had not changed.

The same spectacle at *Aix*. Some ceremonies have been there celebrated in the public places, in which paganism and Romanism displayed in concert their pomps and their divinities. Bacchus, Pluto, Mercury, Pan, Neptune, Proserpine, nymphs, satyrs, the car of Olympus, &c., &c., occupy a grand place in the procession. Then comes Romanism, with an enormous statue of St. Christopher, carrying on his shoulders the *infant Jesus*. Relics, images, saints of the calendar, figure in the cortège; thus polytheism and popery are associated. The archbishop solemnly blesses all these idols, both ancient and modern, at the foot of the altar, and accompanies them from one end of the city to the other.

The attitude of the people is quite worthy of this ludicrous masquerade. It is a crowd of children, young people, and women, who dash one against another, and shout, sing, dance, leap, and pour out imprecations as savages around their victims. No seriousness, no religious emotion. The populace, in the midst of nymphs, fawns, satyrs, demons, saints, and priests, give themselves up to the excesses of the most ignoble passions.

What say you to this, men of good sense and judgment? Can you discover in these feats the least thing which resembles the *worship in spirit and in truth*, commanded by our Lord in the Gospel? Is it not a pure imitation of the idolatrous rites of the Greeks and Romans? Where is the religion of the God and Saviour? Where is the simplicity of the primitive church? And

by what right do the priests pretend successors of the apostles?

There are also, in the south of *strolling comedians*, who, with all the popish clergy, represent subject the Old and New Testaments, a that which is called *Le Chemin de* miserable mountebank, for the Jesus himself, in a ridiculous c makes grotesque contortions on a vary, and seems to turn into deri venerable objects of faith. We h re-establishment of the *mysteries dramas*, which were acted in th and fifteenth centuries.

Is it possible that the ministers of gate and sanction such gross Yes, it is possible and true. They I amuse than to instruct the populace ship is essentially *materialist*, and they try to repress free inquiry. I not succeed; their mummeries exci of reasonable people, and, sooner will pay the penalty of their sacrifices.

If the Romanists claim religion England, their tone in France is v With us they are confessedly, open and proclaim, without any reserve, they become the masters of our de would recommence the frightful Inquisition. I will cite a curious controversy between

M. VEUILLOT AND THE EDITOR OF LIBERAL JOURNALS.

M. Veuillot is the principal Jesuit publication, *l'Univers*. I sympathies of a great part of the spirit, his convictions, his ideas, as reproduction of clerical opinions. you know the *tolerance* of this p the following lines from this M. Veu my part, I regret (I frankly avow had not burnt John Huss sooner, a had not also burnt Luther; also, t has been found *sufficiently pious* organise a *crusade against Protest*

This horrible sentence having reprobation of the friends of reli M. Veuillot has again taken answered his opponents. "In th vigorous in evil, and firmer and wis our own, a more severe legislati inspired by the apprehension of d that which now menaces us. Tl with death those who endanger peace by fabricating false creeds days, they punish with death those public property by fabricating false ancestors thought the heresiarch m than the thief, and *with reason*. * * a great religious crime, is also a g crime. * * * The heresiarch, c convicted by the church, was del secular arm, and punished with dea has ever appeared to me *more natu necessary*. * * * I do not disav I have written."

These words do not need long

illot and the Jesuits do not regret the
es of the Vaudois and the Albigenes;
quite ready to recommence them. The
ment of heretics appears to them *natural*
essary. Their only regret is, that Luther
: burnt, and that Protestants have not
terminated to a man by a merciless cru-
Be then well warned, and let us keep on
urd. The Roman church is, if not in
at least in spirit, what it formerly was,
it, despotic, without pity for dissidents,
edy of blood! We knew it long ago;
well that the apologists of the papacy
es reveal to us its atrocious designs.
ow come to that which relates to French
ntism:—

RELIGIOUS BOOK SOCIETY AT TOULOUSE

On the 10th of August last, its annual
meeting was very edifying, and the facts
ad in the report should furnish great
relement to those who labour for the
f the Gospel in our country.
The venerable pastor *Chabrand*, president of
the committee, opened the meeting with an
in which he detailed the blessings with
which God had visited the Society. The secre-
tary read the report of the proceedings of
the committee during the preceding year. About
1 thousand copies of religious publica-
tions have been circulated during the last twelve
months either in France or in foreign countries
where the French language is understood.
The Indies, the Caribbee islands,
Germany, Switzerland, Belgium, &c.,
have shared in these distributions. Hos-
pitals, prisons, schools, and institutions for
the poor have been abundantly supplied with
books. The number of readers increases.
Persons, formerly opposed or indifferent,
feel that religious books are indispen-
sable to them and their families. The committee
receives applications from all quarters, and are
more persuaded that their work corres-
ponds to the most urgent wants of France.
The new works published by the Society
in many in which the sciences, belles
lettres and questions of practical utility are
treated in a *Christian point of view*. Thus,
the books presents *agriculture* in its con-
nection with revealed truth. Another work
on *astronomy* in the same way. Other
works of the same kind will shortly be put to
the press. It is a wise and happy innovation.
The sciences and literary studies have been too
separated from religion. It is well to
bring them together and unite them, in order to
advance science, art, and even manual opera-
tions, strictly subordinate to the Christian
faith. In this manner *true unity* will be esta-
blished in intellectual and moral education, and
we will be convinced that, according to
the revelation of the apostle Paul, *religion is*
essential in all things.
The speakers at this meeting, *M. Franch*
, compared the state of France with
England, and clearly showed that if the
French are more free, more tranquil, more sub-
ject to the laws, and more prosperous than
the English, they owe it to the reading of the

sacred Scriptures, and the doctrines they draw
from them. There is no strong and stable
society, no family rested on firm bases, no
durable political institutions, without the assist-
ance of the Word of God. The Bible is the
source of all truth, all liberty, and all happiness
in this and the future world, for nations as well
as individuals.

But, alas! far from acting in conformity with
this rule, our statesmen appear to delight in

FETTERING THE CIRCULATION OF THE BIBLE.

Already, with the new law respecting colporteurs,
our tracts and religious books had met with nume-
rous obstacles. I have often had occasion to com-
municate sad accounts in this respect. Our humble
and peaceable colporteurs have been annoyed,
arrested, oppressed in every way, and even tried
and condemned to prison. However, up to the
present time, the sacred Scripture had escaped
these persecutions. Neither prefects, nor mayors,
nor any functionary had thought of preventing
the sale of the sacred volume; they left this
impiety and shame to Italian Governments.

Now I have the painful duty of informing
you that the Bible itself,—yes, the Bible, the
Eternal Word from above,—has been the object of
an arbitrary and restrictive decision. The
Archives du Christianisme and other Protestant
journals, which appear to be well informed,
affirm that *M. Leon Faucher*, Minister of the
Interior, has commanded the Committee of the
French and Foreign Bible Society to confine
itself to the distribution of the translation of
Sacy.

Sacy was a Jansenist of the seventeenth cen-
tury. His version is generally correct, and our
Bible Societies have not found any inconvenience
in publishing it. But notice, it is a *Roman Ca-
tholic translation*. Protestants will not, nor
should they make use of it; they call for the
Scriptures in the version of *Martin* or *Oster-
vald*. But, according to this new regulation of
M. Leon Faucher, the colporteurs will no longer
have the right of selling to *Protestants* *Protes-
tant Bibles*! The Roman is the only authorised
version.

This fact is incredible, it is absurd, and never-
theless, as I have said, it appears positive. What
has influenced *M. Leon Faucher* in this strange
affair? The Minister of the Interior is not a fanat-
ical Papist; he has more than once visited Great
Britain; he knows and esteems the English.
M. Leon Faucher evidently has not followed his
own inclinations; he has conceded to the re-
quests of the bishops, who commence by pro-
scribing Protestant Bibles, and who will finish
by demanding the suppression of *Romanist*
Bibles! In the way of tyranny it is impossible
to stop. Will the Protestants submit to this indes-
cribable interdiction? I hope not. The propa-
gation of the Divine Word is above human pro-
hibitions. And we must remember the maxim of
the apostles, that "we ought to obey God rather
than man."

In the midst of these difficulties

THE EVANGELISATION OF FRANCE

continues to make fresh conquests. I will relate

what has recently taken place at La Tour d'Aigues.

La Tour d'Aigues is a small city in the department of *Vaucluse*. There were in this commune, in the sixteenth century, Protestants, or, to speak more correctly, a colony of the ancient *Vaudois*, who were involved in the frightful extermination of *Mérindol* and *Cabrières*. The most part fell under the sword or the axe of the executioners; the rest, in small numbers, sought an asylum in Switzerland, or elsewhere. None of the disciples of the Reformed faith remained at La Tour d'Aigues; nevertheless, traditions of the evangelical belief seemed to have been preserved in some families. Recently, a petition, signed by twenty respectable inhabitants, and addressed to the consistory of *Lourmarin*, earnestly requested a pastor. The consistory, in compliance with this request, sent to this town *M. Gaitte*, who there introduced the Protestant worship to an attentive assembly, consisting of two hundred persons. Since then, the mayor, fanaticised by the curé, has opposed the celebration of this service, and has ordered the place to be closed. It is to be hoped that the higher authority, to which the

consistory of *Lourmarin* has complained, will act as in the affair of *Montjavoult* and *Sainte-Opportune*, and command the liberty of worship to be respected.

THE QUESTION OF A GENERAL PROTESTANT SYNOD

has again been agitated with much warmth in our religious press. Opinions have been very different, and it would be impossible to assign a dogmatic character to these divisions, for orthodox and latitudinarians have equally supported the for and against in this matter. At present, it is very probable that the synod will not take place. The general consistory of *Nismes*, which had been commissioned in 1848 to convoke this assembly, has published a circular, in which it tries to prove that the meeting of a synod would be *inopportune*, *huriful*, and even *dangerous*. It will summon the convocation, if *two-thirds* of the consistories demand it; but it announces beforehand that it will obey with repugnance. After this letter it is all over: the Protestant synod is indefinitely adjourned.

X. X. X.

AUSTRIA.

PROTESTANT CHURCH AT LAIBACH—ITS DIFFICULTIES, STRUGGLES, AND PROGRESS.

To the Editor of Evangelical Christendom.

Rev. Sir,—The pleasant impression produced by the metropolis of the world is still fresh on my mind, and many causes concur in rendering it impossible I should ever forget a visit to England, distinguished by so many agreeable associations.

You, Sir, having sympathised cordially with me, I could not refrain from expressing my grateful acknowledgments, together with an earnest desire that circumstances may one day bring you amongst us, and afford me an opportunity of being in some measure servicable to you. Your kind interest has not merely affected myself individually, but also the aspect of our ecclesiastical affairs, being the means of adding 500 florins to the fund already raised by the Protestant community here.

A starving man will be thankfully satisfied with a piece of dry bread. Apply this figure to our little society, and you will better imagine the delight with which the members of the church gazed at the welcome coin which was to realise their long-cherished hopes.

From that time the building was carried on with untiring zeal; the exterior is finished, and what remains to be done to the interior will, we expect, be completed by the middle of September at latest. I have much pleasure in presenting you, as one of our greatest benefactors, with five copies of a correct representation of our church, as a little memorial; but in doing so would just observe, that the school-house and parsonage introduced are simply *projected*, and must remain an object of intense desire until our purse is replenished, which we are the less able to do, independently of foreign

aid, having incurred a debt of some thousand florins in erecting the church. I had anticipated securing the pecuniary assistance of different religious communities when in London, and was, in fact, furnished with a letter of recommendation to the "Foreign Aid Society," by the Rev. R. H. Herschell, but met with no encouragement there.

I cannot allow this opportunity to pass without expressing my astonishment that a nation, so practical in all its proceedings as yours, should fail of, in my opinion, the most effectual means to accomplish the support and extension of the Protestant cause.

England expends her thousands of florins on missions in Asia, Africa &c., that the heathen may hear the glad tidings of the Gospel of truth, while she overlooks Europe, our common fatherland, whose "civilised heathen" inhabitants require Christian instruction as much. We, too, are in a rude, untutored condition, yet exceedingly anxious to elevate the standard of moral and intellectual excellence.

Such an effort will, ere long, be crowned with manifest success, and I am confident that a well-sustained mission established here would produce cheering results.

You have warmly and efficiently advocated the cause of the oppressed, whose hearty thanks I now tender to yourself and every contributor to the sum they have received.

But if we would not stand still in the midst of our work, we must again appeal to the generosity of pious and wealthy brethren in the faith, which I therefore do on behalf of my Protestant co-religionists, imploring you once more to mediate for

us, that we may be in a position to attach a school-house and parsonage to the first and only Protestant church in Carniola, so important to Protestant credit, and the well-being of man.

You may learn what the Protestantism of Carniola accomplished and suffered in the sixteenth century, from a publication of the "Historical Society of Carniola," which I enclose.

The author, writing under the influence of Roman Catholic prejudice, is not scrupulously correct in the statements he makes, attributing to Luther, for instance, the thirty years' war. Yet, withal, he cannot deny that nearly the whole of Carniola, Carinthia and Steiermark embraced the Protestant faith, and it required the most barbarous measures to make them forsake it. According to this account, all Laibach emigrated, with the exception of *six* persons, who returned to the Romish church.

The prospects of religion in Europe again demand serious attention. Popery oppresses every other communion, and carries itself as though funeral piles would still blaze at its word.

Freedom of thought, liberty of conscience is an empty name, jesuitical intrigue is felt in every grade of society, in every land, and Governments based on unsound principles stretch out a friendly hand to a society they regard as an able ally. Romish ecclesiastical journals are suffered unmolested to make malicious attacks on the Protestant confessions, and Romish ecclesiastics do not hesitate from the pulpit grossly to misrepresent us, and consequently propagate erroneous views of Protestantism, while Protestant religious periodicals have so many difficulties to contend with, that they have for the most part ceased to appear; indeed, Austrian Protestants have no periodical at all for the circulation of religious information.

Those of the Protestant clergy who manifested some zeal for justice and truth were either intimidated or marked as suspicious characters, and the majority yielded the point in despair.

Thus, notwithstanding the imperial word, which solemnly guaranteed to us religious liberty and perfect equality with the Romish church, according to the constitution of 4th March, 1849, everything rests with officials. We look forward to the future with serious apprehension for the most sacred interests of mankind, anxiously anticipating the course Government will adopt in regard

to mixed marriages and the children springing from them.

Romish bishops are occasionally found availing themselves to the utmost of the privileges accorded them in April of last year, for the destruction of all creeds differing from their own, and scarcely any right stands in their way, for the civil officer has disclaimed all authority over them.

Under such circumstances it is no easy matter to be a Protestant, a deep inwrought conviction alone can keep a man true to a creed exposed to so much opposition. Protestant schools, in many Hungarian towns, have even been declared disqualified for the reception of the necessary certificate, in consequence of alleged nonconformity to the ministerial exposition of Government-school regulations. The poor children, of course, are the sufferers, as, unaided by the State, the schools depend on the Protestant community for support.

I could enumerate many grievances of this kind, but forbear, as it would lead me from my subject—the Protestant communion of Laibach, who, advancing towards futurity with a clear conscience, and a just appreciation of impending danger, are not without hope of efficient support, in the profession of a common faith, from foreign brethren, who enjoy their religious peculiarities and carry out their conscientious convictions unhindered.

We need more than ordinary assistance to enable us to accomplish a work fraught with untold advantage for generations to come, as well as ourselves; and that we are not unworthy of it you know from letters signed by both our pastors at Trieste, M. Gustavus Steinacher and Dr. Erhard Bushbeck.

One of those large sums so freely devoted to missionary purposes in Asia or Africa would indeed prove a blessing to us.

May I then entreat you again to insert an appeal in *Evangelical Christendom*. We expect it will effectuate much, and you will fulfil the mission you claim as your own, of labouring for the benefit of Protestants wherever Protestants are found.

I remain,

Your obedient servant,

GUSTAV. HEIMANN.

P.S. The seven engravings will follow tomorrow.*

Home and Miscellaneous Intelligence.

EVANGELICAL ALLIANCE—BRITISH ORGANISATION.

FIFTH CONFERENCE OF THE EVANGELICAL ALLIANCE.

Owing to the absence of the chief Editor of *Evangelical Christendom*, who forms part of the deputation to Elberfeld, we are compelled to defer the authorised report of the proceedings of the Conference. We will merely state, this month, that the Council met on Tuesday, August the 19th,—that the proceedings of the Conference commenced on the following day, with devotional exercises,—and that the interests of the Gospel in various nations were considered on the following days, viz.—

MONDAY	..	August 25th	..	..	..	..	..	Italy.
"	"	"	..	..	..	..	..	The Turkish Empire.
WEDNESDAY,	August 27th	..	..	..	..	..	..	France.

* These have not yet reached us, nor the publication of the Historical Society of Carniola.—Eds.

WEDNESDAY, August 27th	Switzerland.
THURSDAY .. August 28th	Sweden.
FRIDAY August 29th	Germany.
SATURDAY .. August 30th	America.
"	Belgium.
MONDAY .. September 1st	Great Britain.
"	Algeria.
TUESDAY .. September 2nd	The Jewish Nation.
WEDNESDAY, September 3rd	Holland.
"	Bohemia.

Special subjects also engaged the attention of the Conference on the following days:—

THURSDAY .. August 21st	Christian Union.
FRIDAY August 22nd	Ditto.
SATURDAY .. August 23rd	Infidelity.
MONDAY .. August 25th	Sabbath Desecration.
TUESDAY .. August 26th	Popery.
THURSDAY .. August 28th	Religious Liberty.

Two public meetings were held, on Friday, August the 22nd, and on Monday, September the 1st; the first of which was numerous and the second fairly attended. There was also a conversation on Thursday, August 28th, and an evening devoted to introduce brethren to one another. On Friday, August 29th, three breakfasts were given—by JOHN TROTTER, Esq., to the friends of France; by ALBERT WINDSOR, Esq., to the friends of Germany; and by the Hon. ARTHUR KINNAIRD, to the friends of Italy. Mr. TROTTER also, on Tuesday, the 2nd of September, gave a second breakfast to all brethren speaking the French language, when the conversation was most edifying and encouraging. In short, on the whole, the friends of union between denominations here, and between Christians of various denominations abroad, had much reason for gratitude in finding their anticipations of the complete success of the Conference, both as regards its immediate and ultimate objects, more than realised.

DEPUTATION TO ELBERFELD.

In compliance with a resolution passed by the recent Conference held in London, a deputation was appointed, at the commencement of last month, to attend the Conference at Elberfeld. The deputation consists of the Rev. T. R. BIRKS and the Rev. Dr. STRANE, Secretaries of the British Organisation of the Alliance; the Rev. R. REDPATH, and the Rev. Mr. CAIRNS; and the Rev. PETER LATROBE, Secretary to the deputation. The following letter of instructions to the deputation was written, at the request of the Committee of Council, by the President of the Conference, Sir C. E. EARDLEY, and addressed to the Rev. PETER LATROBE.

London, Sept. 11, 1851.

My dear Sir,—The Committee of Council have requested me to convey to the brethren who are deputed to attend the German Conference at Elberfeld, the feelings with which the British Organisation of the Alliance is animated, in intrusting to them that mission; and as you have been requested to act as their secretary, I address this communication to you.

I. We have, in the first place, to thank our German friends for the deputation sent to our late Conference. The approaching meeting at Elberfeld is twofold—it is an assembly of the German Church Union, and it is also an assembly for the cognate but distinct object of promoting the German Inner Mission. These two Christian works could not have been better represented, or more agreeably to us. M. Bethmann-Hollweg, the President of the successive Conferences of the Kirchen-Tag, together with Dr. Krummacher, a member, like himself, of the Central Committee, communicated to us on that occasion the affectionate and Christian greetings of the German churches. Dr. Wichern, the honoured originator of the German

Home Mission, was also among us, to make us acquainted with that deeply interesting movement. We were greatly gratified, as well as edified, by the devotional and stirring addresses of these brethren. We bless God for affording to British Christians such an opportunity for knowing the men, as well as the proceedings of Christian Germany; and we hope that this visit is only the first of many, which will make the religious people of the two countries better acquainted with one another.

II. Our next wish is, that you should convey to the German brethren our congratulations for the past, and our best wishes for the future, in regard to the great work of Christian union, which the Kirchen-Tag is intended to promote. It is not identical with the Evangelical Alliance—it is not commensurate, in the extent of the circle of brethren which it embraces, with the Evangelical Alliance—but it is a glorious and blessed movement in the right direction. The German movement affirms the principle, that the cross of Christ is of infinitely superior moment to the questions which divide Lutherans, Reformed Moravians, and the Evan-

gical church of Prussia. The Alliance, undoubtedly, goes further; but then, let us remember, that if our circle includes more than the Church union, even our own Alliance does not include in its membership all whom Christ includes in his fellowship. In both countries, we are but at the beginning of the question of Christian union. All of us will probably be willing to admit, that we have much to learn. Let us bless God, that after so many centuries, during which the dead union of uniformity has reigned throughout Christendom, so much has been done, in so few years, towards the establishment of the union of faith and of the Spirit. It is not to be expected that the Kirchen-Bund, as a body, should at once be led to regard the plan of the Alliance as the best form for reuniting divided believers. Neither will it be expected, that we should think the Kirchen-Bund as desirable a method as our own for that purpose. Neither community would like to be committed to an entire approval of the other. On the other hand, I am equally certain, that neither could find in their hearts to do otherwise than wish God speed to their brethren. As regards ourselves, this is the very principle of the Alliance.

II. This leads me to refer to a very delicate question, of which you will probably hear—the introduction of the Alliance into Germany. The majority of our brethren in that country, I believe you will find to regard that step as not required, but a minority is understood to desire it. They argue that members of those communities which are not recognised by the German Government, cannot be avowedly or publicly admitted to participation in the Kirchen-Bund and Inner Mission. They therefore consider that the Alliance, as making no distinction between church and dissent, is required in Germany. They wish for some system which will bring all the Christians of God together, for prayer and mutual edification, monthly, or more frequently, in a great number of localities. They assign various other reasons for wishing the introduction of the Alliance. In this matter, you, of course, will not interfere, for you will feel that it is a question for our German brethren themselves. Not only would it be unbecoming on our part, but probably injurious to the Alliance itself, if it could be said that English influence had been improperly exerted. Especially, the subject should not be mooted by you in the Kirchen-Tag.

This need not, however, prevent you from meeting with any brethren, who may wish to consult you about the Alliance, out of the Kirchen-Tag. Either in that, or in any other way, the Council are quite sure that you will ever be ready to testify the love and sympathy of English Christians towards all who love Christ. But it is our duty, as well as our interest, in so doing, to abstain from any active participation in any steps taken about the Alliance, by which either national or party susceptibilities would be liable to be aroused.

Delicacy on the subject of the introduction of the Alliance into Germany need not, in the remotest degree, hinder you from making public statements in the Kirchen-Tag, as to what the Alliance is doing in England. The

same feelings which may induce you to do so, will, no doubt, influence brethren from France, Belgium, Switzerland, and other countries, as well as yourselves. So far from it being undesirable, it is most desirable, that our German friends should know what the Alliance has done for Christians in other countries than their own, both within and outside its membership. How it has moderated the ultraism both of dissent and of churchmanship; how it has been employed by God to promote the cause of religious freedom in more than one country; how it has brought Christians of various nations into fraternal relation; how, in short, it has been the means of gathering round the cross of our one loved and glorious Saviour, brethren, and sisters too, of every variety of rank, community, colour, and country, for the purpose of prayer, edification, encouragement, and effort. You will, of course, take the proper occasion and method for the introduction of the subject, but we owe it to Christian Germany, which has, in the last few weeks, given us such interesting details of its own religious movements, to make it acquainted with those facts and events within our sphere, by the relation of which our God and Saviour may be glorified, and the hearts of his people united.

Will you be so kind as to express to M. Bethman-Hollweg, the president, and the other assembled brethren, my personal regret at being prevented, by health and other causes, from forming one of the deputation this year. My heart, if not my person, will be with you, and my sincere prayer and hope is, that your visit may be productive of very beneficial and blessed results. England is tolerably acquainted with the religious interests, and with the leading brethren of those continental countries where the French language is spoken; but of the German churches and nation we know comparatively little. The general impression of many of our countrymen is, that even the piety of Germany is tainted and endangered by neo-logy. They do not know the vast amount of sanctified learning and of simple faith which abounds in that nation. They are not aware of the many leaves which England might take out of the German book; while, at the same time, it is not impossible that some leaves out of the English book may be not altogether unacceptable to Germany. May your journey not be without some such reciprocal fruit! It is not only a gratifying recollection, but an additional motive for the cultivation of Christian relations with our German friends, that we are one in race as well as one in religion. If the faith of Jesus burns in our hearts, the same Teutonic blood also circulates in our veins. Let us endeavour to cement this double union; and while feeling the constraining influence of a common origin, let us especially, and above all, rejoice in that everlasting bond which the Gospel has established between all those who love our Lord Jesus Christ in sincerity.

I am, dear Sir,
Faithfully yours,
C. E. EARDLEY.

The Rev. P. Latrobe,
Secretary to the British Deputation,
Elberfeld.

MEETINGS AT ST. ALBAN'S, BIRMINGHAM, AND GLASGOW.

ST. ALBAN'S.—A numerously attended and deeply interesting meeting, in connexion with the Evangelical Alliance, was held in the Assembly Room at St. Alban's, on Tuesday evening, September 9th. Captain Henry Young presided. The proceedings were opened by singing, "Come let us join our cheerful songs," &c., after which, the Rev. James Reading read 1 Corinthians xiii., and the Rev. John Knowles, Wesleyan minister, offered prayer. After some well-timed observations from the chairman, instructive and stirring addresses were delivered by the Rev. S. A. Walker, of Aberdeen, on the state of religion in the United Kingdom; by the Rev. J. Aug. Bost, of Rheims, on the state of religion on the Continent; and by George Foley, Esq., barrister, of Dublin, on the spiritual condition of Ireland. Thanks were voted to the chairman, who responded in suitable terms. Another hymn was sung, the benediction pronounced, and the meeting, which was one of great enjoyment to all present, terminated.

BIRMINGHAM.—On Tuesday, Sept. 9th, a public meeting of the members and friends of the Evangelical Alliance was held at the Town-hall, Birmingham, for the purpose of welcoming the arrival of three of the foreign members, namely, —Dr. Cook, of Paris; the Rev. G. Fisch, of Lyons; and the Rev. F. O. Nilsson, of Sweden. The chair was taken by J. W. Unett, Esq., and the meeting was addressed by the brethren already named, and the Rev. J. R. M'Kenzie, Dr. Melson, the Rev. G. Small, and the Rev. J. A. James. About 1,200 persons were present.

GLASGOW.—A public meeting was held on the 18th of September, in the City-hall, Glasgow, to hear addresses from clergymen who had taken part in the London Conference. H. Dunlop, Esq., of Craigton, occupied the chair. The meeting was opened with devotional exercises, conducted by the Rev. Dr. Symington, of Glasgow. The Rev. Mr. Edmond gave an interesting account of the Conference, illustrating its proceedings by a happy and ingenious reference to objects in the Great Exhibition:—"In the first compartment they visited, their eyes were arrested by a beautiful and curious robe of Glasgow manufacture—he would venture to call it, with Dr. Buchanan's permission, a patent schism-preventing tunic. A garment woven of excellent and holy principles, and closely woven together, the object of which was this—and he was sure, if they put it on, it would secure the object—to prevent rendings in the church of Christ. In another part of the exhibition there was an historical picture, the subject being the Evangelical Alliance. He would not venture to criticise it, for this reason, among others, that he was no connoisseur in paintings, and was afraid he could not descant upon the breadth, lights, tone, and shadows, which the eye of a critic might single out; but he might say, that the drawing was accurate and the colouring warm and true. Perhaps Dr. King might give them another historical picture to-night upon the subject of the Waldenses. On another day, their attention was riveted by a group of statuary executed in Aberdeen granite, and though the subjects were not lively, as they

would perceive, when he mentioned that atheism, deism, and pantheism were among the systems represented, yet the chiselling and moulding of them were exquisite, done by a master's hand—he hoped he might be allowed to add, by a Martin's master-hand. Again, they found in another place a fine model of a Protestant frigate, executed in excellent Protestant oak. He thought they would understand him when he said that it was produced by a well-known advocate of the principles of Protestantism—the chief commander of the *Bulwark*. And the object of that model was to tell every one who looked at it, who had any wish to be joined with the crew who manned the vessel launched to put down the pirate-ship of Papacy, that they must neither despise nor fear this enemy, but with God's truth, and the armour of Christ's righteousness, on the right hand and the left meet and vanquish this foe in the Master's strength. At another part of this exhibition a flag displayed before their eyes, which he (Mr. E.) thought somewhat warlike, reminded him a little of the times of the Covenant; but he was assured by Dr. Thomson, of Edinburgh, who ought to know best, that it was a peace flag—and on this they might read the words 'Religious Liberty.' Perhaps some one might say, 'Is there no crystal fountain in this exhibition?' Well, he thought there was, when the author of the 'Dew of Hermon,' and other works well known in England and Scotland, opened upon them a gush of beautiful poetry, adorning most important truth—he did think, when he listened to that sparkling essay, of which one did not know whether to admire more the magic beauty or the momentous truths, that he was gazing at something more beautiful, more interesting and important than the crystal fountain. And over that hall were *Æolian* harps, and ever and anon some skilled hand was touching them—harps that moved not to the breath of the winds of heaven, but to the breath of the Spirit of God. And they heard their heavenly music, when a James, or a Noel, or a Brooke spoke, and many others whom he could mention. And amidst these instruments of exquisite tone there was one old harp—he thought they said it once hung on the walls of Babylon, but they were taking it down and touching its strings; and the strain was at one time, 'If I forget thee, O Jerusalem, let skill pass from my right hand;' and again would awake a livelier strain, and they would hear that song, 'Thou shalt arise, and mercy have upon thy Zion yet.' This harp they heard sounded upon the Jewish day, when they considered the state and prospects of the Israelitish nation." Dr. King followed up the address of Mr. Edmond by supplementary remarks, chiefly in reference to the condition of foreign churches, and introduced Mr. Revel, of Piedmont. The following brethren also addressed the meeting:—Dr. Cook, of Paris, introduced by Dr. Buchanan; M. Fisch, of Lyons, introduced by Dr. Robson; and the Rev. F. O. Nilsson, of Sweden, introduced by Dr. Bates. The meeting was closed with prayer by the Rev. Mr. M'Leod.

Original Papers.

SERIES I.—PAPERS READ AT THE DEVOTIONAL EXERCISES.*

THE INFLUENCE OF CHRISTIAN UNION ON THE COUNTERACTION OF ANTI-CHRISTIAN ERROR.

BY THE REV. W. THOMSON, SLATEFORD, NEAR EDINBURGH.

There is an instructive expression used by the Apostle of the Gentiles, when, referring to certain errors against which the Colossian church needed to be warned, he speaks of their abettors as "NOT HOLDING THE HEAD." The figure employed in these words is beautifully descriptive of that union of believers to each other, in virtue of their common union to the Lord Jesus Christ, which the Evangelical Alliance acknowledges and seeks to illustrate. It teaches us that the church of God is one—that its members are related to each other by ties the most intimate and endearing—that the vitality, vigour, and blessedness of every member of the church—his capability of holy action—his susceptibility of holy enjoyment—all that he is, and has, and hopes to be, as a sinner redeemed by grace, comes from Christ; and that it is by cleaving to Christ, and becoming one with Him by faith, that a man becomes a Christian, and is incorporated with the church of the living God. It follows from all this, that exalted views of the person, character, and work of Christ lie at the root of personal godliness, while error here is fatal. Opinions disparaging to the Saviour, derogatory to his essential dignity, or subversive of his sole mediatorship, involve a renunciation and rejection of the Head; and this, from the nature of the case, renders membership in the church of God an impossibility. But the figure further teaches us, that as in the redemption of each individual sinner, so in the prosperity and increase of the church as a community, Christ, as the fountain of grace, and the bestower of salvation, has the pre-eminence. "From Him all the body, by joints and bands having nourishment ministered and knit together, increaseth with the increase of God." In similar phraseology, and to the same purport, the Apostle writes to the Ephesians of their "growing up in all things unto Him who is the head, even Christ, from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part," (every member fulfilling its own

proper office,) "maketh increase of the body unto the edifying of itself in love."

It is the negative of this relationship to Christ, and of its blessed antecedents and consequences, that the Apostle's words describe; and he could not have pictured more vividly the deadly and destructive nature of the errors against which he lifted up his warning voice, than by saying that those who maintained and advocated them *did not hold the Head*. They were opinions which could not co-exist with correct views of the Saviour's excellence; they denuded Him of his glory; they robbed Him of his rightful pre-eminence; and those who held them could not hold the Head so as to be part of His mystical body; they could not—to change the metaphor—be on the foundation, so as to be living stones in God's spiritual temple; they could not be Christians; and an awful gulf separated between them and the redeemed and sanctified church.

It is manifest, from the Apostle's animadversions, that the errors in question sprang, on the one hand, from a prevailing *sceptical philosophy*, and, on the other, from Jewish *superstition*, which substituted the commandments of men for the authority of Christ, tradition for Scripture, and a system of ritual observances for spiritual religion. The doctrines of the Grecian or Platonic school of philosophy were much in vogue in that age; and the Colossians were to beware of being "beguiled by enticing words," and of being "spoiled," or made a prey of, "through philosophy and vain deceit." The advocates of these dangerous tenets might insinuate themselves into the confidence of many, by an affectation of profound humility and reverence for sacred things. Of this, the worship of angels, which the Platonists and Gnostics practised, was a specimen; for it proceeded on the anti-scriptural principle that direct access to the Deity was presumptuous and impracticable, and that prayers could only be offered and accepted through the mediation of angels, to whom as mediators worship was to be paid. But, under the guise of lowliness of spirit, they were proud and pre-

* Being a continuation from p. 376.

sumptuous. Refusing to subject their intellects to the guidance of the great source of truth and intelligence, they brought revelation to the standard of human reason. They rashly ventured into fields of inquiry, which, had they known the proper range of the human mind, they would have acknowledged to lie beyond their province. "They intruded or pried into matters which they did not know;" and all this because they were "vainly puffed up by their fleshly mind." The allusions of the Apostle to the superstitions of Judaizing teachers, (who not only held the law of Moses to be obligatory, but blended with it the stupid traditionary lore and doctrines of the Rabbins,) may be traced in his mention of "traditions of men," the "rudiments of the world," and the meats and drinks and holydays which it was sought to impose on the Christian church.

Now, what are these but the types of forms of error which prevail in our time? The Judaism and the Gnosticism or Platonism of that age have disappeared; but they have been often reproduced—in shape somewhat altered, but in essence unchanged; and now, as then, superstition and a sceptical philosophy are doing battle against the truth, and the friends of Bible Christianity are summoned to place themselves in a posture of defence against assaults from entirely opposite quarters.

On the one hand is **ROMISH SUPERSTITION**, retaining all its ancient hostility to Bible truth, and struggling with restless ambition and indefatigable energy, combined with an ingenuity, dexterity, and skill, which savour of Satanic rather than of human policy, to regain even in the countries of the Reformation its lost ascendancy. Nor is evidence wanting of the progress of that baleful system, and of the extensive adoption of its principles beyond the pale of Rome; for, wherever the church is put in the place of Christ—wherever ritual is substituted for spiritual religion—wherever sacramental efficacy usurps the place of redemption by the blood and regeneration by the word and Spirit of Christ—wherever tradition thrusts the Bible out of its rightful place, and the virtue of a so-called human priesthood is put for the sacrifice and intercession of the only Priest, our Divine advocate within the veil—Christ Jesus—there Romish superstition, in its essential elements, is maintained; a system of doctrine which precludes its disciples from **HOLDING THE HEAD**.

On the other hand, there are the aggressive efforts of **INFIDELITY**, which not only lurks in secret places, if privily it may slay the righteous, but goes about like a roaring

lion seeking whom it may devour—having its theories for the speculative—its blasphemies for the vulgar—and its sophistries for all. There is the **MATERIALISM** which elevates physical law into the place of God; merges the notion of thought and will and purpose into the natural order of things, and reduces the whole phenomena of life and nature to the arrangements of a mere mechanical necessity:—a system which practically leaves no room for God, because, according to it, there is no need for Him; or which places Him at an inconceivably remote distance from His works, banishes Him into solitude, and leaves Him nothing to do in the world which He has made, so that He comes to be thought of as a far off and unconcerned spectator of what takes place among men—a cold and godless system, according to which we meet law everywhere, and God nowhere.

There is the **PANTHEISM**, which teaches that there is no difference between God and nature—that God is not a Being to be known, or feared, or worshipped, or loved, but simply a Being continually developing Himself; in fact, not a Being at all, in strict propriety of language, but simply a becoming—a process, having no personality and no will, incapable of forming any purpose, or acting with any design, and subject (whatever form He may assume) to an unintelligent and resistless necessity:—that strange and blasphemous system which, at one sweep, would overthrow the foundations of morality, and annihilate man's hopes of a hereafter; for it is manifest, that if the Divine essence and the Divine personality be done away, there can be no moral obligation and no responsibility; and if man be a part of God, as the pantheist holds, death must simply be the lapse of the individual into the infinite, the drop mingling with the ocean.

There is the **ANTI-SUPERNATURALISM**, which follows by logical sequence from the creed of the materialist and the pantheist; the system which affirms a miracle to be impossible or inconceivable, and which, while admitting, after a sort, the credibility of the writers of the New Testament, endeavours to explain on natural principles, or, by the introduction of the mythical theory, entirely to get rid of, the supernatural element which the history contains. According to this school, Jesus was a historical person; but the glory which He manifested forth in Galilee, when His disciples saw it and believed on Him, is a fiction, a fable, a legend, a myth. Thus, in the face of evidence far outweighing in its potency and conclusiveness that which satisfies men ten times

over in the ordinary affairs of life, the facts of Christianity are rejected, and, in lieu of them, glaring contradiction and revolting absurdity are with unscrupulous credulity espoused.

And closely akin to this denial of the supernatural is that system of philosophical SPIRITUALISM which disparages the written word—derides, as the worship of a book, the recognition of its claim to be the discovery of God's will, given by the special operation of the Divine Spirit on the minds of the holy men who penned it, and places the source of religious truth within man's own intellectual and moral nature. What is this but to attempt with remorseless hand to wrench from man the best gift which Heaven has bestowed on him?—to extinguish the light shining in a dark place, to which we do well to take heed, and plunge us into the darkness of a self-reliant deism? What is it but to reach, by another path, the very same conclusion as that to which the deists of a former age came, who, holding the sufficiency of the light of reason and of conscience to teach men what religious truth is, maintained that every man is his own revelation?

In much of our current literature may be found the bold avowal or the covert insinuation of the sentiments of rationalism; while in much more of it may be seen those pantheistic tendencies which betray the wide-spread influence of continental scepticism upon the British mind—tendencies which may be traced in the fashionable doctrine of hero-worship—in the worship of human genius and human earnestness as equally divine with the faith and holiness which are the work of God's Spirit—and in the acknowledgment of Christ as entitled to the first, but only the first place among divinely-gifted men. Of all such false philosophy and vain deceit it must be said that the abettors reject and renounce the Head.

A twofold duty lies upon us in reference to antichristian error. We are to beware lest we are in any measure lured by it away from the truth, and thus beguiled of our reward—and who will say that he needs not to apply to himself this caution? But, then, as witnesses for God, we are in addition to this to hold forth the word of life—we are to seek to reclaim the victims of delusion—we are, with trembling earnestness, to endeavour to save them, pulling them out of the fire; and, by giving a reason of the faith that is in us, in answer to objectors and gainsayers, we are to testify against, and to aim at counteracting their sophistry and delusion.

As members of the visible church we have avowed our sense of this twofold obligation; and as members of this Alliance, which recognises all who hold the Head, and numbers among its practical objects resistance to the efforts of the enemies of our holy faith, we have emphatically renewed this avowal. We have, it is true, associated together, mainly that we may *exhibit our union and edify one another in love*; but we have also done this that we may, in our associated capacity, as standing on the platform of relationship to our common Lord, lend our influence to the *counteraction of antichristian error*. May I be allowed, in a few sentences, to advert to the *happy influence* which *Christian union* is fitted to exert in promoting this object?

1. The union of Christians will tend to make them more thoroughly acquainted with the nature and extent of the antagonist influences with which the cause of God has to contend; and among these, a pre-eminent place must of course be assigned to superstition and infidelity. If error is to be opposed at all, it must be known; and it will oftentimes be found that its best antidote is to give a clear exhibition of its nature and bearings. Already have the publications to which this Alliance has given origin, furnished us with the means of obtaining a more accurate estimate than we might otherwise have formed of the state of evangelical religion throughout the world; and the proceedings of this Conference will, we doubt not, supply a memorable illustration of the benefit which is likely to result from union among the followers of Christ, in the shape of increased acquaintance with the state of religion, and with the evils which are to be encountered in seeking its advancement. When Christian brethren, fired with zeal for the honour of their common Lord, and in every way competent to furnish information respecting the state of His cause in their several spheres of action and observation, meet together from various parts, it cannot but be that, as they confer on this subject, important information will be elicited. Facts will be brought to light which were unknown before to most; and as notes are compared, useful hints will be thrown out as to the best way of meeting emergencies and overcoming difficulties; and the benefit will accrue to Christianity of having its friends better informed respecting the movements and efforts of its foes.

2. While proofs of progress and instances of usefulness adduced in mutual conference will help to cheer and encourage, a broad and enlightened view of the state of

evangelical Christianity, and of the fearful odds that, on a survey of the condition of the world, are seen to be against it, will excite a healthy solicitude for the prosperity of the Redeemer's kingdom. Not that we have any fears for the ultimate triumph of Christianity. That it will finally prevail over all opposition and achieve the conquest of the world is certain. Even infidelity will be overruled by God (who thus vindicates his authority and majesty as the giver of revelation) for the advancement of its interests. But, then, the history of God's cause may be chequered by alternating success and depression. If it advance in one direction, there may be partial failure or entire extinction in another; and its safety does not lie in the security or listlessness of God's people. Their very fears respecting it are the means whereby He stimulates them to the effort by which danger is averted and success is secured. Solicitude will lead to humiliation, which is the sure precursor of blessing. For when each individual mourns apart, in the view of his own short-comings and unprofitableness, it will not be long till he obtains revival and prosperity. And when one is thus stirred, he will help to stir his neighbour, and the influence will communicate itself from breast to breast, till it lead to a general and widespread abasement of self before God. But solicitude will also prompt to action. For are such forces combined, in unholy confederacy, against the cause of truth and righteousness? Is hell from beneath moved to meet and oppose the Saviour as He comes to take possession of the hearts of men? And is it a time for inaction? Should not the friends of Bible truth bestir themselves for resisting the encroachments and opposing the schemes of the enemies of the faith? Should they not, shaking off supineness, go forth to the help of the Lord against the mighty, with hearts trembling, from very love to it, for the ark of God?

3. The spirituality of Christians is increased by their union; and spirituality is the essential element in the church's fitness as God's instrument for saving men, and consequently for counteracting deadly error. When Christians "love each other in the truth, for the truth's sake which is in them, and will abide in them for ever," this is a mark of spiritual health; and in proportion as they grow in love to each other, do they

grow up in all things unto Him who is the Head, and become better fitted for executing the great enterprise which their Great Head has committed to them.

4. Can anything be more likely to exert a powerful moral influence on the world at large than the union of those who "hold the Head?" And must not even the active opponents of the truth be predisposed by the spectacle of Christians merging their conscientious differences in their love to a common Saviour and to each other, as redeemed by His blood, and saved by His grace, to do homage to the claims of Him who came into the world that He might bear witness unto the truth, and whose voice every one that is of the truth hears and obeys? "When the people are gathered together," then will the "kingdoms also assemble to praise the Lord." When Christians are visibly "one," the "world will believe that Christ was sent of the Father."

5. Nor can we forget the efficacy of united believing prayer, whose power Christians themselves but little know, and have too rarely tried. As has been beautifully said, the wonders of the electric telegraph are nothing compared with the apparatus which God has entrusted to His people. The line of communication is open all the way from this dark world to the highest heavens. It enters into the holiest, whither our great High Priest has gone with the blood of His sacrifice; and while the earthly correspondent is found at the post which he should never leave, no accident, nor chance, nor change, can affect the working of its signals; and the answer may be instantaneous, for thus saith the Lord, "Before they call, I will answer, and while they are yet speaking, I will hear." If the people of God unitedly plead, Jacob-like, for the promised gift of the Spirit, their petitions will be heard. "O Lord, we beseech thee, send now prosperity!" "Awake, O arm of the Lord! Awake as in the ancient days, in the generations of old!" "Let God arise, and let his enemies be scattered!" "Oh that this salvation were come out of Zion, that the dispersed of Israel were gathered into one!" Then would the church be "fair as the moon, clear as the sun, and terrible as an army with banners!" "For all this, God will be inquired of by the house of Israel to do it for them!"

SERIES II.—PAPERS RELATING TO THE EVANGELICAL ALLIANCE.

REPORT OF THE FRENCH SECTION OF THE EVANGELICAL ALLIANCE.

BY THE REV. G. FISCH.

We are called upon to give a rapid sketch of the French section of the Evangelical Alliance. We must begin by a few words on the site on which we had to build, and on the elements with which we were surrounded.

THE CHURCHES OF FRANCE.

France is a Roman Catholic country. All its misfortunes may be traced to this source principally. Thirty-five millions of its inhabitants are out of the reach of the Evangelical Alliance. Do we mean to say that in this immense multitude no members of the great family are to be found, whom the Alliance would gladly take to her bosom? By no means. God be praised. We know many of these disciples of human authority, who, notwithstanding the doctrine which they profess, are real members of the mystical body of Christ. Why must this outward profession, to which almost always their religious instincts and their life are opposed, elevate between them and us an insurmountable barrier? The day will come, perhaps, when the Roman church, its most valuable members being persecuted by "Humanitarian Pantheism," will suffer all of them who will not receive the mark of the beast to escape from its fold. Then we shall have the happiness of seeing all that is really Christian in this monstrous mixture separated from the ancient forms, of which a socialist atheism will have taken possession. Then, also, that fusion, which at present appears impossible, will be effected, in the crucible of suffering and by the fire of persecution.

Close by the church of Rome we find the Protestants, in number about fifteen hundred thousand, as it is supposed. These are naturally separated into two classes, whose *numerical* importance is very different. That of the churches supported by the State, whether Calvinistic or Lutheran; and that of the communions who are independent.

And first of the former, the National churches, as they are called. The only portion of these to which the Evangelical Alliance can apply, is that which is known by the name of "the Revival." There is a considerable number of orthodox pastors, and their number increases every year; and in their congregations the life of religion is everywhere extending itself, though it has

only affected as yet a very few. The real Christians of the National churches have for the most part shown themselves very desirous of Christian union.

The independent communions are, in the first place, composed of those who are called Dissenters. They have, for the most part, originated in a feeling of the necessity of returning to the position in which the primitive church was placed; and they are, in number from twenty to thirty, dispersed through our widely extended country. They are in general well disposed for Christian union, and some of them have employed themselves very actively in favour of this excellent cause.

After these come the churches recently founded in the midst of Roman Catholic populations, by the labours of Evangelical societies. The greater part of these churches have not, as yet, any very decided principles of church government; but they also are, in general, very favourable to Christian union.

After these must be reckoned the denominations which have their centre out of France. The Wesleyans, the Moravians, the Baptists, the Quakers, and the Plymouth Brethren, who are known on the Continent by the name of Darbyists, because they all follow the particular tendencies of Mr. Darby. These last have hitherto assumed a position of hostility to the Alliance; they repel it as a human organisation. The Wesleyans, on the other hand, and the Moravians are among its warmest friends.

These different fractions of unendowed Protestant churches do not reckon altogether more than 3000 communicants. The number of members in the National churches to whom the Alliance is applicable cannot be estimated exactly, but if we reckon at about ten thousand, the whole number of persons among whom our section can operate, we shall not be very far from the truth.

PRECEDING EFFORTS.

The first effort in favour of Christian union was made at Lyons, in 1843. The Evangelical church of that great city, independent by position, composed principally of converts from Popery, and containing in its bosom Christians of various secondary opinions, was in favourable circumstances

for extending a fraternal hand to all denominations. Proposals for union were sent to fifty brethren of different communions. About thirty adhesions to these proposals were received. They were then circulated more extensively, and a greater number of adhesions were received. The principal features of the plan proposed were the following:—The end proposed was, the gathering together in one all who are born of God. Not in a confession of faith—not in a common enterprise—not in a confederation of churches—nor in a society, properly so called. The Christians of each locality were invited to unite in conferences, designed not for discussion, but for mutual intercourse and instruction. Delegates were to be sent from each of these groups to more general conferences, convened in central localities. These again were to be connected with each other by correspondence, and by the mission of deputies to visit all the inferior sections; and thus a vast combination of brotherly relations would have embraced the whole of France, and thus the suspicions and jealousies of each other, which distance had engendered, would be destroyed by personal and friendly intercourse.

In 1844 this plan received an incipient execution. A conference was invited to meet at Lyons, and sixteen or seventeen persons, from different places, assembled with the brethren of Lyons. The conference of the following year was more numerous still. Two or three circulars sent from Lyons presented some of the chief principles of the basis of the Evangelical Alliance, in language not very dissimilar to that which has since been employed by the London Conference; so true it is, that when a movement comes from God, his servants, without any previous concert, yield to a common impulsion, and obey the same word of command.

FORMATION OF THE FRENCH SECTION OF THE EVANGELICAL ALLIANCE.

The great universal Conference of London followed, in 1846. Twenty French brethren enjoyed the privilege of attending it; and before they left London, on August 30th, they met to lay the foundations of a French section of the Evangelical Alliance. They charged seven brethren with the preparations necessary, and agreed that a general meeting of the friends of the Alliance should be announced to be held at Paris, in April, 1847, at the epoch of the annual meeting of the great religious societies.

The committee thus named requested M. Adolphe Monod, one of their number, to prepare an appeal to the religious public,

whose mother tongue is the French, in favour of the work of the London Conference. This appeal, distinguished by its precision and perspicuity, presented, in a few pages, the special character of the Evangelical Alliance, and refuted the objections raised against it with a moderation, a justice, and a candour well adapted to dissipate every conscientious scruple which might be felt.

The month of April arrived, and our meeting was convened for the 24th, under circumstances which appeared anything but propitious. M. Monod's appeal had been circulated so late, that few of the brethren present at Paris had had the time even to read it. There was little encouragement presented in the state of mind of our Parisian brethren, who for the most part wished to keep aloof from an organisation to which they felt great repugnance. The committee had invited the brethren who had adhered to the Alliance to meet and prepare some regulations; but very few had assembled, and as there was very little time, only a very rough sketch of regulations had been prepared, consisting of nine articles, of which the following is the substance:—The French section was to embrace the different countries in which the French language is spoken. Local committees were to be formed in every place, and there was to be one central committee. Each committee was to convene, once a year, a conference, from which all such discussion as would lead to voting should be excluded. They were to meet in general committee at Paris, send every three months a report of their proceedings to the central committee, and keep up with each other a regular correspondence.

The next thing to be done was to present this infant section to the French public. Unhappily, the sub-committee had not been able to determine in time how this was to be done, so that when the hour of meeting arrived, we knew not what we were about to do. Several of us were very uneasy as to the probable results of such an ill-prepared beginning; but when we are humbled under a sense of our littleness and poverty, then it is that the Lord shows himself great.

The meeting turned out to be one of the best we ever attended. The spirit of love was powerfully experienced. Brethren, who had, till then, often combated each other with very little charity, confessed their past faults very feelingly, and took solemn engagements for the future. The Evangelical Alliance was inaugurated amidst the deepest and sweetest emotions; and the report of our meeting, of which 3,000 copies were

printed, made friends to our cause of many who had, till then, been its decided opponents.

ITS SUBSEQUENT DEVELOPMENT.

We have seen the birth of the French section; let us now consider its developments. They have been very different, certainly, from what we expected. On every hand our arrangements have failed, our provisions have not been realised. The plan we had prescribed has not been executed. Our regulations, short and elementary as they were, have been forgotten. We had specified ten central towns, in which committees were to be organised; such committees have been generally formed only in towns which we had not thought of. These committees have never met in a general committee. They have not sent one single report to the central committee. They have had no correspondence with each other. Our section was to embrace all the countries of which French was the spoken language; but soon a Belgian section and a section for French Switzerland made their appearance, and we are happy to offer our hands to these daughters of ours, now become our sisters.

The only three points of France, in which the Evangelical Alliance is organised, are Paris, Lyons, and the South.

PARIS.

The general meeting of April 24th had nominated a central committee to be at Paris, for the first year, and to organise all the others. But here, again, we lost sight of our rules, which determined that the central direction should be entrusted to different committees in succession. It has not been removed from Paris. In France it is difficult to find a centre out of Paris, that immense capital, from which and to which everything seems to flow. Since its formation, the Paris committee has undergone many modifications, and is now pretty numerous. It is at present presided over by the Rev. Dr. Cook. Mons. Meyrueis is its secretary, and Dr. Jahr its treasurer. Its action hitherto, so to speak, has been limited to two operations, in which it has co-operated with the British section; they are, the efforts made at Rome for the liberation of Dr. Achilli, and the petitions addressed to the King of Sweden in favour of the Rev. Mr. Nilsson.

The French section was particularly well placed for interfering in favour of Dr. Achilli, since it is France which, at present, supports the tottering throne of the Roman pontiff. Our brother, M. Meyrueis, of Paris,

well qualified for the task by his long abode in Italy and his knowledge of Italian, was sent to Rome with the deputy of the British committee, Mr. Tonna. They set out on this difficult but glorious mission, accompanied by the prayers of many Christians, and M. Meyrueis and his colleague evidenced a great deal of tact, of courage, and perseverance. They succeeded in proving that French soldiers had accompanied the Roman sbirri who had arrested Dr. Achilli. They defeated all the intrigues by which the responsibility of the French authorities in this transaction was concealed or denied. They showed how the honour of the French nation was compromised by this unrighteous act, and how much it was interested in its reparation. Their endeavours were successful, and the signal deliverance which resulted from their success may teach us of what the church of God is yet capable, when with one accord it rises up and calls upon its God.

As for the letter to the King of Sweden, if it were not equally successful, it subsists as a beautiful example of the spirit in which the church of Jesus Christ should address the potentates of the earth, combining Christian liberty with the respect, and Christian humility with the dignity, which becomes the servants of the Lord Jesus.

Before we leave our Paris committee, we must say a word about a valuable auxiliary with which the Lord furnished us, some eighteen months ago. Other interests and projects have their journals in France; our section had none, and we were too poor to undertake one. Well, we have met, by the Lord's help, with an excellent periodical, which has been some years in existence, under the title of *Bulletin of the Christian World*, and its worthy editor has consented, with the greatest cordiality, to its becoming the *organ of the Evangelical Alliance*. This journal contributes much to the diffusion of our principles. It becomes every month more and more interesting, and we cannot sufficiently express our wishes for its prosperity.

A comparison of the feeling which now prevails in the capital of France, with that which reigned there in 1847, cannot but excite lively feelings of gratitude to God. Then, many of the most active and zealous of our brethren would take no part whatever in the Evangelical Alliance; now, it has none but friends among the pious ministers and laymen of Paris. This subject of joy is due, before all things, to the pervading and continual influence of the Holy Spirit, who ceases not to work within our hearts to bring us nearer and nearer to each other. Nevertheless, some secondary causes have

likewise contributed to this result. Among these, we specify with pleasure the arrival at Paris of our beloved brother, Monsieur Adolphe Monod, who is a living personification of the spirit of the Evangelical Alliance. We cannot either omit all mention of the movement which the independent churches of France have witnessed, and which has resulted in the union of fifteen of them together, on a basis not very different from our own. This movement has proved that the true principles of union in France are making their way with rapidity, and has shown also that when once we are found in the heavenly road of harmony in Christ, one step prepares for and leads to others. For more than one of these brethren, who till then had kept aloof from the Alliance, hastened cordially to join it, when he had experienced the good which results from combining unity with diversity. Finally, a means which has certainly been made a blessing to several, is the establishment of monthly meetings, held alternately in places of worship belonging to Christians of different denominations.

Under the influence of these different causes, the Evangelical Alliance at Paris has continued to prosper. The spirit of union has been felt, more and more every year, in the anniversaries of different societies. Last spring we were enabled to appreciate more fully than heretofore this progress. Men who were formerly much opposed to the Alliance, now assented to it most cordially, and the brethren united to receive the Lord's supper before separating. The elements were consecrated and distributed by ministers of the most different ecclesiastical positions. The number and the names of those who partook of this delightful feast, attested the victories of brotherly love.

LYONS.

We pass to the Lyons committee. It existed, as we have already said, before the formation of the Evangelical Alliance. All that it had to do, after its formation, was to change its name. The basis laid by the Conference of London was, as to general principles, the same with that already adopted at Lyons. But there was a total difference in the means prescribed for carrying it out. At London, a confession of faith had been prepared. At Lyons we had said, we will not have a confession of faith. The eighth and ninth articles of the London basis excluded a certain number of Christians. At Lyons we had said, "Let us not exclude a single member of the family of God." At London, a society had

been formed. At Lyons we had said, "Let us not have a society." But, notwithstanding these important differences, we did not hesitate, but followed out our own principles in joining at once the Evangelical Alliance. We sacrificed our private opinions, as to the means to be employed for the accomplishment of the common end, which was the same for us all. Our annual conference, which assembled October 1st, 1846, adhered unanimously to the articles adopted at London. A register was opened, and all the members present signed it. We must confess that the register has not been opened again; but, instead of it, we have another register, in which we have inscribed the names of more than a thousand brethren, the greater part of whom we have never seen. Once or twice a year we send them pressing appeals in favour of Christian union, which they circulate among their friends and acquaintance. They convene meetings for hearing and considering those appeals. We receive affecting proofs of their affection. They have all become members of our great family, without our having ever asked them if they intended to do so.

We have at Lyons, every year, our Evangelical Alliance conferences; fifteen hundred copies of our invitation are distributed in the different countries in which French is spoken. Over all France, on our day of meeting, Christians meet together to pray for us. Such of our brethren as cannot come to Lyons, write letters to be read in the conference. Our meetings commonly last two or three days. The first day is devoted to free individual communications. The brethren of different places relate freely their labours, their trials, their hindrances; and, after each of these communications, one or more of the brethren lays before the Lord, by prayer, the subjects which have thus been brought before them. The spirit of prayer is the very soul of these meetings. We have sometimes had very remarkable answers to our prayers; thus a brother, living at a distance of 120 miles from Lyons, who for a considerable period had been tormented by despair, was restored to hope and peace of mind, at the very moment in which the conference was engaged in prayer on his behalf, and began singing a hymn of praise and thanksgiving to God. The hours spent in these full exercises of brotherly love and fellowship are sometimes accompanied by emotions so powerful, that on one occasion a brother was obliged to quit the platform, unable to express the joy which overflowed his soul otherwise than by his tears, and this expressive silence was esteemed the best of all the discourses.

The second day is commonly devoted to public conference, and is terminated by a fraternal repast, and the Lord's supper. A great number of Roman Catholics come to enjoy the simple but affecting spectacle. We cannot describe the effect produced on their minds by this view of brethren who love one another. A Roman Catholic, an author, who was present at our conferences last year, was so affected by the sight, that he said we ought to hire a large hall, to repeat those interesting scenes before all the inhabitants of the city. "For," said he, "all your preaching and your pamphlets will never do so much to bring France to embrace your principles, as one of your conferences."

Another effect of these fraternal meetings is to rekindle in our churches a missionary spirit. Thus, for example, the brethren of a neighbouring town, returning with renewed zeal from these conferences, preached the Gospel with diligence. Two months after, in consequence of the spark they had thus struck out, we preached the Gospel to 600 Papists, who had come together from nearly twenty different villages.

Finally, the example of Lyons has been followed by several other neighbouring towns. Saint Etienne, Macon, Vienne, and Roanne have now their fraternal conferences, and they are everywhere a means of reviving religion.

DEPARTMENT OF THE GARD.

The third point in which the Evangelical Alliance has been established is the department of the Gard, in the south of France. This country is the great centre of Protestantism; but, till lately, it was much behindhand, as respects Christian union. These Protestants, who are the descendants of the Camisards, had scarcely preserved anything of the spirit of their pious forefathers, except a deep hatred of Popery, and a lively attachment to the religion of their fathers. Everything that appeared new excited their jealousy, and the stronghold of rationalism was there. For a considerable period the Gospel had been represented principally in these districts by different unendowed communions. It was preached in the National churches but by a very small company of faithful pastors. Dissent, Wesleyanism, and Darbyism, the latter itself subdivided, contended for souls in the face of a hostile Protestantism and a scornful Romanism. One small village in the Cevennes might be named, in which the few souls who had been awakened were divided into six different parties. We had attempted to found a committee in the town of Nismes, that

metropolis of French Protestantism, but this committee had only existed on paper. It was at St. Hypolite, a small town in the mountains, that the Evangelical Alliance was to be really founded. One of our friends, who had participated in one of our Lyons conferences, had returned home full of ardour for this excellent cause. He found the Moravian and Wesleyan ministers most favourably disposed toward it. They united together, and formed a meeting on Wednesday evenings, to read the Scriptures. Brotherly love was rekindled, and, as love is life, a revival soon followed in the town. The members of the Alliance, filled with zeal for every good work, evangelised the neighbourhood, meetings were established in the suburbs, a Protestant hospital was founded. Love abounded in all sorts of good fruits. Our brethren of St. Hypolite soon found it impossible to keep, for themselves alone, the blessings poured out upon them so abundantly; they addressed an excellent circular letter to their brethren of the south of France, and convened a conference for April the 4th, 1850. Six hundred Christians of all denominations assembled, and the meeting was so abundantly blessed, that, from that moment, the cause of the Alliance was gained in the department of the Gard. It was resolved, that committees should be formed in every place in which there had been a revival of religion, and that a general conference should be convened every year in one of the towns of the department. Revivals of religion and Christian union now advance side by side in these interesting countries, once watered by so much Christian blood. The number of faithful pastors increases every year in the National church, and the general population is hungering for the Gospel. Christian union is gaining ground in many of the places in which divisions had been the most hurtful. At Nismes, last new-year's eve, an Evangelical Alliance meeting was held in the Wesleyan chapel, and the presence of the Holy Spirit was manifested in it most gloriously. At Codognan and at Congenies very numerous fraternal meetings are held, from time to time. It is a work which has glorious prospects before it, and which is worthy of our best sympathies.

Finally, a committee of the Evangelical Alliance has been recently formed at Marseilles, that great city, the Reformed church of which is one of the most prosperous in France, and one whose consistory has more than once given an example of unsectarian Christian generosity. Monthly meetings have been established; and though, with very few exceptions, the Christians of Mar-

seilles belong to one denomination, they experience, more and more daily, that wherever Christian union occupies the mind and heart, its fruits are Christian joy and activity.

We might here terminate our review, too circumscribed, alas, if we had not to take account of a late important movement in the west of France, which, though not officially attached to the Evangelical Alliance, belongs to it by its spirit and end. We refer to the conferences in the departments of the Upper and Lower Charente.

CONFERENCES IN UPPER AND LOWER CHARENTE.

For some time past the agents of the different religious societies who are employed in these departments, have felt a desire to meet for mutual edification and prayer, and to consider the means to be employed for the extension of the kingdom of God. These meetings, small at first, were enlarged slowly by successive accessions of brethren, both pastors and laymen. In a conference held at Tornac, the 22nd and 23rd of November, 1848, they adopted the basis of an organisation similar in every respect to that of our first project at Lyons. Little conferences on Wednesday evenings were established wherever they were practicable. They are employed in the meditation of some scriptural subject, previously indicated, and such brethren as, from their isolated position, cannot meet with others, are requested to consecrate some part of the evening to the meditation of the same subject. Conferences of the second degree are held on the third Sunday of every month; and, four times a year, more general conferences still, composed of private meetings, in which the delegates of different sections deliberate on the interests of the kingdom of God, or of public assemblies. An association of sisters is formed on the same model. Two religious journals, the *Apostolical Catholic*, edited by the Rev. Pastor Cainbon, of Marennnes, and the *Witness to the Truth*, edited by M. de Mesnards, at Saintes, diffuse, among the numerous populations of the west of France, the principles of the conference, and the interesting facts connected with it. A minister of the Gospel has been invited to visit the sections over which the conference exerts its influence. This excellent institution, firm in its organisation, catholic and simple in its spirit, whose principal means of union is the simultaneous and practical study of the same passages of the Bible, has been well received everywhere, has become every year stronger, and has extended itself into the department of the Gironde. A numerous conference,

held at Sainte Foy, on the 11th of last January, laid the foundation of a similar association for the evangelical Christians of the beautiful valley of the Dordogne.

The inquiry will perhaps be made, why this Evangelical Alliance of the west of France has not united with ours nominally? It has not manifested any spirit of rivalry or of opposition to our organisation. Far from that, it has always showed us the liveliest sympathy, and on every first of November, the conference of "*les deux Charentes*" assembles at the same hour with that of Lyons, to present to God a concert of prayer and love. One only motive has led them to preserve their independence; it is the fear they feel that the doctrinal basis agreed to at London may repel a certain number of real Christians. Let us hold out to them with joy the right hand of association; the results they have obtained show what we might have done, if we had had their zeal and their constancy. Let us not be jealous of their success, but let us follow their steps.

GENERAL CONCLUSIONS.

Having thus laid before you the particulars of this work, we will endeavour to present some general views on the whole.

If it be asked, what has the French section done in relation to the organisation of the Alliance?—the answer will be, she has founded two or three committees, and organised a few meetings. That is all. Considered as a society, as yet she is hardly formed. If, on the other hand, we inquire what her influence has been in a spiritual point of view, we must acknowledge that she has reaped much more than she has sown. Everywhere a desire for more communion with each other has been manifested, one or two denominations only excepted, which have not given the Alliance a trial. The polemics of religious journals have assumed a milder character. The Alliance has been organised in many hearts, and, after all, is not that the most essential? Is not the heart the source of life?

We are persuaded, too, that our particular circumstances will favour more and more the extension of the Alliance. The Protestants in France are a little minority, disseminated over a vast territory. Evangelical Christians are again a small minority in that minority; and, further, they are a handful of men, disunited and divided in presence of adversaries who are as powerful by their unity of action as by their numbers. The church of Rome advances as if it were one individual; and socialism, notwithstanding all its sectarian diversities, knows well how

to prefer a conquest achieved in common to the success of any accessory rivalships. Even Protestant rationalism acts more in concert than we do. These different hostile powers, moreover, threaten us every day more and more. The church of Rome is more audacious and more confident of success than she has been for a century and a half. The tides of pantheistic socialism are continually rising, as in the last days of the Roman empire did the waves of the barbarians who were about to swallow it up. Rationalism is beginning to invade even the ranks of orthodoxy. Attacked by so many foes, both from without and from within, evangelical Christians of France, possessed of only a small degree of spiritual life and power, exhaust it in their daily struggles, so that they have no energy left for those measures to be taken in common which alone could effectually improve their position. They have so little agreement or resources that they have never been able to support a daily paper; and that, too, in an age in which the press is one of the first powers in the land, and in which every opinion which is hostile to us has some organ of this kind at its disposition. Evidently, for us the Evangelical Alliance is not merely a duty, but a necessity. It alone can furnish a centre, which we want. We begin to have the instinct of this. We are sighing after union. We hunger and thirst after it. Will God withhold from us a grace of which he has given us to feel the want?

HINDRANCES.

Let us now search out the causes which have hindered the development of our section as to its outward organisation.

And in the first place, let us acknowledge the part of this failure which is due to our indifference and our want of seriousness. We must acknowledge also, that our poverty has had some influence on the result we deplore; but we must add, that the penury of our treasury witnesses against us. Our brethren of Great Britain and of the United States will have some difficulty in believing that, in four years, our central committee has only gathered £29 18s. 9d., and has expended £34 12s. 8½d. The Lyons committee, which publishes every year a circular and report, is some hundreds of francs in deficit, and its debt increases every year. Eight years ago, we asked for a missionary agent to travel over France, to make known our principles and organise our means of action. No one has yet answered our appeals. It is, then, thoroughly evident, that whatever progress the cause of *Christian union* makes in men's hearts, we have

not the zeal, the resolution, the activity we should have for its outward realisation. We know not if any section has as much cause for humiliation as our own.

We have spoken of our own personal faults, let us now say a word of those which belong to our national character. To these the direction which the Alliance has taken among us must be in part attributed, and that for two reasons.

1st. The principal hindrance to the outward progress of the Evangelical Alliance among us, is the doctrinal basis agreed to by the London Conference. It is in the French character to make more account of principles than of facts. Now, the doctrinal basis seems to us to make too much account of facts, and too little of principles. What was the end which we proposed to ourselves in France? It was, to seek the union of all the children of God. What object was proposed at London? That of uniting as many Christians as possible. The 8th and 9th articles, which excluded a certain number of Christians, were demanded by other Christians, who would only adhere to the Alliance on that condition. That was a fact. On this point we reasoned thus—facts vary and pass away; principles are permanent. Facts cannot change principles, but principles may produce new facts. The Evangelical Alliance was the proclamation of this great truth,—that men may be Christians, though they hold very different opinions on points which do not affect salvation. Its real strength was to be found in the faithfulness, the clearness, the decisive boldness with which it held up this great principle. All inconsistency in this matter diminishes the strength of the lever which it applies to the conscience. M. Monod has well described, in his excellent appeal, our response to this. "We have submitted to this dogmatical basis, whether because we have thought that others perhaps saw farther than we could; whether because, if we could not have that which appeared to us better, we were of opinion that we should retain that which is good." But the evangelical Christians of France have not been convinced by our reasons. They could not appreciate the facts which had presented themselves across the Channel, but they could appreciate the deviation from principle which had taken place. It mattered little to them, that the brethren excluded by the 8th and 9th articles were excluded by other reasons, or that they were few in number. It sufficed that one had been excluded, or that we had contributed to that exclusion in any way, for the principle of the Alliance to be violated; and for the

Alliance itself, which ought to have been a perpetual protestation against a narrow spirit, to sanction that which it ought to have overthrown. It mattered little to them, that the absence of these articles would have alienated many more Christians from the Alliance than their presence did. All true principles are contested at first, they gain ground a little later, and at last they are realised in facts.

The sentiment which we express here has been partaken even by those of us who have adhered to the London basis. We reluctantly signed it, and in a spirit of concession, that we might not, as M. Monod said again, "sacrifice a possible good to a better which was not possible." It was not, assuredly, because there were many brethren in France who could not for themselves sign the 8th and 9th articles of the basis. The society of Friends and Universalism have very few adherents among us. It was by considerations which did not interest us personally, that these articles excited our repugnance; and for the greater number, it was not merely repugnance of mind, but resistance of conscience.

Our second obstacle belongs to another feature of the French character. It is too light and fickle to make much account of organisations, regulations, and constitutions. In France, political constitutions are soon left behind, forgotten, or overthrown. The *letter* of them is but little obligatory; respect for the law is unknown. The French Protestants have long ceased to be what they were in the time of Calvin; then their church was a model of organisation, now the contrary tendency prevails; they have a repulsion for everything which reminds them ever so little of that church of Rome, whose outward organisation is so wonderful. For this reason the Plymouth Brethren, who excite so little attention in England, make immense progress in France. This tendency has shown itself naturally with great force, as it respects the Evangelical Alliance. "Love," they have said, "cannot be organised. You wish to imprison it in forms, you will only check it in its flight."

Must we draw back before these protestations? We do not think so. We cannot, doubtless, dream of giving to our section the rather complicated organisation which our brethren in Great Britain have given themselves; for this, it would be necessary that we should first have the practical and positive mind, the seriousness and perseverance of our friends over the water. But, on the other hand, we must confess that organisation is order, and that order is

power. To repel it absolutely, would be to deprive ourselves of all the blessings flowing from "that which every joint supplieth." Only let us, before all things, seek an abundance of spiritual life, that it may form its own channels of diffusion; let us not be too anxious about forms, but labour to warm hearts. The principle will work out its own form, and wherever the want of Christian union shall have been seriously experienced, men will willingly embrace the organisation of the Evangelical Alliance, if, at least, the difficulties we have alluded to are removed.

Another feature is found in the march of the Alliance in France, which, like the last, is a fruit of the national character. With the exception of its interference in favour of the oppressed, it has generally abstained from any action in common. Our beloved brethren of Great Britain dislike everything which is not directly practical. But, in France, we think that to embrace a common line of action would produce a complication, which would be injurious to our proper work. Our end is to unite all Christians; our means consist in leaving to each of them an entire independence. The glory of the Alliance is to have a sphere of action, which is all liberty and love, and is out of the reach of all conflicts, and all shocks. It is not so in other spheres of Christian activity. In them, different sides must be taken; there must be deliberating and votes, victorious majorities and vanquished minorities. It often happens, that a member of a religious society is obliged to withdraw from it, because its proceedings do not satisfy him. Such separations would be without danger for Christian union, as long as the Alliance itself, being not circumscribed by any of these societies, but far above them, continues to be a sanctuary, so to speak, in which the holy ark of God is deposited. There, those may greet each other again, who could not work together. If, on the contrary, the Alliance itself should engage in the difficulties accompanying practical labour, and in the presence of divergent opinions occasioned by these, should be divided or broken, the evil would be without remedy—the salt would have lost its savour! Wherewith could it be salted?

Beloved brethren, we have sketched the portrait of the Evangelical Alliance in France. The aspect of our section is very different from that of its sister's. Its physiognomy is peculiar, its complexion delicate, its exterior feeble and languishing. With all this, as a section, it has certain features, which are destined to complete the harmony

of the whole. The Christian life is one, under the variety of races and climates, and the diversity of nationalities contributes to the riches and beauty of the Evangelical Alliance. Among the seven colours which compose the rainbow, ours is not the most distinguished; nevertheless, it has its being from God. The Evangelical Alliance was necessary to bring forward, and throw light on the harmony of the church universal, and to remind us that the different nations, from whose womb it has been produced, are necessary to each other, as the members of the same body.

And now, brethren of every nation, need we add, that we claim your prayers? Your attention has been fixed, for a few moments, on your brethren in France—on this little troop, left in a soil which, above all others, has been saturated with the blood of the martyrs of Jesus—on a soil, one-third part of which was planted with the glorious churches

of the Reformation—on a soil now covered with ruins. Like the companions of Zerubabel, they compare the temple, which they are endeavouring to build, to that which has been destroyed, and they weep while they praise God, so that the “noise of the shout of joy” cannot be discerned “from the noise of weeping.” Let your prayers support their feeble hands. Let us all, when we shall have returned to our different homes, devote ourselves entirely to our appointed task. May God fill us with the most ardent desire for all that is pure, for all that is true, for all that is lovely and of good report. May an intimate union with Him who loved us, even to the death, make each of us an apostle of love. May His glory be reflected from our persons, so that while he beholds us from the heaven of heavens, he may “see of the travail of his soul and be satisfied.”

SERIES IV.—PAPERS ON POPERY.

ON THE STATE OF ROMANISM IN FRANCE.

BY THE REV. E. PRESSENSÉ, OF PARIS.

“THEY HAVE NOTHING LEARNED, NOTHING FORGOTTEN.”

INTRODUCTION.

It is evident that Romanism has just entered into a formidable contest, and with redoubled strength, against its enemies, for the recovery of lost ground. It has organised itself, as for a decisive campaign; and it must be acknowledged, that from the beginning of this enterprise it has shown remarkable vigour and skill. While, on the one hand, it has despatched bold warriors into a territory, where, for a long period, it had lost its hold, to make an aggressive war for conquest; it has, on the other, rallied all its adherents around its standards, to recover its position in those countries where its influence has been gradually declining. An exact statement of its plan of operation and success must be given; neither must we allow ourselves to be deceived by any anticipated devices of its principal agents. For ourselves, we have a thorough conviction that its momentary triumph is rather apparent than real. We do not found this opinion merely on a thorough belief that the present generation will not allow the advances of mental culture to be arrested by a return to disgraceful slavery; but we found it, especially, on those facts which demonstrate, in the very face of that outward development now so great, signs of its decay and destruction. It is true, that

crowds fill its churches; but we call to mind those crowds of heathens, of whom Saint Augustine speaks in his “City of God,” who, on the invasion of Rome by barbarians, threw themselves into the chapels of the martyrs, to invoke the name of Christ, without believing in him; hoping by this means to escape from the sword of the barbarians, already half converted to the new religion; and who, the moment this danger had passed, once more insulted the worship of the true God.* Mere numbers, then, in times of danger, are not to be depended upon. Fear never produces solid conviction; and we are persuaded, that the fear of some social convulsion has had much to do with that struggle in favour of Romanism which has appeared amongst us. Let but danger pass away, and the result of this movement will then be seen.

General remarks, however, are not enough. The state of Romanism in France, a country now most agitated by it, and where it seems chiefly to succeed, must be carefully examined. To have a distinct idea of this, we must ascertain the actual strength of Romanism—which it derives either from itself, or from the State—and also what, from these resources, has been undertaken and accomplished. Having described its external prosperity, we shall come to its moral condition,

* Augustin. de Civitate Dei, iii.

and show that its aspect is by no means flattering. This will be yet more apparent, by contrasting its actual power with its moral weakness.

PART I.—OF THE EXTERNAL PROSPERITY OF ROMANISM.

CHAPTER I.

Of the Resources of Romanism derived from the State.

Romanism, as is well known, receives considerable pecuniary aid from the State. This supply, since the *concordat* made between Napoleon and Pius VII., has been regularly organised. Before the French revolution, the riches of the church were derived from tithes, and bequests of private individuals and of kings. Louis XVI., in a letter to the National Assembly, valued the tithes at from sixty to eighty millions of francs. The bishop of Autun, in the same Assembly, valued the revenue of the clergy at seventy millions beyond this, showing a capital of two thousand millions! Hence, without reckoning the surplice fees, the revenue of the clergy, from tithes and other resources, amounted to 150 millions, at a time when the entire population of the kingdom consisted but of twenty-five million souls.* The National Assembly, after having abolished tithes and church property, decreed that provision should be made for the clergy by a regular salary from the State. An idea became prevalent, that a clergyman was but a functionary of the State. Hence, when serious difficulties arose relative to the civil constitution of the clergy, the Republic thought itself perfectly at liberty to suppress the office, or rather the emolument granted to it, under a conviction that reciprocal independence would be better both for the State and the Church. The principle of worship, without pay from the State, was distinctly recognised by the constitution of 1795. "No one shall be obliged," it is there said, "to contribute towards the expense of any worship whatever. The Republic granting a salary to no one." This new state of things lasted for eight years. The history of different churches, during that period, is most interesting; they were established and increased by the voluntary contributions of their respective partisans; furnishing also an unanswerable proof, that religion may be maintained without aid from the State. In

1802, Napoleon, then First Consul, by the *concordat* re-established the *budget* for worship; obtaining, in exchange, the protection of his Government from the Pope. "With the French armies and such respect," he exclaimed, "I shall always retain the mastery."†

We proceed by noticing the actual amount which the Roman Catholic clergy receive from the State.

The official budget for Roman Catholic worship amounts to fr. 38,773,950

To which must be added,—

1. A proportional part of the expense of administration to the Minister for Public Worship 302,100
2. Ecclesiastical pensions..... 535,000
3. The expense of worship, and Roman Catholic instruction in the colonies . 2,500,000

Total..... fr. 42,111,050

Another source of emolument, to which little attention is paid, consists of the large sums of money placed at the disposal of the church, for the celebration of its worship, in various religious edifices, the number and value of which are enormous.

In the eighty episcopal sees there are 240 diocesan edifices. The 37,113 communes of France have all churches, which for the most part are built, maintained, repaired, and enlarged at the expense of the State. If the capital employed in these vast buildings be considered, the yearly interest which it would produce, and the annual expense for their reparation and enlargement, it may easily be understood, from a calculation made with considerable care, that this second subsidy is much greater than the first. It follows, that more than a hundred millions of francs are yearly granted to the Roman Catholic church by the State.‡

Although surplice fees do not properly belong to this chapter, yet to give a complete idea of the financial resources regularly furnished throughout the country for Romanism, we here introduce them. For this, it is scarcely possible to procure data which may be quite exact. We will therefore only refer to the receipts of the churches in Paris, in reference to surplice fees. Seventeen of the churches receive from this source between 120,000 and 150,000 francs each; fifteen churches, from 60,000 to 90,000; and eight receive each 240,000. The annual receipts, therefore, of the churches of Paris, amount to 5,000,000\$ of francs.

* An Appeal to Public Opinion for the Suppression of the *Budget* for Worship. Facts during the Discussion. 1848.

† History of the Consulate and Empire, by Thiers, vol. iii., p. 216.

‡ An Appeal to Public Opinion, pp. 115, 116.

\$ An Announcement of Political and Statistic Economy for 1851, by Messrs. Joseph Garnier and Guillemin. †

From this data, the enormous resources which the Roman Catholic church derives from the whole of France may be easily computed. It must not be understood that we are here speaking of voluntary contributions received in aid of the various efforts of Romanism.

The officiating clergy paid by the State amount to 40,429, without reckoning fellows of colleges. They may be divided as follows :

Curates.....	29,353
Common Vicars.....	6,786
Rectors.....	3,350
Canons.....	681
Vicars General.....	175
Bishops.....	64
Archbishops.....	13
Cardinals.....	6
Metropolitan Archbishop.....	1
Clergy.*.....	40,429

Romanism certainly has no right to complain of the State. It has the lion's part in the budget; its wants are sumptuously provided for. In estimating its moral influence, the enormous subsidies furnished to it by the State, and which effectually contribute to its influence, must not be overlooked. To judge of its external or moral strength, its resources should be derived from voluntary contributions, and not from a tax, imposed alike upon the sceptic and the believer; upon the Jew and the Protestant, as well as upon the Roman Catholic; its very enemies being obliged to furnish it with the sinews of war. It is, therefore, impossible clearly to decide what it owes to itself, and what from the help it derives from without.

CHAPTER II.

Of the Support which Romanism derives from the Legislation of the Country.

It would be foreign to our purpose to consider the laws in themselves which seem to us to favour Romanism. This would be to enter the arena of politics, a course from which we entirely turn aside. It must suffice to show the advantage which Romanism obtains from certain laws which have passed during the last few years. To judge of things simply by the constitution, the Roman Catholic church has rather lost than gained ground. Liberty of conscience and worship have never, since the foundation of the Republic, been more entirely acknowledged than at present. Romanism, far from being called the religion of the State, is no longer recognised as the religion of the majority of Frenchmen. The seventh article of the constitution merely says:—"Every one may

freely profess his religion, and receive equal protection, in religious worship, from the State." But if equality for different kinds of worship be acknowledged in principle, it is not so in fact. Thus, for the last two years, the Roman Catholic clergy alone have taken part in all public religious ceremonies. And this is not to be wondered at, since the archbishop of Paris could solemnly take part in proclaiming the constitution; and thus unwittingly, in blessing it, did he, in effect, violate its spirit; since called to give proof of the fact, that an equality in religious worship had not in truth entered into the practice of the people. And since, no public ceremony has taken place without the presence of the Roman Catholic clergy; not an inauguration of a statue, or the opening of a railway, where they have not taken a leading part. Some may think that all this is nothing, and that it is childish to mention it. This is by no means our opinion. If one particular form of worship is alone found in such great ceremonies—in national *fêtes*—it is evident that this proceeds on the assumption of its being the worship of the nation. It is, in effect, saying to other forms of worship: "You are not regarded, you are of no consequence; France is a Roman Catholic nation." Thus are we brought back to former abrogated rights; we have a tendency towards the old theocratic state of society; and a fatal idea becomes spread, that the religion of France is Romanism—a prejudice entirely favourable to it. Should we not thus think, when a bishop, for example, is seen officiating at the inauguration of a statue erected to Nicholas Poussin, and in his discourse attacking the religion of the minority, and combating with Protestantism, as if in the name of the religion of the State?†

But Romanism has obtained more honour than that of its tacit alliance with Government. It has also received substantial advantage. Two points have always been considered by it as of the greatest importance; the first is, to hinder preaching by restrictions opposed to it. It cannot bear discussion,—controversy troubles it. It depends more upon gagging the lips of its adversaries, than any answers it can give them. The second point which it thinks important is, to have the direction of youth—to mould them to its pleasure. Well, in reference to both these points, it has obtained its wishes! And first, religious proselytism is now shackled in every possible way. Before the revolution of 1848, the right of opening a new place of worship was submitted to a court of previous autho-

* An Appeal to Public Opinion, p. 113.

† The Discourse of the Bishop of Evreux, on Sunday, June 27th, 1851.

risation, which referred it to the good pleasure of a local administration, to give authority or not, at its pleasure. An appeal to such a court no longer exists, religious liberty being fully acknowledged as a right. But it is still very limited in its operation, and for the advantage of Romanism.

All liberty is much restrained. Religious liberty cannot be separated from liberty of any other kind. It is evident, that if the latter be restrained or suspended, the former cannot continue entire. But who has special need of religious liberty, free scope for proselytism? Is it the religious minority, or majority? Is it the church with the greatest number, or the church which outwardly is the weakest? Is it not evident, that the church with the greatest number has everything to lose in reference to proselytism, if it trusts to the doctrine of passive submission in religion? On the contrary, the weakest church, with its ardent convictions, has everything to gain, provided that an expansive movement be allowed it. Restraint, which has injured the second, has been advantageous to the first; and all the laws which have shackled proselytism and liberty also, in every sense, must be regarded as favourable to Romanism. We may therefore say, that for the last two years its interests have been well promoted. To whatever party we may belong, it must be confessed that restraint has been tried upon a large scale by our most recent legislation, and that Romanism has profited by it.

For instance, the first thing required in proselytism is the free power of planting the standard of an energetic faith upon a new soil. This supposes a right of beginning by an announcement of the faith, without the celebration of worship, properly so called. How can worship be celebrated before the faith be propounded? The first thing to be done is to propound the faith, and, for that purpose, to give an exposition of it. If the liberty of exposition be not granted, except in connexion with the celebration of worship, it must follow that we may have liberty to continue worship previously established, without having that of founding a new one: this is but saying, that proselytism shall be impossible, or at least much shackled. This, in fact, is the present state of things. Facts might be cited which would demonstrate this. The positive celebration of worship from the very beginning of a work of proselytism is required, even when it has been proved to be entirely foreign to any thing political. We have witnessed unions for preaching, conferences intended simply for religious proselytism, interdicted and destroyed by the law against clubs; because they were not characterised by religious

worship, strictly so called. The law against clubs has more than once been interpreted as against religious proselytism.

A second thing required for proselytism, is the power of attacking such religious opinions as we may wish to overturn. Without controversy, it is smitten as by death. Controversy is the first means of conquest. The only conditions should be, respect towards persons and moderation in speech. The right of controversy is now more than ever contested. Controversy is denied to be an element of worship; and those unions which oppose Romanism are compared to a club. Notwithstanding, we can but perceive the lengths to which anti-protestant controversy is permitted to go.

Religious proselytism requires a third thing, namely, the free use of that grand lever of modern times — the press. The rigid constructions which are given to the law in reference to the press, demanding respect for accredited religious worship, impose likewise great restraint upon the expression of objections against Romanism.

Books of controversy circulated throughout France have been lately condemned in the Court of Draguignon, and with closed doors, which decision has since been confirmed at Paris. The editors of such publications have even been committed to prison. The seller of books on ancient Reformed controversies is not now tolerated. Where does legal right terminate?—where does crime begin? This is precisely what every writer against Romanism importunately asks for, since he is perpetually exposed to threats of condemnation. This sword of Damocles suspended over him, greatly cripples his resources. He must suppress his energy, drawn out by his pen. Danger everywhere surrounds him. Undoubtedly, all this is favourable to Romanism. The very last law on the press has the same design, enacting that every pamphlet of more than five sheets must be stamped: this greatly augments the expense of publication, and removes from proselytism its most efficient agency—the increase of tracts at a low price.

A last resource for proselytism, is the power of circulating freely those books which treat of its faith. If the slow pace of the bookseller can alone be followed, its progress must be slow. The law upon the press, in its enactments on *colportage*, has added good order to its zeal. "All distributors," we find by article 6th of the law of July, 1849, "or *colporteurs* of books, writings, and pamphlets, must be provided with an authority, to be granted them by the prefect of police, if in the department of the Seine, and the prefects for all other departments. Such

licences must always be renewed by the same authorities by whom they were first granted." Hence, we are absolutely dependant upon the local authorities. The best books, even the Bible itself, cannot be circulated but by their good pleasure, which good pleasure is often that of the Roman Catholic clergy.

It is quite apparent, then, that Romanism is powerfully sustained, and takes full advantage of those terrors of this critical period which have dictated all these measures. One of the most distinguished representatives of the Roman Catholic party has asserted, that all this is but a crusade from Rome, made upon the interior—a crusade from Rome in favour of the old doctrine of the church, as to its Pope, which is sought to be restored amongst us, as it has been elsewhere.

As to the first point, that of restraining proselytism, Romanism has succeeded better than could well be imagined. It remains for us to inquire, whether it has been equally successful in recovering the education of the young.

Rightly to understand the later triumphs of Romanism, it is necessary to be well informed as to the organisation of public instruction in France. Before the French revolution it was almost entirely entrusted to monastic establishments. When a new state of society, emanating from the revolution, became established, and took a definite form, under the powerful hand of Napoleon, public instruction was vigorously organised by him. The new organisation, in common with all that he did, certainly bore the impress of his despotic mind. Order was better maintained than liberty. The military genius of the Emperor was more apparent than it ought to have been, in an arrangement of such delicacy. Education was monopolised by the State, and conducted immediately by himself. The university formed one hierarchical body, gradually ascending from the lowest professor to the great dictator. It was, in truth, an educational army, conducted in military order. The necessity imposed upon all teachers to receive their degree from it, brought every one within its power. Unrestrained tuition became very difficult; and, in all cases, such a course was under the care of the university officers. With such a system, it will be perceived that predominance was completely conferred upon the laity, not upon the clergy. The latter even were held as with an iron hand. This organisation of the university, with certain modifications, under the restoration, and monarchy of July, 1830, continued; only that, in addition, the law of primary instruction was passed, in 1833, under the auspices of M. Guizot, doubtless his best work, and which

VOL. V.—NOVEMBER.]

gave considerable impetus to popular education; and, as a consequence, to the formation of teachers. Such an organisation, it is obvious, kept the clergy greatly in check; and hence their utmost malice was levelled against it. The quarrels of the clergy with the university continued during the latter years of Louis Philippe's government. The whole of the clerical party were determined upon recovering the right of instruction, without the control of the State, and of overturning the monopoly of the university. M. de Montalembert carried this cause, with much *éclat*, to the tribune of the Chamber of Peers, whilst writers of talent advocated it through the medium of the press. The great principles of liberty were invoked, and with reason, since the monopoly of the university openly violated them. The revolution of February took place—and after the agitation of a year's revolution, what reaction are we to expect?

The Roman Catholic party is very strong in the Government through M. de Falloux; in the Legislative Assembly through M. de Montalembert. We shall presently see how he applies his great principles of liberty in the law upon public instruction, which passed last year.

This law has a twofold character. On the one hand it retains the university, making it subservient to Romanism; on the other hand it extremely favours clerical instruction,—thus doubly satisfying the Roman Catholic party. It retains the university, even increasing its frame-work, by appointing an academy in every department, yet still keeping the upper hand for itself. Four archbishops or bishops are to sit in the supreme council, as delegates for all the clergy; and what influence they may obtain there, requires but little explanation. In every academy for a department, the bishop has a seat in the council; in every school, the rector is to be the inspector. It is indeed stipulated, that ministers of other accredited denominations have the same right; but such an equality is a mere chimera, when placed in juxta-position with the numerical strength and political importance which Romanism enjoys. The general council at Paris has the management of every university, as every council of a department governs the public instruction of that department. It follows, that since great influence almost everywhere belongs to the bishop—thanks to the interest which he possesses!—every teacher may be said to depend upon his good pleasure; and that so much the more, since the inviolability of schoolmasters and professors no longer exists. The least fault is sufficient for a citation before the academic council;

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and every schoolmaster or professor, not a Roman Catholic, may be threatened with suspension, and that without an appeal. Even a schoolmaster, not at all dependant upon the Government, may one day or other find his course interrupted. On the contrary, it can easily be understood what security a schoolmaster, approved by the clergy, possesses. For the latter, however, special privileges may be obtained. The academic council has a right to give permission to schoolmasters to take girls as well as boys, provided the locality be kept distinct; and in many places, where two schools cannot be found, such a privilege is most advantageous.

The clergy, therefore, in a university so constituted, find a valuable auxiliary; and since the abuse which injured it has become a privilege to the clergy, it is regarded less unfavourably. It possessed at the same time the privilege of liberty. What formerly annoyed the clergy was the necessity of having a university degree as a qualification for teaching. That necessity is abolished; and it is sufficient for a novice to have a guarantee, which is easily obtained.

Moreover, the law acknowledges that persons charitably disposed have a right to instruct children without any licence. These charitable persons, for the most part, are the *Sisters of Charity*.

The inspection of the State over free establishments is very limited. Small seminaries and ecclesiastical schools may, for whatever is wanted, be conducted with closed doors. There is a privilege for those who possess unrestricted tuition which admits them to the highest university offices, without passing through the ordinary ordeal. The Roman Catholic party, it will be seen, take a large share in dispensing the law. It derives great advantage, also, from the liberty which it possesses of readily controlling that of others; since, by its great influence in the upper councils, it finds a thousand ways of preventing free schools from being opened which may be in opposition to it. Some quibble may always be raised for a defect in form, and when it cannot, may not that useful pretext be set up which allows an interdict upon a school, in the name of public manners? Already has the Roman Catholic party made great use of that law. We could cite facts which are scarcely credible—such as professors dismissed because they were not Roman Catholics; or because a book of philosophy has been published, which did not please our lords, the bishops. Such a schoolmaster condemned, amongst other things, for not having taken off his hat while the procession of *Corpus Christi*

was passing. Do the Protestants attempt to open a school in certain departments, a thousand difficulties have to be met, which are not always to be overcome. But all this does not prevent Roman Catholic colleges and schools from increasing out of all proportion. Besides, all those barriers which restrained the operation of religious communities are removed; the Jesuits, even, though driven from France by several laws, have returned in triumph, the Roman Catholic church again convoking its provincial councils, and thus freely combining its efforts.

Of this liberty, even, we do not complain; but we do complain of that farcical liberalism which for several years past has been played by a fraction of the Roman Catholic party; we do complain that great principles have been called in only to be violated, by being turned to its advantage; for there is nothing so hateful as the suppression of liberty by a religious party; liberty called in with insincerity, and used as a cloak to its aggrandisement. It was well that the Roman Catholic party, together with ourselves, were freed from the yoke imposed by the university; but by enjoying that freedom alone, it fastens that yoke upon others which it had before denounced. This is not right, either to us or itself; for notwithstanding a momentary success, it has assumed a most dangerous position. Its very success is but an acknowledgment of wrong; so that when hereafter it shall speak of liberty, we shall easily understand what it means. Be that as it may, it has been proved, not only that Romanism derives very great financial resources from the State, but that the State is also its devoted ally. This alliance has been most remarkably exemplified under the walls of Rome; and the increased influence of Romanism is hereby explained.

CHAPTER III.

Of the Resources which Romanism derives from itself.

Romanism derives considerable resources from its union with the State; but we must remark, that this is not a downy pillow. It receives this union as a frame-work favourable to its energy, but a frame-work which it fills. It neither refuses money nor support from the Government; yet does it derive considerable resources from itself. Its systematical organisation, which no one can deny, enables it to make the best possible use of its means. If we first enumerate its resources, we shall then better see how it employs them; what it achieves by means of them. We derive these particulars from the most authentic sources.

We are not now to treat of the 40,429 ecclesiastics who constitute the officiating

clergy of Romanism, but of those different communities which are formed independent of the clergy.* The number of this army of volunteers, enlisted under the banners of Romanism, surpass anything which could be well imagined. None of the larger towns are without several monasteries, asylums, sisterhoods, or brotherhoods. In the country, likewise, important religious establishments are everywhere to be found. Such communities are like vast nurseries, spreading over the whole country colonies, more or less numerous, and which, in their turn, form smaller establishments in a great number of places. One of these colonies is to be found in almost every village, however small. Hence, France has become enveloped, as in the meshes of a net, at once numberless and closed. Carmelites, Benedictines, Trappists,

Jesuits, Augustines, Visitandines, Ursulines, Nuns of the Sacred Heart, and sisters and brothers of every denomination; all the different orders, which for ages were multiplying in France, all furnish their contingency anew, and a contingency, too, most important to Romanism. To have a distinct idea of this organisation, and of the manner in which it acts, we will give a list of the principal religious establishments, whence issue those numerous swarms that everywhere convey the doctrines and influence of the Roman Catholic church. We will afterwards give an account of all their combined resources.

In our enumeration of the principal religious establishments, we do not include monasteries; of these we shall treat hereafter. The following statement will show the power of Romanism in the different departments:—

NAME OF THE COMMUNITY.	Towns where the Parent Houses are situated.	No. of Establishments.
Sisters of St. Joseph (Refuge and Asylum)	Clermont	30 Houses
The same	Lyons	—
Sisters of Christian Schools of Mercy	St. Sauveur (le Vicomte)	{ 20 Establishments
Nuns of the Sacred Heart	Coutance	34
Sisters of Providence	Poitiers	140
The same	Grenoble	105
The same	Langres	450
Sisters of Christian Doctrine	Nancy	—
Hospitaliers of our Lady of Grace	Aix	11
Daughters of Charity of St. Mary	Angers	—
Sisters of Wisdom	St. Laurent (sur Sèvres)	—
Sisters Hospitaliers	Besançon	—
Sisters of Charity (of Montaine)	Bourges	92
Sisters of St. Paul	Chartres	12
Sisters of the Cross	Limoges	—
Sisters of Mary and Joseph	Dorad. } Haute Vienne	18
Nuns of the Saviour	La Souterranie	—
Sisters of the Incarnate Word	Agerable }	—
Community of Christian Union	Fontenay le Comte (Vendée)	—
Daughters of Wisdom and Ursulines of Jesus	St. Laurent sur Sèvres (Vendée) ..	176
Sisters of the Sacred Heart	Chavagnes en Pailiers (Vendée) ..	41
Sisters of Jesus and Mary	Mormaison (Vendée)	39
Sisters of the Good Saviour	Caen	—
Sisters of Mercy—the Work of the Good Shepherd	Angers	{ Have Houses everywhere
Sisters of Charity of the Community of Evron	Evron (Mayence)	250
Sisters of Charity of the Community of Providence	Ruelli sur Loire (Mayence)	90
Sisters of the Community of the Infancy of Jesus and Mary	Mets	40
Sisters of St. Charles	Nancy	282
Sisters of Charity and Christian Instruction of Nevers	Nevers	240
Sisters of the Infant Jesus	Puy	15
Sisters of Providence	Ligni le Chalez (Yonne)	43
Sisters of Providence, and Sisters of Christian Doctrine	Nancy	107
Sisters of the Presentation of the Holy Virgin	Tours	94
Sisters of the Trinity (500 members)	Valence	—
Sisters of the Holy Sacrament (500 members)	Romans (Drome)	—
Sisters of the Presentation (1000 members)	Bourg Sandeol	—
The Establishment of St. Maur (pour aliénés)	Privas	—
Sisters of the Holy Childhood		

At Pons there are:—1st. Sisters of Good Relief. 2nd. Nuns of Good Relief. 3rd. The Infirmary of Marie Thérèse. 4th. The General Institute of the Brethren of Christian Doctrine, members of which are spread throughout France.

* All our statements are from the "Almanac of the Clergy of France, for the year 1851," published by Gaume, Brothers, 4, Rue Cassette, March, 1851.

If we now inquire, aided by the "Almanac of the Clergy of France," into the combined resources of the Roman Catholic church, independent of the 42,000 clergymen of which we have spoken, we shall arrive at the following result. Constant variations in estimating so many persons must naturally arise, which must prevent the result from long remaining precisely the same :—

Diocesan clerical colleges	83
Additional clerical college.	1
Metropolitan clerical college	1
Smaller ecclesiastical colleges	118
Houses for retreat	16
Monasteries	565
Boarding schools for young ladies	1012
Hospitals or charitable institutions	939

(These hospitals are not, for the most part, of Roman Catholic origin, but the care of their sick is confided to the sisters.)

Small colonies of Sisters	3379
Establishments of Brothers (schools)....	761
Missionary establishments in the interior..	48

Altogether, these resources are considerable. They are skilfully divided in each department. The clerical college, the (inferior) ecclesiastical college, the monasteries, and larger nunneries, are in the county towns; the latter also are to be found in all the larger towns. From these, as centres, small colonies of sisters and brothers emanate in every direction, beginning from different quarters of the towns. All these resources, let it not be forgotten, are organised by the bishop, who disposes of them at his pleasure, imposing upon them unity of operation, having them under his control, and making use of them through the agency of his numerous clergy.

CHAPTER IV.

Of the Enterprises of Romanism.

The numerous enterprises of Romanism may be arranged into two categories. What is undertaken in France, and for France; and what is done without, in foreign missions. Nothing can be more skilfully devised than the numerous Roman Catholic enterprises in operation amongst us. They comprise every thing in human life; they include every situation, and every age; they are applied to every kind of suffering. A mere glance of the eye over our tabular statement of the different communities will first show that the principal efforts of the church are concentrated on the education of the young. It will be perceived what a number of schools are conducted by the Sisters and Brothers of Christian Doctrine. To which must be added, a great number of nurseries and asylums for children of the earliest age. Boarding schools are also provided for young ladies of the upper classes, (such as the establishment of the *Sacred Heart* at Paris, or

rather, as the *Ladies of Instruction* at Puy,) and in every part of France. Smaller colleges and free colleges have increased, as we have seen, till they amount to 188. Certainly they ought to have increased still more. At the last meeting of the colleges in Paris, several divisions were obliged to be suppressed in the colleges of the State for want of pupils; on the contrary, in the free colleges, or where greater facilities are afforded, or life is made much more agreeable, they have increased. Let this suffice as to the education of the young. But old people also find asylums provided for them; as the infirmary of Marie Thérèse, at Angers. The Hospitalier Sisters, and the Sisters of Charity, fill the hospitals; there are also a great number of hospitals annexed to the Roman Catholic church itself. The sick poor thus become subjected to its influence. It has likewise instituted the Sisters of our Lady of Good Help, for the more wealthy sick, where nurses are trained, for attending persons at their own houses. Numerous institutions are likewise formed for foreigners, under the care of the sisters. The house of the Good Samaritan, at Caen, may be mentioned as an example. The sisters of St. Joseph entirely devote themselves to the care of the blind, the deaf, and the dumb. There are few prisons but what have their Sisters of Charity and Mercy. Asylums are everywhere open for repenting prostitutes. The Care of the Good Shepherd, at Angers, has establishments throughout France, specially directed to the same object. Romanism not only thinks of those already fallen, but of those also who are in danger of falling. Work, under the direction of the sisters, is provided for poor young girls, and orphan children are carefully taken care of. Even houses are open for domestic servants out of place. Such is the house of the Sisters of Mercy, at Angers. Young girls, who are houseless, are taken care of till they can find employment; such is the design of Saint Blandine, at Metz.

Thus are asylums provided for all the miseries of social life. It is no less so towards those sufferers who, from want of courage or true comfort, aspire to leave society altogether. The 561 monasteries in France offer them an asylum. Neither is this all; those who wish to retire from the world, without entering upon the life of a monk, may likewise have their desires gratified. They can go into houses of mere retreat, such as that of Fontenay le Cerute, in Vendée, open to persons from the world, who would live in retreat.

Hence it appears that Roman Catholic proselytism is almost endless in its resources. Nothing has been forgotten to contribute to

its triumph, employing likewise a zeal at once skilful and ardent. But all its efforts have not yet been mentioned. Thus far we have only spoken of the enterprises of religious communities. The active co-operation of the laity has also been enlisted. It consists chiefly of works of charity. Thus, at Metz, we meet with an institution for giving religious instruction to soldiers, and for providing the poor with fuel; another for assisting lying-in women. In most of the other towns of France similar institutions are to be found. But charitable establishments are more considerably developed at Paris than elsewhere. In this short sketch we cannot be supposed to notice everything. We will confine ourselves to one immense association established amongst young people; we refer to the Society of St. Vincent de Paul.

This society is divided into conferences, each conference consisting of from forty to fifty members. In Paris, there are fifty of these conferences, each being attached to the parishes of that great city. New conferences are daily being formed in other parts of France. The primary object of the society is to assist as great a number of poor persons as possible, giving them regular aid by visiting them. Each president of a conference is expected to visit each poor person in his section, every year. Clothing is given them, or linen is supplied on loan. The poor are, besides, assisted in any law-suit in which they may be involved. A deliberative committee, formed from all the sections, examine into any disputes which may concern the families visited, giving them advice. The society avowedly confesses that all this assistance to the poor is for the purpose of bringing them back to the Roman Catholic faith; this is the ultimate design of all these visits. But its operation is by no means confined to almsgiving; it takes the children of the poor, from their earliest days, under its patronage, attentively watching over them, and inculcating religion upon them. Apprentices also are the objects of its care. Every Sunday they meet in some place previously assigned to them. Every day they are looked after—being taken in the morning to mass; in their amusements, even, instruction is combined. Morning and evening schools have moreover been founded, where necessary; the Society of St. Vincent also busies itself in re-establishing unlawful games, so common at Paris. The effort called that of "the Holy Family" forms another branch of its opera-

tions. This consists in collecting together, every fortnight, the different families which have been visited—to take them to mass, to impart to them religious and moral instruction in common. Efforts are made in every way possible to interest them by repeating hymns. Such religious meetings often assume an amusing character. The society has beside established libraries for the poor, and published almanacs, and books of devotion.

Receipts for the year 1850, in subscriptions, lottery, and donations.. 217,668*fr.* 60*c.*
Expenses 175,470*fr.* 35*c.**

Such are the principal operations of Romanism in our country. But, before passing to foreign missions, we must speak of missions undertaken within France itself. There are, as we have observed, forty-eight missionary establishments in the interior. The work of missions for the interior is not so great as under the monarchy, or of so theatrical a character. The only mission which to our knowledge has been attempted, for some years past, is that of the Father Jesuits at the forts of Brest and Toulon. We will not find fault with their result, but simply say, that, according to custom, persons have been very quickly converted by the Father Jesuits.† Foreign Roman Catholic missions have within the last thirty years received a new development. The principal communities in France who have devoted themselves to them, are,

1. The Community of Priests for Missions, 95, Rue de Sèvres, Paris.
2. College for Foreign Missions, 128, Rue du Bac.
3. Community of Sacred Hearts and Constant Adoration (College of Picpus.)
4. Community of the Holy Ghost, and of the Sainted Heart of Mary, 3, Rue des Postes, Paris.
5. Society of Priests for Senegambia, 15, Rue de Varennes.‡

Different missions are sustained by the efforts of the Propagation Society of the Faith, established at Lyons, the 3rd of May, 1822. Its object is to aid, by its alms and prayers, the extension of the Roman Catholic religion throughout the world. To contribute towards it, two very simple things are required;|| namely, applying once for this purpose the *Pater* and *Ave* of the morning, and contributing a *sou* per week to the missions. Pius VII., Louis XII., Pius VIII., Gregory XVI., and Pius IX., approved of it, and granted indul-

* See Report, in two parts, on the Conferences of Paris during the year 1850, to the Secretary General's Office, 6, Rue Garancière, Paris.

† The Jesuits au Bagne, by Lewis Arbineau.

‡ Almanac of the Clergy of France, p. 649.

|| A New Glance at the Work of the Propagation of the Faith. Paris: 36, Rue Cassette.

gences to those who supported it. It has everywhere obtained the sanction of the bishops. The Roman Catholics throughout the whole of Europe take part in it. The East, America, and even India, have lent their aid.

The organisation of the society is thus conducted:—To render the collection of monies more easy, every tenth subscriber is authorised to receive them. He pays the amount into the hands of another, authorised to receive ten such amounts, or 100 subscriptions; he, in his turn, pays his subscriptions into the hands of a third person, who is authorised to receive ten subscriptions of similar amount, or 1000 subscriptions. Two councils, one at Lyons, and the other at Paris, composed of both clergy and laymen, divide the amount amongst the different missions. Communications relative to the labours of the missionaries are arranged and published at Lyons. Such information is printed six times a year. Every tenth subscriber receives a copy; the number of copies, therefore, circulated exceeds 160,000.

The receipts of the Propagation Society of the Faith amounted, in 1850, to 3,309,645*f*. 45*c*.; towards which France contributed 1,907,916*f*. 33*c*.* The expenditure was 3,220,748*f*. 86*c*.

A word or two will suffice as to the result of this operation. In the first place, since the formation of the society, the number of missionaries has greatly increased. The Society for Foreign Missions in 1822 consisted of thirty-two members, now increased to 150. The community of St. Lazarus has raised the number of its European missionaries from 13 to 200. The Jesuits and the orders of St. Dominic and St. Francis have resumed their place in the mission. New communities have also been formed to join it; such as the Redemptorists, the Passionists, the Oblatists, the Priests of the Sacred Heart of Mary, the Marists, and the Monks of Picpus.

The episcopal subscriptions to missions have likewise increased.

Since 1822, more than seventy bishops, or new vicars-apostolic, have been made. Roman Catholic missionaries are to be found in China, Cochinchina, Japan, Tartary, Central Asia, and India. The college of Palo-Pinang serves as a kind of Institute for Missions in Asia. Missions have increased at the extremity of the Red Sea, and in the Caspian Sea; they are also sustained in Syria, Palestine, and Asia Minor; also at Beyrout and Aleppo. They have likewise been established in Africa; at Tunis, Tripoli, Alexandria, Cairo, on the ruins of Hippo, in Guinea, and at the Cape

of Good Hope. In Northern America likewise, the French colonies, the United States, and Australia. The Society for the Propagation of the Faith has gone also into the Protestant countries of Europe, as Sweden and England. The narratives of the missionaries demonstrate that great energy is being employed. Many have lost their lives in foreign lands. At other times they have been effectually aided by the civil power; the house of Picpus, for example, in the miserable affair of Tahiti, had its mission opened by the cannon's mouth. This seriously reminds us of "*compel them to come in!*"

Different means are employed to give an interest in favour of the operations of the Society for the Propagation of the Faith. Two solemn annual fêtes are celebrated on its account. It forms a subject for many discourses and sermons after mass. But the most effectual means, and that which is most recommended to excite interest, and promote subscriptions, is an appeal to the promised indulgence offered by the Pope in exchange.† This indulgence runs thus:—"The Holy Father mercifully grants, in the Lord's name, to all and to each of the faithful in Christ Jesus, of both sexes, who, for the revival and support of the most salutary work of missions, will give their names to the Association of the Propagation of the Faith, a plenary indulgence and remission of all their sins, during the solemnities of the Invention of the most holy Cross of our Lord Jesus Christ, of Saint Francis Xavier, and once a month, on whatever day they may choose, provided that, during the month, they have repeated every day the prayers of the Association; provided also that, being truly penitent, they have confessed and strengthened themselves by a participation of the holy communion, and shall devoutly visit the church, or oratory, of the said Association, if it has one, or if not, their own parish church, for the purpose of presenting their fervent prayers to God, for the prosperity of our holy mother—the Church."

The brief adds an indulgence of a hundred days, for prayers and alms, in favour of the Association, applicable to the souls in purgatory. Hence these generous offerings are made partly for purchasing heaven! The chief design of such presents is not so much an effusion of gratitude for a free and complete pardon, as the desire of paying a frightful debt. Hence, they are not so much presents, as bills of exchange, for procuring the indulgence;—this fatal

* Annals of the Propagation, &c., May, 1851.

† A New Glance at the Operations of the Propagation of the Faith, p. 42.

doctrine of a partial expiation for sin by man blasting the design at its very roots, even when producing magnificent results. There must ever be a fear, lest the amount should be too little—a calculation for procuring heaven at pleasure, but without that love by which it should be characterised. The disinterested Christian can alone depend upon salvation by grace. Romanism, by lessening or altering this freedom, removes from its noblest efforts the Divine mark of a pure and disinterested motive. Such motive may exist, yea, doubtless, does exist, but in opposition to its own principles. This explains why those great resources which we have enumerated have not the fruitful development of a prevailing religion; all that sadness and deception, which arises in the human heart from a desire of purchasing salvation, without the possibility of success, may everywhere be traced. We have, however, no wish to throw discredit on all its efforts. In Romanism, many humble, upright souls are to be found, who love the Saviour, and whose devotedness is quite disinterested. We do not sit in judgment upon individuals, but upon the system—a system, desolating and neutralising so many energetic resources, and yielding no effectual aid to the truth.

Glancing at all the resources of Romanism, we will say that it derives more than a hundred million francs from the State; and has been upheld, for the last few years, by laws in themselves restrictive, and hereby rendering impossible, in a thousand different ways, any proselytism contrary to it. Besides that there is a regular army of 42,000 clergymen, the country is again covered by 565 monasteries, and immense religious establishments.

Hospitals or charitable institutions	939
Boarding schools for young ladies	1012
Small colonies of <i>Sœurs de la Charité</i> . .	3379
Establishments of <i>Frères de la Doctrine</i> .	761
Missionary establishments in the interior .	48
Clerical colleges	203

We have seen the formation of a school, in almost every hamlet, sending its militia into prisons and hospitals, establishing everywhere small colonies of Brothers and Sisters, to whom youth of both sexes have been consigned; imparting the bread of charity to the poor, and enticing them, in every way possible, into the churches. In short, their missionaries, educated in five large establishments, have landed on every shore, and supplies are sent them by millions. The receipts of the Propagation of the Faith, the greatest Catholic Missionary Society, amounted, in 1850, to 3,309,646 francs. Neither is this all. The places of worship have never been more brilliant, or better

filled; although a large proportion of the best Roman Catholic families enter them not. Never was the pageantry of its ritual more apparent. Never, in our times, have more celebrated preachers mounted its pulpits. In fact, never has it been so much encouraged to say,—“*I am the religion of France—the definitive form, from which no one must depart!*” All this by no means alters our opinion; we are no less ready to say to its partisans: “No, you have not the definitive religious form. France is, in reality, not yours; and, notwithstanding appearances, you are marked, as in the forehead, with the sign of a church which must fall. Your organisation is great: canals may be completely dug; they may be numerous, and skilfully crossed; but the water which they bring to us is not the water which our thirst requires. It may, for a moment, deceive, but it can never satisfy.” In a word, if Romanism be apparently strong, it is not so morally, or in reality; an assertion which we will endeavour to prove in the second part of this work.

PART II.—THE MORAL DECAY OF ROMANISM IN FRANCE.

CHAPTER I.

First Sign of Decay.—Ultramontanism.

To possess considerable resources, to have the right of speaking in millions of pulpits throughout the country, or to impose silence upon an adversary, when he assumes the offensive, are not, we have already stated, sufficient. An efficient ministry, delighting in making itself heard, is no less necessary. To reckon upon mere restriction is nothing; in the moral world, the living voice can alone triumph. “*Hoc signo vinces.*” Temples, riches, patronage, and persecution were, eighteen centuries ago, all in favour of paganism. This did not prevent its destruction, by a poor and despised religion; because the latter possessed a Divine and creative strength—a sword which overcomes all others. We have, then, a right to ask Romanism, where are its moral resources? Where is your title to domination in the present existing state of society? You tell us what you are doing, but we wish to know what you are. Can you morally take the lead in our generation? The reply to such a question is easy. Romanism has both cursed and anathematised improvement. All its dreams have been those of regret, not of hope. It has separated itself from our generation. Nay more, it has divorced itself from our nationality; and in that which is most life-giving. It has made itself an ultramontane alien. Certainly, this is not the way to recover its influence. By this it avows its act of naturalisation, and renounces its

right of citizenship. We will endeavour to demonstrate this important fact.

What is it which most distinctly characterises French society? Obviously, the equality of our rights according to law. This is the great principle permanently abiding in the national conscience and the laws, after every revolution and reaction. This is the acknowledged result of the revolution of 1789, the deep traces of which nothing can obliterate, either in our manners or institutions. Is it so? Then how can Romanism receive such a principle as equality, since, in a religious point of view, it is daily denying it,—dividing the church into priests and laymen, perpetuating the distinctions of castes at the very foot of the altar, and doing violence to the great principle of the Gospel, that all Christians are priests? Liberty of discussion is another principle, no less accredited in modern society. But what more opposed to Romanism? Every relation in life must give way to clerical domination; to acknowledge a right of discussion in one sphere is but to confess a right in another. Liberty of the press supposes liberty of religious discussion. But, in truth, Romanism, if consistent with itself, should forbid such liberty; but one kind of liberty should especially be anathematised by it—namely, liberty of conscience, the most important of all others. To acknowledge this, Romanism must renounce the past, the heavy past, so sadly bloody by persecutions without number. It should renounce itself; for what would become of infallible authority in connexion with liberty of conscience? Romanism, in truth, is in direct opposition to the very constitution of modern society. But we may, perhaps, be asked, whether it is not correct to say, that it has produced some happy results? The encyclical letter of Gregory XVI., and distinctly confirmed by Pius IX., will throw light upon this subject.

"Experience," we read in this famous production, "shows, from the earliest times, that those countries which became conspicuous by their power, have perished by one evil alone—that of immoderate liberty of opinion, freedom of speech, and a love of novelty. This leads to another fatal liberty, for which our horror cannot be too great—the liberty of the bookseller to publish whatever book he may choose. What man in his senses will assert that poison should be freely circulated, sold, or publicly transferred?"

"From the infected source of indifferentism flows that absurd and erroneous maxim, or rather madness, which would assure and

guarantee *liberty of conscience to any on whatever.*"

We know what practical commentary is given to these maxims in the States of the Pope.

We have a right to say to Roman Catholics, either you admit the principles of the Pope, and by this means—making yourselves foreigners in the very bosom of modern society—you place yourselves not only beyond the law, but beyond history likewise; or, if you do not admit them, you protest against the Pope, when speaking "*urbi et orbi.*" You cannot, in fact, enter into modern society but by renouncing Romanism. What choice has the majority of the Roman Catholic party taken? It has not hesitated to declare war against the institutions of modern society.

Taking advantage of those terrors which for the last two years a revolutionary spirit has inspired, it has directed them against the first French revolution, by insulting it, not for the abominable excesses of 1793, but in its great and glorious aspect. It is but just, however, to recollect, that even prior to the revolution of 1848, some writers had maintained such an opinion; thus M. de Falloux, in his "*History of Louis XVI.*," has thrown discredit, as much as he could, on the great movement of 1789. He had done better if he had attempted to justify the Inquisition. In a panegyric on Sextus the Fifth, we find the following memorable passage:—"Toleration is not known in ages of faith, and the sentiment which this new word represents, can only be ranked among the virtues in a doubting age. Intolerance would now be nonsense and without result; formerly it had a legitimate end, at which it often arrived. Who can now flatter himself that he can extinguish an opinion by killing him who professes it?"* Hence it follows, that had we but that hope, it would be doing well to kill him. M. de Falloux attacks modern society in plain language. He has not, however, been imitated by those of his own party. It is with an unheard-of cynicism that attacks are made upon all those conquests for which we have paid so dearly. One of those conquests, doubtless, is a deliverance from absolutism. Such absolutism is extolled by Roman Catholic writers now much in vogue. "Sovereignty," says one of our popular writers, "is the right of commanding a people and of being obeyed. It is, therefore, necessarily distinct from the people. The sovereign does all that is necessary for the preservation and well-being of society, and has the right of doing what he pleases."† Since he only can perceive

* History of St. Pius V., tom. i., introduction, pp. 48 and 49.

† Plato Polichinel, tom. i., pp. 112—114. This book is a tissue of mischievous pleasantry and false reasoning. But such wretched pleasantry has run through seven editions, and is becoming serious.

what is good for society, he must of course have the right of doing as he thinks proper.

Will you know what is thought by the Catholic party of religious liberty? M. Veuillot, one of the best-accredited writers of his party, editor of the *Religious Universe*, will inform us. "What I regret," he says, "I will frankly avow,—that John Huss was not sooner burnt, and that Luther was not also burnt; the reason was, that a prince, at once pious and politic, could not be found, to raise a crusade against heretics."* The same writer, last year, in a polemical article on the Inquisition, openly defends it, in the *Religious Universe*, declaring that every Roman Catholic should adhere to the opinions of Leo X., in condemning this proposition of Luther, "*Hæreticos comburere, est contra voluntatem Dei*,"† (to burn heretics is contrary to the will of the Holy Spirit.) M. Veuillot has done little more than extend the thesis maintained by Abbé Morel, canon of Angers, in a letter addressed to the *Religious Universe*. We there read, "From a partial examination of the general laws of the Inquisition it will be seen that it increased in severity, in the same proportion as Christian society became more strongly established, by the lapse of time, preaching, miracles, information, and virtue. The object of heresy, in the middle ages, was to overturn the constitutions of the State; and this is the reason why, for the first time, heresy, so terrible in its consequences, was punished in the most terrible manner." Thus, according to Abbé Morel, the Inquisition became severe in proportion to the vigorous organisation of the church, and the development of the faith. Let us listen to another Roman Catholic writer. "The Reformation," says M. Laurentie, another celebrated Catholic writer, "restrained during the vigorous reigns of Francis I. and Henry II., found greater facilities under the reigns of Francis II. and Charles IX. Such different treatment, for some time, gave encouragement to the new opinions in France, and no doubt but that they would have become established, if, in the absence of a religious authority, which did not render sufficient opposition, the civil authority, by supplying the weakness of conscience, saved the faith of our fathers by severe laws and rigorous measures, which I hesitate not in calling salutary."‡

One of the men who is actually considered in favour of Romanism, and who is even accounted the successor of Joseph le Maistre, M. Donose Cortès, in a book recently published, denounces an anathema against every

liberal idea. He begins by denying, in the name of human fallibility, the right of discussing any point whatever. "The church," he says, "alone has the right of confirming or denying; out of it there is no right whatever to affirm that which it denies, or to deny that which it affirms. The day when society, forgetting its doctrinal discussions, asked the press and the tribune, journalists and assemblies, what is truth?—what is error?—on that day society entered into the region of fiction. Intolerance in doctrine, and the church, have preserved the world from chaos. This is the reason why society, freed from the church, has done nothing but lose its time in ephemeral and useless disputes." M. Donose Cortès continues by acknowledging no other form of society than that of Romanism. "Romanism," says M. Donose Cortès, "has put all human affairs into order and consistency! Roman Catholic doctrines have been the criterion of the sciences. Through them, order has been introduced into the political world. The God of Romanism, the Creator and Preserver of all things, has subjected them, in the government of his providence, and has governed them by his vicars—could the government of the church be defined, we might define it by saying, that it is an immense aristocracy, directed by an oligarchic power, in the hands of an absolute sovereign, whose duty it is to offer himself perpetually as a sacrifice for the salvation of the people." Bad people will think that the sacrifice might be more meritorious and bloody than it is. But the following is yet more agreeable:—"The Roman Catholic church only struggles for its holy liberty." That holy liberty exacts too much.§ Doubtless, ultramontanism is well expressed in this book. He would have none of the institutions of modern society—he utterly denounces them all.

It may be said, that these opinions are not those of all Roman Catholics. A great number amongst them attempt to reconcile a wise liberality with the Roman Catholic faith. This is not the question. The enormities which we have cited cannot be passed over without a remonstrance—and we would take occasion, in such remonstrance, to show the division which exists in the Roman Catholic church, under the veil of a deceptive unity. It is necessary to ascertain whether Romanism, considered in itself—orthodox Romanism—does not maintain these enormities? Now, it is certain, that in its tradition it does assert them—a tradition, not written in books

* Pilgrimage of Switzerland, p. 187.

† *Religious Universe* of June 10, 1850.

‡ Justice in the Nineteenth Century, by Laurentie.

§ Essay, pp. 45, 46, 302, 303.

merely, but written in blood also, and that through all ages. The infallible bulls of the Popes, cursing liberty of conscience, can never be forgotten. The bull of Pius VI., *autorem fidei*, condemning, to employ the expression of Abbé Morel, under the severest penalty, the decision of the Council of Pistodja, in asserting that external pains and penalties ought not to be employed against heretics. It cannot be denied, that the tribunal of the Inquisition no longer exists at Rome. In the absence even of all those proofs already cited, might we not refer to a *concordat* lately made between the Pope and the Grand Duke of Florence, in which all the guarantees of civil and religious liberty are flagrantly violated? Some of the articles of this *concordat* are as follow:—(*a.a.l.*) The lay authorities shall employ all the means in their power for encouraging morality, worship, and religion, by preventing scandals which injure them. Article 3—The bishops shall always retain the free use of their authority, for preventing the faithful from reading all kinds of books opposed to religion and morality. (The Bible is, in fact, included in the number of such works.) There cannot exist a doubt, that ultramontane Romanism—that is, Romanism which would violently persecute, and which does so wherever it can—Romanism, which is eminently the enemy of modern society—foreign Romanism—is orthodox Romanism, papal Romanism, which is law. It wants only one feature to become thoroughly Italian amongst us—we mean Italian as practised at Naples—that is, to pretend to absurd miracles. This feature has been added to it. The Roman Catholic journals have made great noise about the Virgin having appeared to two young shepherds at *La Salette*, in the south of France.* This is the language which she is made to utter:—"My children, my Son is angry with the transgressions of which the people are guilty in reference to his holy laws. He threatens shortly to punish, and it is I who restrain his avenging arm; but this arm is so heavy that I cannot bear its weight. You can never know the anxiety which I endure for you. Every other prayer but mine would have been unavailing."

The Virgin, it will be perceived, is here audaciously substituted for the Saviour, he being made an avenging Deity, and yielding to Mary that sublime mission of advocacy for us before God, spoken of by St. John (1 John ii. 1). The Virgin, during the rest of her address, finds nothing so urgent to recommend to the people as the celebration of festivals, going to mass, and fasting. The falsity of this miracle, from which other won-

ders have been made to flow, has been acknowledged.

Being farther removed from Rimini, the imposture there becomes more difficult of detection. France, indeed, has become more prudent and skilful—not to say so silly and off its guard—than to make the Virgin speak and expose herself, as at *La Salette*, by any discussion relating to the disease of potatoes. We have contented ourselves by giving a glance at such a picture. This party was very wise, and the silence which it imposed upon itself was a matter of great prudence. We have only referred to two of the most remarkable miracles, though we could have mentioned many others. In confirmation of this, only look at the famous miracle related by the rector of Montbeliard, namely, the cure of Frances Pelitot, by means of a pilgrimage to Einsilden. So again, the miracle of Fossembrone, which is, in all respects, but a repetition of the miracle at Rimini, and which says but little for the imaginations of the Madonnas of Italy. Thus gross superstition unites itself with that hatred for all liberty by which orthodox Romanism is characterised. The farther it advances in ultramontanism, the more estranged from its own country does it become. On the first revolution this party thought proper to emigrate to Coblenz, and hereby lost all interest with the country. Well! Ultramontanism is a kind of moral Coblenz, to which Romanism emigrates. To pass the mountains will prove as fatal to it, as did passing the Rhine to the first emigrants; for, in spite of all attacks, predictions, and fears, one thing remains, and will triumph in this country, namely, that social constitution, given it sixty years ago—those great principles of liberty and equality which have vindicated Christianity. To espouse the cause of oppression, is but espousing a lost cause, passing over to the vanquished, to a party whose total defeat may be deferred for a short time longer, but which can never recover from the blow that public opinion has inflicted. Every step towards ultramontanism is but a step towards decay. In reference to contemporary Romanism, the words *ultramontanism* and *decay* are but synonymes.

CHAPTER II.

Second Sign of Decay — Internal Divisions of Romanism in France.

The Roman Catholic church professes to have unity. It is most important to know whether such pretensions are well founded; and that so much the more, since, with the hope of enjoying the shade of Roman Catholic

* See the Pilgrimage to *La Salette*, by Abbé —, first edition, pp. 47, 48.

unity, and being no longer exposed to controversy, many persons throw themselves, with passive submission, into the church.

Well, then, let it be known that this church is not so much a peaceful sanctuary as a forum, where arises one tribunal against another, and where stormy discussions resound. Let us carefully notice the divisions of the Roman Catholic church, nothing will better demonstrate its decay.

In the first place, we know to a certainty, that with many of the clergy there is a suppressed desire for mental emancipation. From the lips of some of the Paris clergy we have received the plainest intimations to that effect. What prevents a great many, already half estranged from the rites of Romanism, but firmly believing Christianity, is a fear of falling into rationalism. They think, that, once out of the church, they might cease being believers, and hence are retained. On the other hand, Protestantism, as it now exists, does not quite please them. This alienation from Romanism is not merely found amongst the educated clergy, living in large towns, but among country clergymen also, though, perhaps, in a less degree. Subordination imposes silence upon them. Murmurs are suppressed; but the time is coming when the inferior clergy of France, like the *tiers-état* of the nation, sixty years ago, will raise their voice so high that it must be heard.

But, apart from such decidence, more or less secret, there are divisions, properly so called, within the bosom of Romanism, which we must mention.

We begin with those of minor importance, before touching upon points which may be called fundamental. But even the least are important, because, though in a way more or less circuitous, they all merge into that question of questions as concerns Romanism, we mean, the *question of authority*. The first division refers to politics.

We are not here speaking of the politics of the day, shifting and capricious, and contradicting themselves, but we refer to that general opinion which is formed of the constitution of society, especially in reference to Roman Catholics, and to their opinion as to what form of government would best agree with their notions of religion. The question, under this aspect, increases in importance. It assumes the appearance of a religious revolution. Well, on this point, as on all others, two different schools exist in the bosom of Romanism — the ultramontane school, which is the most numerous, powerful, and alone orthodox; and the liberal Roman Catholic school. The former openly avows its sympathies with absolutism, and

the system of restriction. This has been already fully confirmed. The latter sympathises with the modern spirit of liberty. It does more. By a generous illusion it endeavours to prove that the traditions of the church are favourable to liberty; but which really only shows the religious bearing of Roman Catholic opinions, though, in appearance, of a merely political character. It will readily be seen, what violence must be done to history in such an attempt. The two schools, we observe further, have not calmly looked on, or peacefully dogmatised, but struggled man with man, ever anxious to decide on which side lay the sympathies of the church.

Three years ago, the liberal Roman Catholic school had, for a few months, a distinguished organ, in a journal called the *New Era*. The chief organ of the ultramontane school, the *Religious Universe*, opposed the *New Era* on every question, but especially on that of the sympathy which Romanism is pretended to have for modern society. In an historical point of view, the *Religious Universe*, it must be confessed, had greatly the advantage; but its style was so violent and perfidious, and much oftener gross than refined, that it morally did wrong. The *New Era*, traduced on all hands, and overwhelmed by a bigoted rancour, than which nothing can be worse, was reduced to silence, although the party which it represented still exists. Already, then, upon this point, does division exist in the Roman Catholic church. Greater or less affinity exists between Romanism and modern society.

Division, moreover, exists on another point, more nearly approaching the doctrinal centre of Romanism. We refer to the connexion between what is *spiritual* and *temporal*. The absolute union between the spiritual and the temporal is one of the dogmas of ultramontanism; a theocratical tendency must be held as an article of faith, sanctioned even by the Pope himself. The liberal Roman Catholic school is greatly inclined towards the independence of the spiritual and temporal. It has distinctly expressed its opinion, through the press, and at the tribune. An important book on this great subject, from the pen of M. Guérin, one of the editors of the *New Era*, appeared, about two years ago, in the daily press, which raised a warm debate between the *Espérance de Nancy* and the *Univers Religieux*. "Why are we not now what we were before the revolution of February?" we read in the former journal, under the direction of M. de Montalembert. "Our convictions on the liberty and independence of the church have not been shaken; we remain firm in the doctrine of the separation

of the Church from the State." To this the *Univers Religieux* smartly replied.*

The same subject has again been brought to the tribune by the representatives of Romanism. "In religion," said Abbé Cazales, "there can be no possible conciliation between the Church and the State, but by a liberty mutually acknowledged and accepted, —by a separate act."† The chiefs of the Roman Catholic party have responded to this, both by their votes and speeches; for by the law of public instruction they have sanctioned a much greater union between the Roman Catholic Church and the State. But on occasion especially of the affairs of Rome, the debates have become animated, and the divisions memorable. The question was one of excitement, having reference to the temporal power of the Pope; his holiness having already declared, that the union of the spiritual and temporal power was indissoluble. M. Armand de l'Ariège, a Roman Catholic, convinced of the contrary, and distinguished by generous feelings, nobly demanded at the national tribune, and in the name of the dignity of religion, an independency of the spiritual from the temporal, obviously applying the principle to the Pope. A Roman Catholic review, entitled, *La Revue des Réformés et du Progrès*, supported this thesis with even more vigour. "Is it not clear," we there read, "that God designs to restore his church to its apostolic poverty? And why should God pause before the least ecclesiastic? Precisely because we are Roman Catholics, sincerely contributing, without reluctance, but with joy, to whatever Providence may appoint; but to the Papacy, the burden of a temporal kingdom, which attaches itself to earthly things, exposing itself to ambition and intrigue by imploring the aid of foreign power, who would afford it their protection?"

The chief editor of the *Revue des Réformés et du Progrès* has been condemned by the Pope, but numerous co-labourers have not been so treated; and it remains indisputable, that on this important point, affecting the very foundation of the church, Romanism is greatly divided. Thus a difference of opinion exists among Roman Catholics, as to the connexion between Romanism and modern society, together with that which refers to what is spiritual and temporal.

The division has shown itself upon one point in a disgraceful manner, though of little importance—namely, the part which ought to be assigned to the clergy, under present circumstances. This discussion has taken place between two prelates—the arch-

bishop of Paris, and the bishop of Chartres; and that before the church. The archbishop has distinguished himself by moderation, and elevation in his sentiments. He, besides, associates as little as possible with the ultramontane party. He distinctly evinced this by strongly censuring the *Univers Religieux* for having written a flaming article in favour of the Inquisition. In a brief, published a few months ago, and designed to explain a decree of the Council of Paris, relating to the interference of the clergy in matters merely political, the archbishop said to the clergy of his diocese:—"We, as ministers of God, in the exercise of our function, should make no personal distinctions, but prove ourselves equally devoted to our fellow-men, ever ready to lay down our very lives for each of them, without any distinction of opinion or party." The archbishop, therefore, forbade the clergy of his diocese from taking part in elections, or other political assemblies. "We belong," added he, "to all parties—to moralise all—to save all."

Such principles, we may be sure, would give great offence to the ultramontane party, who are daily indignantly condemning modern society, and asserting that it is the duty of Romanism to favour ancient absolutism. They cannot bear that liberty should be tolerated. Hence they could not repress their indignation. The bishop of Chartres, a furious ultramontanist, and formerly a cavalry officer, discussing, as in military style, levelled a brief against his superior, whom he was bound to respect. The bishop of Chartres did not hesitate to denounce the opinions of his superior in the following terms:—"If such sentiments had been adopted by the human race at their origin, society would long ere this have perished. The learned prelate weakens alike both the Church and the State, by preventing, on the one hand, well-intentioned journalists from defending the Church by their writings; and on the other, by forbidding the clergy from defending the State, or the interests of the people, by their discourses. The prelate to whom we refer, (and whom we hope again to meet in connexion with a better cause,) possesses active and sincere piety, and unbounded faith. But all these qualifications have carried him away, while a desire of doing good urges and defeats him; a spirit of falsehood being mixed with celestial truth, and gross error with what he declares."

Undoubtedly, it was disgraceful to witness two bishops in discussion. The archbishop of Paris referred his adversary's letter to the next provincial council; but the court of

* *Univers Religieux*, March 18th, 1851.

† See the *Semteur*, tom. xix., No. 7.

Rome contrived to make some arrangement between the two prelates. The bishop of Chartres suppressed the offensive passages in his brief; and the archbishop his letter to the Council of Paris. But neither of them retracted their respective opinions, which demonstrated, by such an imprudent exposure, what divisions are concealed under the semblance of Roman Catholic union.

We have spoken of the views adopted by the ultramontane party, in reference to the constitution of society, and of its hatred to liberty. But there is one kind of liberty against which its antipathy is specially directed; we mean, liberty of conscience. We have already noticed that certain impassioned discussions had attempted to decide between Roman Catholics. The letter of Abbé Maret, of Angers, was a reply to M. Lacordaire, who had expressed himself strongly against the Inquisition. "Give me," he exclaimed, "a body of clergymen, each possessing an annual income of ten thousand livres, place them at the disposal of the Inquisition, and in less than fifty years they shall be brought to nothing." On this account, Abbé Maret published the lamentations we should employ for heretics; when the *Univers Religieux* mixed with it its tender mercies towards error. But it seems that the diocese of Angers is not reduced to the necessity of sustentation from the writings of Abbé Maret. Abbé Berrier, the vicar-general of Angers, published a pamphlet, entitled, "*L'État et les Cultes*," which is an indirect refutation of the fiery ultramontane publisher. "Submission to the faith," he says, "must be based on a free inquiry, applied to revealed truth—all religion must be freely received. A manifest opposition must exist between the notion of religion and that of coercion." Such opinions as these could not pass unpunished. The *Univers Religieux* applied its formula: "If we rightly understand the vicar-general," exclaims the zealous journal, "he means to say, that if persons living in a Roman Catholic country should have a fancy no longer to submit to the authority of the church, that they may claim protection from the Government in such a philosophical enterprise. If such be the fact, the Roman Catholic church has ceased being the bride of Jesus Christ, from the time of Constantine. Ever since there have been princes in Roman Catholic countries, from whom the Popes have invariably solicited the assistance of temporal power against heretics." The writings of M. Berrier have been put into

the Index, as they deserved; but his general submission shows that he did not think himself obliged to reject his principles. A discussion on the same subject took place at Paris, in a lecture of M. Ozanam, a distinguished professor at the Sorbonne, and formerly editor of the *Era Nouvelle*. In the opening lecture of his course, in 1850, "No, no," he exclaimed, "I do not believe that there ever will be a power which can suppress a single thought, however false or detestable it may be." "There are some persons," said M. Ozanam, in another lecture which we heard, "who, to characterise a religion of materialism, have no other hope than in material strength; there are persons, I say, who have no belief in their God, until a purple mantle be thrown over their shoulders." Such language deserved to be seriously rebuked, and this has been done in the *Ami de la Religion*, by M. St. Albin, who, towards the close of an article, thus writes:—"What unhappy times are ours, in which the authority of the faith is weakened." He is quite right, if he means an authority which imposes unity, for of this we have already shown its utter weakness.

But the following is yet more serious. Hitherto, we have noticed divisions which affect only the circumference, so to speak, of Roman Catholic doctrine. We will now show that they affect its doctrine to its very centre. Let us first speak of those divisions which make no noise, and lead to no discussion. If there be one essential dogma in Romanism it is tradition. Well! while M. Henri Klee,* a professor of theology, asserts, in the most positive manner, that Roman Catholic tradition is unchangeable,—M. Newman,† another theologian, in his principal work, just translated, maintains, on the other hand, that Christian doctrine has gradually developed, and has successively added various dogmas. Here, then, is a distinct *Yes* and *No* pronounced! Where lies the truth? Here a fact is both asserted and denied. M. de St. Albin may well complain of the weakness of the authority of faith.

There are doctrinal divisions, we have said, which produce angry discussions. Such is the division which exists between Abbé Maret, a learned professor of theology of the faculty at Paris, and the ultramontane theology, as explained by M. Bonnetti, in the "*Annals of Christian Theology*." This, in truth, is a regular discussion, having lasted for several years, and often with violence on the part of the ultramontanists, ever fruitful in disputes and accusations against heresy. It is true,

* Manual of the History of Dogma, translated from the German by Mobin, 1849.

† History of the Development of Christian Doctrine by Newman, translated by Jules Gordon.

that it had but an indirect reference to the capital doctrine of Romanism—the dogma of authority. Abbé Maret undoubtedly acknowledges this dogma, though he put it on a footing which strangely led him astray. External authority can only be solidly founded on man's complete forgiveness, intellectual and moral, in matters of religion; so that truth must, as it were, be infused into him by tradition. When any capability of perceiving truth by himself be allowed, or any inward and natural harmony between his spiritual nature and truth, the necessity of external authority is by so much lessened.

Well! Abbé Maret fully admits this divine principle—the religious capacity of the human soul. In a theological Manual we meet with the following words:—"Human reason is an emanation of that eternal and intelligible light, which is God himself; a participation of the Eternal Mind; a direct and immediate union of the understanding with Deity."—*Le Correspondant*, tom xi., pp. 61, 68.

This view of things Abbé Maret has illustrated, at great length, in an important and remarkable work—his *Theodicée Chrétienne*. Starting from the principle, that the mind of Deity is the source of human intellect, and that whatever is most valuable in the human soul, all its ideas of truth, goodness, and beauty, are but emanations of Deity from it,* Abbé Maret acknowledges the competency of reason "to seek, discover, and demonstrate aright, the harmony of mysteries, with the nature of God and that of man."† This, in his judgment, is the office of theological philosophy. Besides the necessity of believing, he asserts that of *seeing, knowing, and giving an account*. Authority and faith, in his estimation, are of no worth, only so far as they prepare man for reason.‡ It requires no proof that such principles are not calculated to develop passive submission; and that even when, in the meaning of M. Maret, the authority of the church be admitted, it inspires no serious disquietude to orthodox theology. This may be all very well; but scarcely a number of the *Annales de la Philosophie Chrétienne* appears, without an attack being made upon Abbe Maret. He has even been denounced, in so many words, as a heretic. "A belief," we read in the Manual, "that truth is but a ray of Deity sent to the earth, would destroy a rule, at once firm, positive, true, and historical, of a Divine external tradition, and substitute for it, an interior Divine revelation."§ Hence, on that capital doctrine of authority, or at

least, on that of the competency of reason, a great division exists in the very bosom of Romanism. And we may further remark, that this opinion of M. Maret is not an isolated opinion, but is applicable to all other notions of the liberal Roman Catholic school; for in liberty, as in despotism, everything is linked together. The contention between the two schools having first appeared in its estimate of modern society, proceeds to the question upon the Church and the State—further, upon that of liberty of conscience. The bishops even are divided, and at length contention has become concentrated and revived on the fundamental point of Romanism, reaching, as by so many concentric circles, the very heart of the Roman Catholic faith. And if, after this, we should be invited to receive an unproved pretension, we will reply by renewing the challenge given by us to Romanism two years ago.¶ We defy it to call a General Council, which shall endeavour to give the result as to the opinions of true members of the Roman Catholic church in our own day. It dares not; for the result of the first discussion would be interminable division, not unity.

Unity might be obtained, but it would cost too dear a price—the absolute sacrifice of all moral liberty. It does not exist. We may pay dearly, and receive nothing in return. The Roman Catholic church affixes on the front of their churches that it possesses unity. We enter, but nothing is to be found but the ancient *Babel*. This convinces us of its decay; for once more, without unity, it is not reasonable to expect that the human family will be tempted to receive a yoke—an uncompensated slavery.

CHAPTER III.

Third Sign of Decay—The low State of Roman Catholic Learning—Theology—Instruction—Polemics—Controversy.

We do not pretend to give a complete statement of Roman Catholic literature. Our plan, to do this, must be greatly enlarged. We will, for the most part, confine ourselves to the last few years; and select, from each kind, what appears to us most characteristic. In the first place, we will speak of Roman Catholic theology, which, generally speaking, exhibits a fearful lowness throughout France. It is infinitely better, both in Germany and England. Kohler and Klee are distinguished theologians, in every respect—full of learning and thought. In Germany, doubtless, ultramontane Romanism is less successful than in

* *Theodicée*, pp. 111, 116.

† *Ibid.* p. 18.

‡ *Ibid.* p. 22.

§ *Annals of Christian Philosophy*, tom. ix., February, 1849, page 24.

¶ *Conferences on Christianity in its application to Social Questions. Seventh Conference.*

France. The natural result of ultramontanism is the destruction of learning. The authority of the church being so strictly applied, makes all reasoning on Romanism useless, not to say hurtful. An appeal to reason, employed even with a Roman Catholic meaning, would be to call in the aid of a suspected servant, who might turn the vigour of his arm against his master. It is better, then, to thread a paternoster bead, than employ reasoning. To give proof of Romanism, would be but cherishing the notion that a right exists of requiring proof; and of not subscribing to doctrines but after discussion. Hence, the only arguments employed by ultramontanism are miracles, which it skilfully increases. The blood of St. Januarius, exhibited at Naples to the eyes of the multitude, is a proof such as is wanted. It would give a hundred such books as "Pascal's Thoughts," for a single prodigy of this kind. It is, then, but too true, that no impulse is given to theology. Those who in France attempt to avail themselves of the advantages of science, are precisely those placed on the list of suspected by ultramontanism. We have already spoken of Abbé Maret. He is unquestionably the most distinguished Roman Catholic theologian in France. His essay on "*Pantheism*,"* and his "*Theodicée Chrétienne*,"† have placed him in the first rank. Instead of reproaching his opponents, he seriously discusses with them, knowing his cause, and in a firm and clear style. It is apparent that he is really acquainted with the principal systems of contemporaneous philosophy, not through the caricature of the schools. But all his merit has only brought upon him the severe attacks of the ultramontane party, though we cannot give preference to his theological knowledge over theirs. While speaking in praise of writers, we would mention the "*Etudes Philosophiques sur le Christianisme*," by Augustus Nicolas,‡ *juge de paix*, a serious and matured work; great in elevation of thought, and language; void of that scent of the vestry, with which Roman Catholic writings become so easily infected. Its plan is extensive: the author endeavours to establish the truth of Christianity, by proceeding from the circumference to the centre. He first proves immateriality; then direct revelation, of which he gives both internal and external proofs, by a close chain of reasoning. That part of his work which relates to the preparation for

Christianity in the pagan world, is most remarkable. The most feeble part is the diatribe against the infidelity of our times. Difficulties are not always pointed out. In the estimation of M. Nicolas, the Christian is generally stronger than the Roman Catholic. His arguments for the general truth of Christianity are much more solid than those for Romanism. In their turn, he greatly enfeebles both; for after having established the harmony of Christianity with our moral and intellectual wants, it becomes difficult for him to explain the necessity of an external authority. From two things we must select one: either Christianity really responds to our wants, then why impose it; or, if it do not respond, then an external authority; all this is plain. Yet must two-thirds of M. Nicolas's book be torn out; for in the chapter on the church he assumes, that, contrary to other religions, the Roman Catholic religion acts both from within and without. "Being entirely detached from the circumstances and interest of time and place, in reference to it, there is but one kingdom, and that not of this world. It compels not, but preaches. In warfare, no blood is shed but its own; no arms used but persuasion and example!"§ This is carrying partiality a little too far; blinded affection making it so complete. We refer M. Nicolas to the *Univers Religieux*, and to Abbé Maret; or what is better, to the Pope, to learn what Romanism thinks of that abomination—liberty of conscience. We perceive, in these historical illusions, the effect of a too ardent desire which it possesses; but this desire will enable us to distinguish M. Nicolas from ultramontane Romanism. He has adopted an unusual course by fiercely condemning his church in reference to the past.

His works on history are much more numerous than those on doctrines. The former are liable to the least risk. Thus, an immense history of the Roman Catholic church has been published, within the last few years, by M. Rohrbacher,|| in twenty-nine volumes. But M. Rohrbacher is not a Frenchman, but a Belgian. French Roman Catholic theology has borrowed much from foreigners—even from heretics. Thus, the celebrated "History of the Popes," by Ranke, translated by M. de St. Cheron, and who, by several editions, was enabled to make the professor at Berlin say the reverse of what he had said. He

* Essay on Pantheism, by Abbé Maret, 3rd edition, at Mequignon, 1849.

† Theodicée Chrétienne, by the same, 2nd edition, at J. Levaux's, 1850.

‡ Philosophical Studies on Christianity, by Augustus Nicolas, 3rd edition, in four vols. Paris: Augtvalon, Editor.

§ Philosophical Studies on Christianity, tom. iii., p. 291.

|| A General History of the Roman Catholic Church, by Rohrbacher. At Gaumes, Brothers.

was forced to publish an errata, which is but an outrageous accusation against himself.

We may also cite some works on archæology, showing great learning; they are, for the most part, inserted in the *Annales de la Philosophie Chrétienne*, with the design of enriching the tradition of the church. Artistic archæology is likewise cultivated with much care.

With the same design, Abbé Migne has founded an immense biblical establishment at Montrouge. Cheap editions of the Christian fathers, and the principal Roman Catholic authors, are printed. These certainly are amongst the best books published by the church; but this must, by no means, be attributed to its present learning. The greater part of the reprints belong to the church universal. Romanism is singularly feeble in Commentaries. This is well understood.

The Bible does not attract its attention; it forbids the people freely reading it. It is the talent of the parable wrapped up in a napkin, and buried in the earth. The tradition of the church is its covering. The very grammatical exposition of the Scriptures is not without dangers. The Council of Trent forbids that a single error should be found in the Vulgate. Poor grammarians, what is to be done! At all hazards, be grammatical! Opposite to the formidable attacks which rationalism has directed against the authenticity of the New Testament, Roman Catholic theology continues in the calmness of ignorance. Listen, on this subject, not to a prejudiced schismatic, but to a most orthodox Abbé, writing, in an influential Roman Catholic journal, an article upon a translation of a work of Professor Tholuck, and we shall gather from his words what kind of teaching prevails in our colleges. "It is sad and terrible," says he, "to think that studies so well calculated for glorifying the Saviour should be almost laid aside in our colleges, and generally despised by the clergy of France. We can readily understand, that a priest may allege very good reasons why he is not well versed in the sciences; but will he dare to dispense with sacred science? Is there one amongst us, who does not read daily some pages of Holy Writ; but can this study be made without a competent acquaintance with Commentaries? But where can the clergy find this knowledge? At least, let us take care not to drive the very word, 'exposition,' from a course on the Holy Scriptures which we used to have in our colleges. A sorrowful consequence, from the situation in which the church of France has been reduced, by no longer having its doctors! It has a clergy,

who admirably, and often heroically, fulfil their sacred ministry, who preach, catechise and confess; but it has not a clergy, who can defend and teach."

These severe remarks are in perfect unison with what we have said relative to Roman Catholic theology. To add anything to these statements would, we fear, be but weakening them. We will merely add, to complete our information on the colleges, that the greater part of those who have distinguished themselves in Romanism as it now exists, did not come from them, but commenced after having received a lay-education.

We pass from theologians to preachers. Roman Catholic preaching is still popular. That will not prevent our saying, that it is miserably defective. One very strong proof may be given, that it has completely fallen under the influence of the worst literature of the day. All that harshness of style which is so apparent in our pamphleteers, is found also in this. However, M. de Ravignan, the celebrated Jesuit preacher, falls not into these eccentricities of language. His reasoning is close, his style sober and nervous, which however hides not its fundamental dryness; besides, his star is on the decline. M. Abbot Cour, the present bishop of Troyes, has a shade of Gallicism in his catholicity. His eloquence was more graceful and pleasing than that of M. de Ravignan, and more within the limits of good taste. The Abbot de Guerre, rector of La Madeleine, besides not being an ultramontanist, was formerly accustomed to military life, and retains something of the secular in his discourse, which gives to it its charm. The great mass of preachers do not follow this good example. Step accidentally into one of our churches, you will often hear a discourse disfigured by the fanciful flowers of rhetoric; feeble when there should be unction; violent instead of energetic; loose and pointless in composition, delivered with an excess of action, and in a monotonous tone,—well, if it does not sink into dulness or legendary fable. How often does the preacher avoid flatness only by bad taste!

For this he has, as precedents, some of the most celebrated orators of the Catholic pulpit. M. the Abbot Combalot is an example of this kind of eccentricity. His discourses abound with a profusion of imagery unequalled by the wildest romance. In representing the brevity of our existence, he would say, for instance, "Your life is on the pedestal of a minute." Unhappily, the greatest living preacher in the Catholic church, M. Abbot Lacordaire, falls into this error. M. Lacordaire made his first appearance under M. de Lamennais, in the journal

L'Avenir. In that composition he has kept out what is liberal and generous. We feel that he belongs to his own times, and that his constant effort is to show that Catholicism may harmonise with the course of modern society. Hence his numberless concessions. The first attempts of M. Lacordaire, as a preacher, were very brilliant. He began by conferences in the chapel of the College Stanislas; but the crowd of hearers was so great that a petition, signed by 12,000 young persons, was presented to the archbishop for his appointment to preach at Notre Dame. There his eloquent voice is, every year, heard before an immense auditory. We know that he has revived the order of the Dominicans, and that it is in the white robe of the ancient inquisitors that he pleads the cause of a renewed Catholicism. His talents are undeniable. In a lively imagination, warmth of feeling, and genius, he has all the principal qualities of an orator, but he is deficient in sound taste and judgment. Bold in his efforts, he uses every means within his reach to produce effect. Too frequently he employs flattery, and that of the grossest description; witness his first sermon at Notre Dame, in which he declares that he saw in Paris almost a new Zion. He falls, too, into great inconsistencies; at one time he praises democracy, at another he exalts the holy league. His reasoning is unsatisfactory. He lays axioms on air, and rears his scaffolding on unproved positions. His arguments are inconclusive, and no one has more skill in raising the dust to conceal his own weakness. Till of late years, the theme of his conferences was the authority of the church; now he has entered on an exposition of the doctrine itself. Nothing can more fully manifest the doctrinal anarchy of the Catholic church than the incredible, dogmatical, illogical, and ceaseless heterodoxy set forth in the face of ecclesiastical authority. We give a specimen in an analysis of the fifth conference delivered this winter at Paris by M. Lacordaire.

The following is M. Lacordaire's plan. It was faithfully reported in the *Weekly Messenger*, as we can certify by comparing our recollections with the report given in that journal. *The Voice of Truth* has also given a succinct analysis of the discourse in perfect conformity with ours.

M. Lacordaire proposes to prove the prevalence of good over evil, of the salvation over the perdition of the human race. He begins by laying down two axioms. 1st. There is a co-relation between the *idea of good* and the *idea of life*, the *idea of evil* and

the *idea of death*. Now, the human race lives always—then good prevails over evil. 2nd. There is a co-relation between the idea of good and the idea of labour, but the greater portion of the human race labour—then good prevails over evil. Jesus Christ has said, there are few chosen, but this was a saying suited only to his days, for there are many chosen of the human race who are in a state of salvation. 1st. Children who die in great numbers at the age of innocency. 2nd. Women: God has given two gifts to woman—the gift of faith and the gift of love. Every woman, without exception, in descending into the tomb, hears with her right ear—"I hail you, full of grace; the Lord is with you!" and with her left ear, "Her sins that are many are forgiven her, for she hath loved much." And how many are there of this sex who are saved, and will be saved? The half of the human race. 3rdly. The poor, in one mass. 4thly. Almost all the rich. Then, in imitation of the celebrated peroration of Massillon's sermon on the small number of the saved, but in a sense inverse, the orator exclaims—"Straw of despair, separate yourself from God's wheat! O devil! where are thy chosen ones, and what remains for thy portion?" It is true he declares one in a hundred thousand may be lost; but, according to his reckoning, even that appears difficult. It is thus M. Lacordaire speaks to the conscience. Is it possible, better to lull us to sleep, or to flatter our inclinations and spiritual sloth?

Preaching should rather rouse the consciences of the hearers than lull them into a false security. So the apostles thought, and such also were the views of former Catholic preachers; but it is not the opinion of the eminent theologian, M. Lacordaire, which, as *The Voice of Truth* says, the Catholics love, and there is no ecclesiastical authority to condemn him. Have we not reason to speak of anarchy?

Perhaps it may be thought that ample amends for this modern style of preaching is made by that of M. Abbot of Angers, who also has published Conferences.* That he is a man firm amidst the overthrow of principle, and who cedes nothing to modern society, we have already seen in his views of the Inquisition. All is duly proportioned; he holds the authority of the church in the fullest sense, and all his reasoning attempts to prove, by certain reflections against philosophy, the necessity of this authority. Then all is said. It is sufficient to shut our mouth to quote the canon of a council, or a papal

* Conferences of Notre Dame Angers, by Abbot Jules Morel, published at Paris, 1849, by Adrien Le Clerc.

bull. Another preacher, M. Abbé Morel, will not be accused with softening down the angles of Catholic doctrine. He receives, without inquiry, the past concerning the church—the money gained by indulgences as well as the blood shed by the Inquisition. If objections are made, he answers, St. Peter was the first inquisitor in the death of Ananias and Saphira, as well as the first Pope enriched by indulgences. “Never,” says M. Morel, “had any one a fund of riches equal to that of which he had the disposal.”* It is true that all these fine ideas are set forth in an affected and declamatory style worthy of themselves:—just chastisement of such a mode of thinking.

By means of the doctrinal anarchy, which we have pointed out, much excellent evangelical truth passes unauthorised, at least unknown, by the ultramontanists. We doubt not that there are to be found, amongst the entire mass, serious, enlightened preachers. We have already observed that the preaching of M. Bautin, of Paris, deserves commendation. The same may be said of that of his disciple, M. Bonnchose, the present bishop of Carcassonne. Another preacher, M. Gabriel, has made a great impression in the Parisian pulpits. His eloquence is entirely different from that of M. Lacordaire. It is uncultivated, artless, but full of warmth and piety. We feel that his soul enters into his discourses. The person of the Saviour occupies the most prominent place. These exceptions, however, cannot hinder us from the conclusion, that there is a manifest decay in the preaching as well as the theology of the Catholic church.

We approach a soil where ultramontane Catholicism has come down to these latter days, and it is one of polemics and controversy. It carries on a war in the tribune, in books, and in the daily press. Everywhere its polemics bear the same character—that of inconceivable violence. We would say that it seeks after the greatest possible equivalent for persecution,—indeed, we would rather meet the poisoned assagay or arrow of the savage than some of their attacks. Polemic violence is the indication of great moral weakness. The defender of a good cause is calm and patient, because his theme is eternal as truth. At the national tribune two persons are placed as the representatives of ancient Catholicism; both are distinguished for their eloquence and violence. Under terms the most elegant and polite, M. Falloux well understands how to direct an insult; whilst M. Montalembert knows equally well how to fan the flame. Sad spectacle, of men professing Christianity dis-

tinguishing themselves by a total absence of charity in their discussions! For this, the highest talents form no excuse, but only aggravate the evil, by giving to it greater eminency. In the press, freed from parliamentary restraint, the violence is still more prominent. There is, in particular, one journal, more read than any other of the Catholic papers, entitled *L'Univers Religieux*, forming the most magnificent depository of abuse to be found. Vulgar in spirit and style, the writer will call an adversary a *mad ox*, and qualify his criticisms with disgusting expressions, abusing his opponent in every possible way, passing from cynical mockery to brutal invective, intermixing the whole with unfounded accusations. We must seek in the revolutionary past for a sheet written with this ink. We cannot understand why such a journal has not twenty times disappeared under the indignation of sincere Catholics. But when we think that it receives the patronage of a bishop, the scandal is aggravated.

The principal editor of the *Univers Religieux*, M. Louis Veuillot, not satisfied with pouring out in the columns of his own journal the gall of his perpetual indignation, has, among other things, written a large book, which he entitles, “*Les Libres-penseurs*,” or “Free-thinkers.” It is here that his inconceivable and, happily, inimitable venom flows out without constraint. He treats as adversaries all who refuse to kiss the yoke of ultramontanism, and gives a series of their portraits, which are only low caricatures. He lashes them, and tramples them in the dust. M. Veuillot takes a strange pleasure in representing the vices of society by everything that he can imagine the most hideous. He doubtless condemns them, but he is full in their description, and in his pages he paints evil so to the life, and in terms so gross, that we are overcome with disgust. Indeed, it is difficult to give a specimen of his style; we may, however, quote the beginning of his book, and we shall see the spirit and tone with which he commences. “I am convinced of one thing, by reading the memoirs, histories, correspondence, and quarrels of celebrated writers, that, out of fifty men professing to be authors, fifteen, at least, are perfect fools, and thirty-four more or less crack-brained, without pretence to originality, enthusiasm, loftiness, or melancholy. What I have had an opportunity of observing concerning the living, does not alter my opinion of the dead; several rank even below fools—amongst idiots and madmen. And the little reading girl in these days will be judged the most abject that ever existed for having so

* See Conferences, p. 214.

much loved their writings. The poet is a wanton sparrow, committing a hundred indecencies and follies, solely that he may be seen."* He continues in this style for more than four hundred pages. On the frontispiece to this book we find the cross of Jesus Christ mocked,—that cross which is dishonoured by such impudent language,—a greater sin than any contained in the book itself. Another publication, of the same cast, is a pamphlet entitled "Plato Polichinelle" (*Punch Plato*),† from the pen of a priest, and widely circulated. The writer attempts to be witty and forcible, but is trifling and vulgar. There are passages in this pamphlet unfit for quotation. It is entirely directed against modern society. It is there we find the marvellous idea of replacing our legislative assemblies by a college of monks. The equality of political and civil rights is qualified by horror of the superiority of others. The division of property is set forth as robbery on a large scale. The following is a specimen of the author's amenity towards heretics. "Do you love good wine, good cheer, the neat dining-hall, and all the tavern excesses comprised under the name of sensuality? Read the 'Table Sermons' of the evangelist Luther. Should you imprudently have broken your most serious engagements, or should you have taken oaths, whether of a religious character, or as a subject, or of any other description, which weigh upon your conscience, Luther has violated them all, with an *éclat* which you can never give to your perjury. He delighted more in the table than in the confessional." Mark the opinion of the pamphleteering priest on the Bible:—"Give to every man the Bible, as the sole rule of his faith and practice, and what else would it be but to deify every folly and consecrate every crime?"

We might adduce many other specimens of this kind of controversy, from "Dialogues on Protestantism," by M. d'Exanvillez, where the most disgusting accusations of immorality are urged against our Reformers; but we will finish by noticing a work, approved by a bishop, and distributed amongst the children of his diocese. It is entitled "A Catechism for the Faithful." The following is the list of subjects:—

"Question 1. What must we think of a religion that began in licentiousness?"

"2. What must we think of a religion which has been propagated and established by plunder and violence?"

"3. What must we think of a religion which still maintains itself by violence?"

"4. What must we think of a religion which is supported by lying and calumny?"

"5. What must we think of a religion which allows every one to believe and act as he chooses?"

Must we not, however, acknowledge that there is still something more sad than to be thus attacked—which is this, viz., to be defended by similar objectionable methods.

A species of writing considerably cultivated at present amongst Catholics, is religious romance. In this we again find M. Veuillot. He has published several short pieces in the last three years. The last piece, entitled, "A Samaritan Woman," has been reviewed in both the old and new continents, and is not without merit, if M. Veuillot only did not understand so well how to paint evil! We make the same reflections on "The Slave Vindex." He makes himself the confessor of the age, and in his eagerness to discover evil, dreams of infamies of which no one ever thought. In his "The Morrow of the Victory," a kind of drama, where the social irruption which he dreads is painted in the darkest colours, he represents the labouring classes and the citizen in the most odious light, in opposition to the nobleman and priest. If it is thus we hope to reconcile the different classes of a nation, alas! romance and religious drama are sorry means for this purpose.

Popular literature is important, and ought to interest us. What food, then, does Catholicism offer to the people? And here we must acknowledge it offers much. Instructive and amusing libraries have been multiplied of late years. We find writings on popular controversies, as the "Dialogues on Protestantism," by M. d'Exanvillez, to which we need not refer again. There are also "The Lives of Saints," full of miracles, destined to supersede, in the popular imagination, the enchanters of the middle age. The life of "St. Rosa, of Lima," is a specimen of this kind. The author informs us that, whilst still a child, she sought to imitate Catherine of Siena, that seraphic lover of the Saviour; also, by what series of miracles she cured a tumour on her head; how, in place of the tumour, she placed a needle by way of mortification; how fire from heaven proceeded out of the gloves that they wished to compel her to wear in opposition to the will of God; how she disfigured herself, not to inspire love; and how all this procured for her the gift of prophecy, and the power to dispose of angels at her pleasure,—so that she employed her guardian

* See *Les Livres-penseurs*, pp. 1, 2.

† See *Plato Polichinelle* or *Wisdom turned to Folly*. Lyons: Pelangant. Vol. i., p. 120; vol. ii., 176; vol. iv., 3, 44.

angel to do her commissions for her. We need not wonder at finding such tales from the pen of an ordinary writer, when we recollect the history of "Saint Elizabeth, of Hungary," by M. Montalembert. There are recorded the same fabulous wonders, in the same puerile style of writing. Perhaps the illustrious orator wished by this to expiate beforehand the tartness of his eloquence.

Besides these edifying histories of saints, male and female, we find in the popular literature small religious romances. These all resemble each other in their improbability. They treat of melo-dramatic devotees without thought or style, which convey no lively or distinct idea of reality—they are beings moving in an imaginary world, and who, to escape from very weariness, have sometimes been obliged to take the veil. Religion consists always in vain practices. Among these romances we shall cite, *Eli the Organist*, by M. d'Exanvillers; *Eliza, or the Consequences of a Love Marriage*, by the same author; and the *Two Labourers*, by Miss Le Brun.

Children's books are also numerous; but, judging from those we have seen, of no better character. "The History of a Guardian Angel" is, in our judgment, a bad book. The author, instead of directing children to Christ, fills their heads with superstitious ideas about guardian angels, which, in a certain sense, supersede the providence of God. Instead of cherishing in their heart sentiments of love towards all mankind, an attempt is made to foster dangerous prejudices against everything bearing on the French revolution. They are told of the atrocious war between whites and blues in Vendée, the former being represented as saints. If we wished to perpetuate former hatreds, and sow the seeds of civil war in future, this could not be done more effectually.

In short, there are, in these libraries for the people, works intended to convey instruction by means of example—as, *The Seven Sins and the Seven Virtues*, by M. Abbot Perrin, a book full of absurd legends, and professing to teach us our duty from the lives of saints. In these works, the worship of the Virgin is preached up with incredible earnestness. Never was the worship of a creature so strongly urged. *The Rose-tree of May, or the Garland of Mary*, by Alph. Constant, is a kind of book of prayers for the month of Mary. It contains, for each day, a meditation, a prayer, and some legend to her honour. These legends are mere fairy tales. At one time it is said, that two little children at each *Ave Maria* feel a white rose flourish on

their lips; at another, a lily unexpectedly springs up from the sand to prove the purity of Mary. On another occasion, a Madonna (an image of Mary), is seen to shed tears before the whole congregation. The philosopher, adds the author, does not believe this. That is possible; but what follows the true Christian will hardly believe, under any circumstances. "Heaven is opened, and the angels are crying, 'There is no more faith on the earth.'" Then God is covered with darkness; but, in the midst of this night, Mary shines like the moon when the sun is set. A great cry is heard in heaven. God withdraws his hand, the earth falls; but Mary, darting from her seat, stretches forth her arms, and a second time saves the world."

Nor will true Christians have less difficulty in comprehending the amorous effusions for Mary found in *M. Couvelaire's* work, entitled, *Glory and Love to Mary!* There are passages in that book which might lead us to ask if the author was not composing a hymn to Venus, or a mere love-song. "Mary! how sweet is this name! My charmed ear delights in the sound, my eager lips take pleasure in pronouncing it! My heart . . . it faints at thy name, O Mary! Sweet is the honeycomb to the solitary traveller; sweeter still is thy name, O Mary!"

Thus we see that Catholic literature changes, according to the poet's phrase, "from grave to gay," yea, from bitter to sweet, from vehemence to insipidity; it is in these extremes that it generally moves.

In these love effusions the author seems to forget himself, and falls into blasphemy. He boldly applies to her passages of the Bible which belong only to God, or to our Lord Jesus Christ—"Mary so loved the world, that she gave her only begotten Son:"* "Who shall separate me from the love of my mother? Neither persecution, nor reproach, nor temptation, nor any creature whatever."† Evidently alluding to the close of the eighth chapter of Romans. Is not this profane and sacrilegious?

We have said enough, we think, to justify the title of this chapter—The poverty of Roman Catholic Literature. It is poor in its theology and in its preaching. It is feeble in controversy; superstitious—nay, grossly idolatrous—in its examples of the lives of saints. If there is anything worthy of remark in it, it is certainly this—a tendency to anti-ultramontanism and defective orthodoxy. Its general character is, that it never presents Christianity in its reality and substance, in the person of Christ himself, but dwells only on external

* Page 78.

† Page 79.

observances, and submission to the priest. The authorised faith abides continually on the threshold only of religious truth, but does not enter in. As everything turns on submission to authority, to establish this is the end of all their effort and labour. Nothing further is aimed at. The truth which authority ought to sanction is not a subject of consideration. The ramparts, which appear raised to defend the city, hinder persons from entering into it; and, in the absence of healthy aliment to their faith, men rush into all the puerilities and evils which we have denounced to the good sense and consciences of Christians.

CHAPTER IV.

The Part taken by Catholicism in the Crisis of these late Years.

It is in critical times only that we can judge of the character of religious belief. Only then can we ascertain its strength. If vigorous and lively, it will show itself and spread. Days of peril are pre-eminently seasons for the trial of the strength of faith. If we would form a just opinion on the actual power of Catholicism, we have only to inquire into the part it has taken during the last three years in France. Its most remarkable feature has been its clever ingenuity. Its politics have been skilful, but such as it is painful to witness in a religious party, possessing a simple and commanding faith. Every one recollects the promptness with which the Catholic party hailed the new Republic. Not a tree of liberty was planted, but a priest was present to bless it. If this enthusiasm was sincere, it has, however, been but temporary, and will doubtless perish in the fire of its own kindling. It is strange, however, that a feeling so strong should be so remarkably prudent. It continued during the time of the people's power, that is, whilst there was something to fear; but once in safety, the Catholic party soon became cold and indifferent, repelling with indignation those who had the frankness to persevere in their admiration of former principles. We have seen how the system of force, applied to the country, was favoured. Now, all the official organs curse what they formerly blessed. Well! This complete shifting about is not the less a lamentable symptom, for its being skilful. The treasure is preserved, but moral influence is lost. The sanctuaries are kept, but the true fire of the altar—a firm and courageous faith—is extinguished. The Catholic party had a right to abstain from political action; and this would have best established its dignity. It might also, if it thought proper, espouse a cause,

provided it was with calmness and moderation, and especially if adhered to with fidelity. But to caress a party when in power, then to insult it when fallen, is to show neither generosity nor courage, but only to manifest a greater regard to circumstances than to principles. The Catholic party take to themselves great praise from the singular devotedness of the archbishop of Paris, who died in June, 1848, a victim to his efforts to appease civil discords. This fact is, indeed, admirable; but it is an exception, and not a type of the conduct of the party—at least, of that conduct which professes that the best means to reconcile two camps is quietly to pass from the one to the other.

What fruitful word has Catholicism uttered for these last three years? Or, which of its sayings have entered our heart and conscience? We have seen how it has contended with its adversaries, and by what methods it has sought to bring them back to the truth. With what chastisements and scourging of rude speech has it not treated whatever is good in the efforts of the present period? There is not one of these efforts that it has not trampled upon and condemned. We speak of ultramontane Catholicism, that is, orthodox Catholicism. We must see how it sneers at every desire of progress. Take the Social question, which, in spite of all the evil solutions offered, exists, and will finish by rising up before us in all its formidable loftiness. Not satisfied with combating Socialism, (the doing of which is legitimate,) it denies the possibility of amelioration in social institutions. It recalls to our remembrance the curse hanging over humanity, and uses it as a convenient rampart against every idea of amelioration; and, even when in better temper, speaks of a revival of the Capuchins and Mendicant Friars. This is its amusing solution. When generous men united to encourage sentiments of peace, to which so noble an homage was lately paid by the English Parliament, the ultramontane party treated with sarcasm this scheme as an utopian one. Faithful to the traditions of Joseph de Maistre, it declares that the blood of the human race has not yet sufficiently atoned for its sin. But there is one point against which all its fury is roused—that is, the punishment of death. Different opinions may be held on that subject, but no serious person will deny that it is one of extreme importance and deep interest.

The ultramontane party lavishes insults on those who are in favour of punishment by death. Lately, the *Univers Religieux* said that the first man who showed repugnance at the shedding of blood was Cain, who refused to offer unto God a bloody sacrifice as Abel

did.* There is not a single plan of reformation that has not been thus abused, not a single good effort that has not been anathematised. Such is the position Catholicism has taken in the present crisis.

The part Catholicism has taken in this crisis, is justly set forth in an authorised work now printed—I mean, the *Letters and Discourses* of M. Donose Cortès. This is the general idea of the work, which it is important that we should analyse, as nothing will give us a more just view of the way in which Catholicism appreciates the great crisis we now consider. According to M. Donose Cortès, the social dissolution must go on increasing. Evil must triumph over good, as is always the case where full play is allowed to human power, and there is no direct and terrible intervention of the displeasure of heaven. We must look for some terrible outbreak, and it is then that the wrath of God will manifest itself, restoring everything to order. If anything now should give us confidence, it is physical force, allowing some salutary dictatorship to be established. Thus the best hopes of M. Donose Cortès are in the bayonet, and we may say that God which he invokes is the emperor of Russia, before the God of armies. Thus the last resource of a great religious party is physical force—here is its hope and resource. Is it possible more openly to abdicate moral principle, or more clearly profess scepticism? What! you who call yourselves the representatives of a true religion, profess that society has been in a state of disorganisation for eighteen centuries, and you expect its salvation, not from religion, but by a terrible exercise of power! Ah! you must certainly feel your faith shake, under the blast which now bears upon us, or you much mistake human nature! In either case, you acknowledge your impotency, and as it is in a crisis that we can best judge of the resources of a religious party, you bear in yourselves your irrevocable condemnation.

What shall we say more of books? There is in ultramontane philosophy a sinister teaching that we should not forget. We speak not politically, but religiously. Ultramontane philosophy teaches that spiritual power cannot save us; but that we require also saviours by physical force. What need it say more? Is it not this that we have seen on the crumbling walls of Rome? The spiritual power of Catholicism, in its highest personification, must force itself on a people, who ought to

be pre-eminently Catholic, by cannon balls. This speaks everything. We say to ultramontanists, "See here your strength! It is only borrowed. If you glory in your triumph, we glory in it also. But it leads to the tomb, from whence there is no resurrection by a similar victory. Strangers must mount guard over you, that you be not driven away! See the extent of your moral power." Nothing on earth could better sum up our views of contemporary Catholicism. The two parts of our work are confirmed by this fact. Physical prosperity and moral decay find here their best proof. The second increasing in proportion as the first is developed.

CONCLUSION.

Our conclusion will be short. Catholicism is weak, especially in its principles. What must be done in opposing it? Strengthen the principles of the Reformation; carry them out in all their consequences, and send back to Catholicism the lumber it may have left us. Catholicism relies on external force; we shall conquer it only by abandoning this, and relying on truth alone. Catholicism keeps its adherents in formalities of thought and of life. The best answer to this is always to turn to the substantial realities of Christianity; to the truth of Christ; to immediate contact with the Gospel. Catholicism relies on human tradition; this is a warning to us not to receive the authority of any tradition of this sort. The great principles of Protestantism, taken, not in their restrictions, but fully carried out in their direct and obvious development, is, in my opinion, the whole secret of victory. Controversy, in detail, will do little, compared with what I propose. To say all in one word—The Reformation, half carried out, will be half conquered; the Reformation, fully carried out, will, of itself, be decidedly victorious.

Never was the soil better prepared for the seed of truth. Were we permitted to enter on another subject, it would be easy to show the extensive weariness that prevails in France with Catholicism, and the reception given to the preaching of the Gospel. But this subject is the province of another. I have said enough to show the little moral influence Catholicism can exercise amongst us. A vast and promising field is open to evangelical Christians. May God give them courage to enter into it, for the fields are white unto the harvest!

* *Letters and Discourses* by Donose Cortès, published by the Electoral Committee of Religious Liberty. 1850.

SERIES VI.—PAPERS ON CHRISTIAN STATISTICS.

A FEW WORDS ON THE CHURCH OF THE WALDENSES IN THE
PIEDMONTESE VALLEYS.

BY THE REV. J. R. REVEL.

If the humble church, which I have the happiness to represent, dare make its feeble voice heard in the midst of you, dearly beloved brethren, I must first of all implore your indulgence for it.

That church was born, it lived, it suffered, and its ruins still remain amongst the rocks whence flow those waters which fertilise a large and beautiful part of Italy; and yet it is but yesterday that Italy rejected it. Not many years ago, a great Prince—one who will always hold a high place in noble and generous Italian minds—allowed it to be proclaimed, in his name, that the church of the Waldenses was a thorn in the heart of his dominions. This same monarch took care, it is true, to give a very interesting commentary on these words, in the preamble of the edict of the 17th February, 1848, for the emancipation of the Waldenses, when he declared that the good conduct and the virtues of this portion of his subjects rendered them worthy of such a favour.

This unnatural position, which has lasted several centuries, has obliged the church in the Piedmontese valleys to contract very precious relationships, and to adopt both the French language and appearance. Although it speaks French, yet it is as the *Italian* Evangelical church that it comes before you to-day, to tell you of its existence, of what it is, and what it wishes to do.

I feel the necessity to be brief, and shall therefore not abuse your time and your patience; allow me, however, to make one more preliminary observation.

The Evangelical Piedmontese church has not officially enrolled herself as a member of the Evangelical Alliance, but she felt herself to be such; and she is happy to proclaim in this assembly, that you have considered her as naturally and by right an integral part of that beautiful association which has been formed for the advancement of the kingdom of our Saviour.

Perhaps you thought that you could not refuse a place to the elder sister of the Evangelical churches. You certainly remembered and rejoiced in the fact that she still holds in full force the confession of faith of 1665, not only in form but in spirit; since, when the synod met on the 26th, 27th, and 28th of this last May, that assembly declared, in its 45th article, that "considering the attacks recently directed against the Divine authority of the Holy Scriptures,

and wishing to show to all the aversion of the church of the Waldenses to such doctrines, as being subversive of true faith and true piety, and to declare her firm intention to remain, on this point as well as on every other, firm in the faith of the prophets, the apostles, and her own martyrs, she puts forward, in a special and solemn manner, the 2nd, 3rd, and 4th paragraphs of the confession of faith of her church."

For myself, I feel the necessity of insisting at this time on another title which she has to be a natural member of the Evangelical Alliance; this title is, that, three hundred years ago, she was the promoter of a similar union.

I would beg you to carry your thoughts three hundred years back, and what do you see? A holy Evangelical Alliance; at its head you may see crowned heads, eminent statesmen, and great doctors of the church. Who have been the cause of it? Some small companies of shepherds in the Hautes Alpes, and in the retired valleys of Piedmont. These peaceable flocks only demanded of the country, and of those who governed it, the privilege of being able to feed in the green pastures and near the still waters of the pure Word of God. The wild beasts threw themselves upon them, tore, dispersed, and wished to annihilate them. Their plaintive cries are heard, and an Evangelical Alliance is formed; its centre is here in London, and it displays most extraordinary activity; it calms the fury of their enemies, saves the remnant of Israel in the Alps, and heals the wounds of the daughter of Zion with the sweet and refreshing balm of charity; so that, towards 1697, between 7,000 and 8,000 Waldenses were able to gather together in the three valleys of Lucerne, Prouse, and St. Martin, between the torrents of Pélis and of Cluson, which were assigned to them as impassable barriers.

From a statistical statement, made shortly before the emancipation of 1848, it appears that 21,378 Vaudois and 4,462 Roman Catholics lived within these limits. It was also remarked, at that period, that 1080 Vaudois had been obliged to expatriate themselves for a time, and go to get a livelihood in France and in Switzerland for themselves and their families. Since the edict of February, 1848, that expatriation has much diminished, and many Vaudois, who lived in foreign countries, have returned to their native land, to the

great profit of industry, commerce, and agriculture, and especially, I trust, to the advancement of the kingdom of God. All this may prove, some one may say, that there are still some Vaudois in those valleys, but not that there is a true and faithful body of Christians. This is, however, what the Christian wishes to know, nor will you accept as a sufficient proof the fact that I have the honour of addressing you at this moment in its name, and sent by that church. As, according to the Word of God, one may know a tree by its fruit, it appears to me that every church, animated by the Spirit of Christ, may produce the following:—1st, the work of edification; 2nd, of relieving the sick and needy; 3rdly, of instruction; 4thly, of evangelisation or extension. You will allow me to tell you a few words upon those four points.

1st. As to our flocks, we may say that they have a great respect for the Word of God, for its ministers, and for the Sabbath. The actual number of ministers is twenty-nine; three of these are more than eighty, and are no longer able to exercise their functions; six are employed in the college of La Tour as professors; sixteen are at the head of our flock; four are employed as evangelists. A very strong proof that this is a body of ministers faithful to the truths of the Gospel of Christ is this:—Last year, four young candidates presented themselves for consecration; one of them, after close and severe examination, was rejected, because he was not sufficiently sound upon the nature of our adorable Saviour, upon the truth and authority of the Scriptures, and upon the Sacrament.

2nd. The relief for the sick and the poor. We may say that we have three hospitals—two in the valleys and one at Gerin. We have two deaconesses from Echallens, who exert a very salutary influence upon the sick. Our funds for assisting the poor are small, but sufficient to prevent mendicity.

3rd. Instruction. We have, in all our valleys, 164 primary schools; 137 are only opened for three or five months, during the winter; fifteen regular parish schools, which last ten months; six girls' schools, and two infant schools. Then, the college:—before the year 1831, we had but one master in it who taught Latin and Greek; now we have eight professors and eighty-four scholars, distributed in nine classes. The salary of three of the professors is not certain; hitherto, Christian friends have come to our help. The royal inspector of schools has generally given a very favourable report of the manner of teaching in the college, and in the schools in general. For the last two years, Government has granted 2,500 francs for our public instruction.

4th. Evangelisation. Since 1848, an evangelical service has been allowed in Turin. In 1849, the brethren of that town desired to unite themselves to the Vaudois, and to be recognised as the sixteenth Waldensian parish. In 1849, four of our ecclesiastics went to Florence to perfect themselves in the Italian language; one of them began to preach in Italian, in the Prussian chapel, at the request of some Protestants of that town, who are better acquainted with the Italian than the French language. In less than a year after their return to the valleys, we received a deputation from Florence, asking us to send back one preacher of the Word of God; one was sent, and it was soon settled with the Swiss consistory that a regular Italian service should take place once a fortnight in their chapel. That preaching was much appreciated; the chapel was often crowded to excess. By-and-by, one teacher of the Word of God was not thought sufficient,—a second was sent. Very soon after that, an order came that the Italian service was to cease altogether; and a few days later, one of those teachers who had been invited by some friends to come and explain to them the Word of God, was seized by the police, thrown into prison, and then conducted to the frontier by gendarmes, like a malefactor. The other preacher also had notice to leave within three days; the only offence was, that his colleague was lodging with him.

We have now established a regular service in Italian at Turin; it is very much blessed, and we hope soon to have a little congregation of Italian Christians, and for that we shall want a temple. We have obtained leave of Government to have one; the ground has been bought by two generous friends; and if the Lord approves the work, He will raise up many such friends, that the work may be carried on.

The town of Pignerol, which unites, as it were, the two valleys of St. Martin and Lucerne, had long felt the want of having a regular service; last year, permission was given to have one, although there are not many Protestants in that town; the place of worship is generally very full.

Let me conclude by saying, that at our last synod, in the month of May, after having stated the facts which I have just named, the assembly rose up spontaneously to give thanks to the Lord for all the mercies he had vouchsafed to their church during so many centuries, and particularly during the last years; to render heartfelt thanks to Him for having preserved and multiplied to them so many friends in England, Scotland, Ireland, Holland, Germany, Switzerland, France, and America, and also in Italy.

ON MISSIONARY LABOURS UNDERTAKEN IN FRANCE TO SPREAD THE GOSPEL AMONG THE HEATHEN.

BY THE REV. J. H. GRANDPIERRE, D.D.,

MINISTER OF THE REFORMED CHURCH, PARIS.

The agents of the Wesleyan Methodist Missionary Society make collections amongst the members of their flock in France, in order to help the Wesleyan Missionary Society, which has its centre in London. They hold a public meeting every spring at Paris, in which they give an account of the operations of that Society. But as this is an English Society, it does not belong to us to speak of it here.

We have also grounds for thinking that the Moravian brethren, who have some agents in France, do the same for the Missionary Society of the United Brethren, whose centre is at Herrnhout, in Saxony. This Society being German, we need not give an account of it in these pages.

There exists but one French Society, which up to this time has prepared and sent out evangelical missionaries to the heathen, and that is the "Société des Missions Évangéliques chez les peuples non Chrétiens établie à Paris."

This Society has all the character of the Evangelical Alliance, for it is not the work of the Reformed churches, nor of the churches of the Augsburg confession, nor of the dissenting churches; it is the work of all these churches together, for they all take part in it. The directing committee is composed of members belonging to these three denominations, and the funds of the Society are collected indiscriminately from Christians of all creeds. We have not, therefore, in France, a Missionary Society of the Established church, or Missionary Societies of such and such dissenting churches. We have but one Evangelical Missionary Society, which all Christians love, and in which all co-operate by their prayers or by their gifts.

The "Société des Missions Évangéliques" was founded at Paris, 4th of November, 1822. During three years, it contented itself with publishing missionary pamphlets, in order to make known a work which had till then been unknown to French Protestants, and to collect funds, which were sent to different foreign missionary societies, and amongst the rest to the Bâle Missionary Society. But it soon felt the necessity of endeavouring, in a more direct and efficacious way, to spread the kingdom of God amongst the heathen. Three years after its foundation, that is, in

the autumn of the year 1825, it opened a Missionary College at Paris, called the "Maison des Missions," for the purpose of preparing pious young men for the ministry of the Gospel in idolatrous lands.

This institution existed until March, 1848, when financial embarrassments following upon the last revolution obliged the committee to discontinue it.

During the twenty-two years and a half which this establishment lasted, eighty-two persons were admitted to it, and remained there for a longer or shorter period. Of these eighty-two persons, twelve were foreign missionaries, who labour at this day in different parts of the world, as China, Greece, Palestine, India, North America, the Mauritius, and the Indian Archipelago—amongst these may be especially mentioned, the Rev. Dr. Gutzlaff and Bishop Gobat; twenty-three left, in order to evangelise the Bechuanas in the south of Africa; one is employed among the negroes in the West Indies, and one among the Arabs in Algeria; fourteen are pastors or ministers of the Gospel in France; six are teachers; the others have either entered upon other careers, or are dead; amongst these last, is a doctor of medicine, as much distinguished for his piety as for his learning.

The committee hope soon to be able to re-open an establishment which has been of such imminent service, and on which the blessing of God has so visibly rested. Excepting the missionary who has been recently sent to the French West India Islands, the "Société des Missions Évangéliques de Paris" maintains missionaries only in the south of Africa, amongst the negroes of the Cape, and especially amongst the Bechuanas in the north-east of Caffreland.

It counts now eighteen missionaries in that country, almost all of them married; making altogether from sixty-five to seventy persons, including wives and children. These labourers are distributed among thirteen stations, of which these are the names:—Wellington,—at some leagues distance from Cape-town; it is the only station within the limits of the colony; all the others are situated on the shores of the River Calidon and of the Orange River, in the country of the Bassontos, at two hundred miles from the Cape; one of these stations is even

three hundred miles off, near Kurumun:—Bethulie, Carmel, Beersheba, Morija, Thaba Bossiou, Berea, Hebron, Hermon, Cana, Mekuatleng, Bethesda, and Molito.

The French missionaries who preach the Gospel in the country of the Bassontos are, for the most part, able and earnest men. Their character and their work have been appreciated by men belonging to different churches, and holding different positions in society. Amongst them we will enumerate the Rev. Dr. Philip; Mr. Backhouse and Mr. Walker, Quaker travellers; Mr. Steedman, a merchant; the Rev. Mr. Moffat, the Rev. J. J. Freeman, and the present colonial governor, Sir Harry Smith, who, having visited them at their stations, have borne testimony to their excellence.

The Bechuana population, collected together at the stations and in their neighbourhood, is about 25,000 souls; the whole country contains more than 40,000.

At each station there is a church, several schools for children and for adults, and a manse.

The missionaries, after having gone through a special course of study of the Sechuana (or Sessonto) language, have translated and printed several portions of the Scriptures, by means of a printing press belonging to the mission; amongst others, the four Gospels, the Acts of the Apostles, and the Psalms; also catechisms, collections of hymns, and a great number of reading-books and religious tracts. One of them has written a remarkable work on the Sechuana language, and another has written an account of a journey of discovery amongst the tribes to the north-east of the colony of the Cape of Good Hope.

The French missionaries calculate that since the beginning of the mission they have been the means of the conversion of a thousand persons, who have either died in the faith, or who are to this day setting a good example by their Christian life.

At almost every station, between four and five hundred persons assemble for public worship. On feast days, and when neophytes are admitted into the church by baptism, the chapels are not large enough to contain the crowd; and, at one station,

more than a thousand auditors have often met together in the open air, to listen to the message of good tidings of salvation by Jesus Christ. In one year, more than five hundred Bechuanas demanded the sacrament of baptism. Amongst the number of converted natives, there are men and women of deep piety, of elevated character, and of an exemplary life. Even those who have hitherto felt only the external influence of Christianity have, little by little, adopted the habits of civilised life. They have abandoned the dirty skins of animals which they used to wear, the grease and yellow ochre with which they used to besmear themselves, and dress like Europeans. Instead of their huts, they build clean houses, with a garden surrounded by an enclosure. The chief of the country, who was but a savage before the arrival of the missionaries, is now a civilised man, and has made treaties with the English Colonial Government.

Twenty years ago, cannibalism reigned in several parts of the country occupied by the French missionaries; now, no traces of it are to be seen, excepting the bones of the victims, which may still be found in the caverns where they were strangled, roasted, and devoured.

The mean annual receipts of the "Société des Missions Évangéliques de Paris" are about 100,000 francs (£4,000). The maintenance of the African mission costs about 75,000 francs (£3,000). Its funds are principally obtained from the evangelical churches of France. In 1848, that is to say, at the time of its financial crisis, it was obliged to have recourse for help to English and American Christians, and they generously came to its assistance. It received especially, at this time, large sums from the Cape of Good Hope, from Calcutta, and from Bombay. But this was an exceptional case, being the only one which has occurred since the commencement of the Society.

If the Conference of the Evangelical Alliance wishes to have details of the work of which we have spoken, they may be given *videlicet*. We have abstained from enlarging a report, which is not the only one which is to be read.

SERIES VII.—PAPERS ON RELIGIOUS LIBERTY. ON RELIGIOUS LIBERTY IN SWEDEN.

BY THE REV. F. O. NILSSON.

The Lutheran confession, with Episcopal church government, is the established religion of Sweden. All Swedish subjects, except the Jews, are obliged to be members of the

State-church. No dissent is tolerated, upon penalty of the loss of property, and banishment for life from the country. By a law which, although obsolete, is not repealed,

parents are subject to a heavy fine, if they neglect to have their infants baptised. At the age of fifteen or sixteen, every person must go through a course of catechising, previous to his confirmation. Then, after a man has been confirmed, he must, according to law, receive the sacrament, at least once in twelve months, or else he will lose his privileges as a citizen. For instance:—No person is allowed to hold any office, either great or small, who does not go to schrist, and the Lord's table, at least once in twelve months. No one can appear as evidence in a court of law, in any case, without this. If a person be ever so trustworthy, if his opponent can only bring evidence that he has not, within twelve months, been to schrist, his testimony will be refused.

The same law exists in regard to marriage. Those who wish to unite in the matrimonial bond must prove that they regularly and with reverence receive the means of salvation (by which expression is meant the sacrament). This law goes so far as to exclude persons from carrying on business, or being masters in any handicraft trade, who do not conform to it.

The pastors are obliged, each one in his parish, to see that this law is conformed to. In this manner the Lutheran clergy are able to keep every Swede in connexion with the State-church. If a person moves from one parish to another, he may be rich or poor, high or low, he cannot be received into another parish, or shielded by the protection of the law, if he does not bring a certificate from the pastor of the parish from which he comes, or if in that certificate the pastor does not testify that he is a regular and devout communicant.

Thus every man born within the borders of Sweden is nationally, without his own consent or knowledge, made a member of the Lutheran church; but after he comes to years of discretion he is forced to continue in that church, no matter what his convictions are, or else to leave the country. The clergy being empowered to act as a police, there is no chance for dissent from the State-church, even in a single instance.

There is also a law, forbidding any number of persons to assemble together for reading the Word of God, and offering prayer together, or in any other way edifying one another from the Word of God, or exhorting sinners to repentance. No assemblies for religious service are allowed, except those ordained by the law, conducted by the lawful ministers of the Establishment, in the consecrated houses for Divine worship, and in the proper seasons. By the same law, every head of a family is commanded to instruct his children

in the catechism, and to exhort his household to fear God, but such things must not be extended beyond his family circle. If any assembly be convened together, for the purpose of edifying one another from the Word of God, the man who conducts the meeting, and the one who opens his house for that purpose, are both subject, for the first offence, to a fine of about five pounds; and for each of those who assembled at such a meeting, about one pound. The second offence, the fine is doubled; and if they are not able to pay the fine, they will be imprisoned on bread and water for twenty-eight days. For the third offence, they are to be banished from the kingdom. I know a case in the north of Sweden—where there has been, and still continues to be, a great religious movement, and where conventicles are rather frequent—of a man who was prosecuted for illegal preaching, and breaking the Sabbath, because he had on a Sunday visited a friend, read a chapter from the Bible, and said the Lord's prayer; but assemblies for drinking, and where almost all sorts of wickedness is carried on, will not be troubled by the law or the police. Once, as I was holding a religious meeting on a Sabbath evening, in a village where, at the same time, there was a far larger assembly for drinking and frolic, the minister of the parish, with the churchwardens, came and broke up our prayer meeting; but the other meeting they did not trouble, though they had to pass by the house where the frolic was carried on, in coming to the house where I was.

A similar case happened last winter. I was then assembled with about a dozen persons on a Sabbath afternoon, when first the pastor of the parish came, and in an angry tone required us to dismiss our meeting; but as we did not comply, he sent for the police officer, who, together with some of the neighbours, in a violent manner forced us to separate, threatening to prosecute us. Not a great distance from the police officer's (Linsman's) dwelling, there had that very night been a meeting of a contrary description, where some of the people had been so zealous in serving their master that bloodshed had taken place.

It is but just to say, that though pastors and police officers may not dare to countenance private religious assemblies, they are not always very strict in preventing them. Some ministers will even be found who hold such meetings themselves, and are glad when any religious awakening is perceived, and gladly take the lead in it. Some of our most influential clergymen have also exerted themselves at the late diet, as well as at that previous, to get the conventicle law abolished,

and to get more religious liberty. In different parts of the land are such assemblies held, and in most places undisturbed.

I am acquainted with a man who has been in the habit of travelling as a Bible colporteur, and has also preached wherever he could get the people together. Many times have his meetings been broken up by ministers of the Establishment and the police officers. Twice has he been prosecuted for holding religious meetings; the first time before the County Court, though the judge would have nothing to do with the case and so it dropped. The second time, however, a complaint was lodged against him to the chief justice-chancellor, but this was stopped through the influence of the agent for the British and Foreign Bible Society at Stockholm, who kindly interposed on his behalf, and prevailed with the chancellor-justice to let the matter drop. Twice he was put into prison by the subordinate police authorities, who, in Sweden, have great power, and who can do almost what they please; no one dare or can bring complaints against them. The first time he was imprisoned, he was taken in the act of preaching to a small assembly of Christians, perhaps a hundred persons, assembled in a private house, near a town called Borahs, in West Gothia. He was brought into the town, and first ushered into an assembly of drinking gentlemen,—lawyers, justices of the peace, sheriff's officers, merchants, clergymen, and others,—where he was made the butt of their foolish sarcasm, malicious jesting, and angry scolding, for about a couple of hours before he was put into the prison. He remained there eight days, until one of his Christian friends had been to Gothenburgh and reported the case, when his Christian friends at Gothenburg prevailed with the district governor to interpose with the magistrate at Borahs to give him his liberty.

The second time he was imprisoned, he was taken after he had closed the service on a Sabbath evening, and by the sheriff's officer's clerk and about fifty half-drunken men, who, with terrible oaths and blasphemy, and even with blows, brought him to

the sheriff's officer, who ordered him to be cast into a dungeon, where not only the walls but the floor and ceiling were of stone, and where the wind came in all round the door, the cold being twenty-one degrees below the freezing point, the night he was there. After a good deal of trouble, anxiety, and labour by his Christian friends and his wife, he was finally released; but not until after he had been transported about thirty-six English miles in a stormy, cold January night (perhaps because ashamed to transport him in the day-time) to a still severer gaol, and there cast into a room where several criminals were before him.

But this law has also caused a number of infants, within the last two or three years, to be taken from the parents, torn from their mothers' arms by parish constables and sheriff's officers, and brought to the parish churches for christening, against the consciences and wishes of their parents. In two instances have the cows been taken from the parents, their only property, and sold from them to defray the expenses for the pastor's and the officers' unasked service. Besides, there are now at this moment a pious man and a pious woman who desire to be united in matrimony, and who for that purpose applied to the pastor where the woman resides (in Sweden, marriage is altogether an act of the church) to be wedded. When the pastor saw the man's certificate from his own parish minister, he refused to marry him. Why? because he was a Baptist, and the woman also. The case was brought before the bishop and consistory at Skara, and a short time ago an answer from that venerable tribunal came, which says, that if the persons had ever so good morals, the fact that they had left the Lutheran church communion was enough to cause the bishop and chapter to refuse the marriage celebration. In consequence also of these laws, a man has recently been banished for life, taken away from his friends and relations, and, as a minister of the Gospel, from his flock! Notwithstanding, he has done all he could, and also his friends, both in and out of the country, in a legal manner, to prevent it.

INTERVENTION OF THE EVANGELICAL ALLIANCE ON BEHALF OF PERSECUTED BRETHREN.

BY THE REV. A. MONOD.

At the annual meeting of the Evangelical Alliance which was held at Paris on the 23rd of April, 1850, the following proposition was recommended to the attention of the Committee of Paris:—"That the Evangelical Alliance should, as far as lies in its power, un-

dertake the defence of any brother, throughout the whole world, who may be persecuted for the Saviour's cause."

The Committee of Paris have subsequently examined this proposition, and unanimously approved it. Having, in consequence, com-

municated on the subject with the Committee of London, the Committee also decided that it should be submitted, in their name, to the Conference, having assigned to me the honour of defending the same.

Let me first precisely define the purport of the proposition. According to the words of the proposition, the Alliance would interfere only in favour of *brethren*—and brethren *persecuted*.

Of Brethren.—Every man who suffers for his sincere belief, whether true or false, be he Protestant, Papist, Jew, Mahometan, or even Pagan, has a right to our commiseration and sympathy; but the Evangelical Alliance, as an Evangelical Alliance, is not called to take up any but those who have one common faith with it, and who suffer for that faith.

Of Persecuted Brethren.—Personal or local sufferings, which our brethren have to endure for the faith, demand, in all cases, our warmest Christian sympathy, but do not require the interference of the Alliance; a public evil only requiring a public remedy. Nor is even labour endured, and difficulty met with in preaching the Gospel, sufficient to call for the interposition of the Alliance; its work being, not so much to emancipate, as to assist, and beginning only in case of real persecution.

Let it then be understood that we do not invite the Alliance to defend the general principle of religious liberty; since this could hardly be done without, in some cases, meddling with questions of government and legislation; or, in other cases, raising subjects of controversy between true disciples of Jesus Christ. We only wish the Alliance, in the name of brotherly love, to come to the assistance of those brethren who are avowedly and really suffering for the faith, both theirs and ours.

The case of Count Guicciardini and his six companions may serve as an illustration, who, for being found together, studying the Gospel of St. John, were condemned to imprisonment or banishment. Every case, indeed, may not be so plain as this; but should any be presented to the notice of the Alliance of a doubtful character, they may be examined, as in God's presence; and herein, as in everything else, theory be perfected by practice.

The proposition thus explained, let us shortly show the advantages to be expected from the course proposed. Two advantages will result from it: one having reference to the people of God at large; and another, to the Evangelical Alliance itself.

The first of these needs only to be mentioned, for approval. The obligation of coming to the aid of persecuted brethren

will be precious to a Christian's heart at any time, but it is especially so in the present day, from new difficulties which threaten the faithful disciples of Jesus Christ, in different parts of the continent of Europe. This solemn obligation was met in other ways, at other times. It was met, at that period of time which followed the establishment of Christianity, by the Christian churches, which then formed a natural Evangelical Alliance; and at that period which followed the Reformation, by those Governments which embraced the cause of the Gospel. But now, when these two helps are generally wanting to persecuted Christians, it has become necessary, for their defence, that a new-concerted and permanent intervention should be established, which is not to be found in any religious association now existing; and the want of which, the isolated exertions of private charity but very imperfectly supply.

Again, to advert to the case of Count Guicciardini and his friends,—if amongst them those are to be found who have no other resources than what is derived from their professions, discontinued by banishment, is it not most desirable that some provision be ready for their assistance, without such brethren being left for relief to individual benevolence, at once less certain, accessible, and honourable? I must dwell somewhat longer on the advantage the Evangelical Alliance itself would derive from acting in accordance with the proposition now in my hands.

From the very origin of the Evangelical Alliance a problem has arisen, which it seems impossible to solve; but which must be solved, if the Alliance is to continue and prosper. The problem is that of *one common co-operation*.

The Evangelical Alliance, say some, must have *common action*. If it confines itself to the mere declaration of Christian union, where is the necessity of a permanent and organised existence? For the publication of a principle, nothing more is required but to meet once, in order to prepare and issue a common declaration. If meetings are periodically to be held, merely to renew that declaration, a languid uniformity will inevitably ensue, which will make the Evangelical Alliance more prejudicial than profitable to the sacred cause which it avows. Some kind of common action, which will embody the principles of the Evangelical Alliance in things visible, is absolutely required to give it an existence, *sui generis*, a real influence and a usefulness perceptible to every one.

But others say—that the Evangelical Alliance cannot undertake any common ac-

tion,—that unity which exists between all true Christians, and which it is the object of the Evangelical Alliance to recognise and confess, is purely spiritual, and cannot be promoted by brethren belonging to different or opposite ecclesiastical parties, except on condition of scrupulously confining itself to the superior sphere of things invisible. The moment that any common action be attempted, we shall place ourselves in a position where divergent and contrary notions will arise to divide; so that what we have done in favour of union, will prove less to its promotion than its injury. The Alliance can only become permanent by confining itself to those reunions which shall have for their sole object to recognise, proclaim, and encourage Christian union.

These two opinions are exemplified to my personal recollection in two men, very different from each other, but both of them eminent for intelligence, piety, and ecclesiastical rank. A few days after the formation of the Alliance, I met Doctor ——. He said to me, "The Evangelical Alliance cannot subsist but by some common co-operation. To meet periodically, simply for a fraternal shake of the hand, is ridiculous and impracticable. Organise some energetic common co-operation, or your Alliance will perish." A few days afterwards, I met the Bishop of ——. He said to me in his turn, "An Evangelical Alliance, with any common co-operation, is an impossibility. I am ready to acknowledge as my brother every man who acknowledges Jesus Christ as his Saviour. I could even acknowledge him for my brother, though he should refuse to acknowledge me as his; nay, should he regard me as a child of the devil. But other conditions would be necessary, before I could unite myself with him in any common enterprise. How, for instance, could I, who believe that I ought to uphold and serve the Established Church, act permanently with a brother who thinks that he ought to attack and destroy it? Suppress every common action, or your Alliance will perish."

Who can deny but that there is truth in the remark of the learned Doctor —, and also, in that of the pious Bishop —? If it be so, the inevitable consequence is, that the Evangelical Alliance must fall, unless a solution be found to that problem, which would seem insoluble: how can satisfaction be given to both these gentlemen?

But one solution is possible,—namely, some common action, of such a kind as, on the one hand, will be really useful and may be strongly organised, and, on the other hand, will belong to an order of things where

secondary discrepancies of true Christians do not reach.

The common action which we are proposing to the Conference, seems to us to combine this twofold character. To interfere in favour of brethren persecuted for the faith, will be doing a work of indisputable usefulness, which will require the most prompt and best-combined efforts; but, at the same time, a work in which all true Christians can concur, because such an interference is so natural and necessary a consequence of fraternal love, that it is nothing beyond that love made visible.

Referring once more to the case already cited,—towards a subscription in aid of one of those banished from Florence, what Christian would refuse to contribute according to his means, whether Episcopalian, Lutheran, or Calvinist—whether Churchman or Dissenter, Baptist or Pædobaptist, Presbyterian or Congregationalist? Is it not evident, that two names might be found united amongst the list of subscribers, which had never before appeared side by side, for any other common co-operation whatever?

In such a case, it is not enough simply to say, that common action would be possible; it would be most cordially assented to. A common action, such as this, has something in it so excellent, so indisputable, in these days, when almost everything is disputed, that it would confer much honour upon the Evangelical Alliance, in public opinion, for having adopted it.

Perhaps many, after having given the Alliance their names in support of so benevolent an object, would feel themselves induced to give them for the sake of the Alliance itself.

Indeed, the thought just developed was suggested to the Committee of Paris by a fact already accomplished,—the interposition of the English Evangelical Alliance in favour of Doctor Achilli; an interposition without which, according to all probability, he would still be in the prisons of Rome.

The idea, then, of thus applying the power of the Alliance did not originate with one individual or Committee, it was put in our way by the providence of God, which to follow simply in all things is the surest method to discern the way we should take.

For these reasons, we respectfully submit to the consideration of the Conference, in the name of the Committee of the Alliance of Paris, and with the consent of the Committee of London, the above-mentioned proposition,—“That the Evangelical Alliance should, as far as lies in its power, undertake the defence of any brother, throughout the whole world, who may be persecuted for the Saviour's cause.”

ON THE EXTENT TO WHICH RELIGIOUS LIBERTY IS ENJOYED BY PROTESTANTS OR DENIED TO THEM IN FOREIGN COUNTRIES.

BY THE REV. ANDREW THOMSON, D.D., OF EDINBURGH.

The subject on which I have been requested to present this meeting with a few statements, is obviously one of such vast extent, that I must confine myself to a selection of cases; and this selection will, for the most part, be regulated by a regard to those instances of Protestant disability that are within the reach of British influence, or of British diplomacy, to relax or entirely to relieve.

I begin, then, with the condition of British Protestants in foreign countries, which will open up the way, by a natural progress, to the wider subject of Protestant restriction in those countries in which Popery is in the ascendant, and Governments regulate their policy according to the dictates of Rome. A variety of questions at once suggest themselves to an intelligent mind, the moment that such a subject as this is mooted:—What has been the line of policy usually adopted by our Government on the subject of religious liberty abroad? Especially, has it manfully and vigorously sought to secure for its own subjects,—whom a regard for health, or commercial enterprise, or scientific pursuit, or even curiosity, had drawn for a time into Papal countries,—unrestrained and open liberty of worship? What is the actual state of things in some of those countries in which British subjects most abound, and on which British influence can be brought the most directly and effectively to bear? And what are the demands that ought to be made, and the practical measures that ought to be adopted, in order to bring matters right wherever they are wrong; to secure a complete reciprocity of religious liberty, even that the British Protestant, wherever he is to be found, shall enjoy the same amount of toleration as the Spanish or Italian Papist has cheerfully yielded to him in Protestant Britain? I shall endeavour to give a brief reply to these queries.

In regard to the policy of our Government on the subject of religious liberty abroad, and especially for the protection of its own subjects in the rights of worship, its general complexion and spirit have, till very lately, been of a most unworthy description. There have been an indifference and an inaction on this great matter, which foreign Governments have not been slow to interpret according to their own wishes, and which, again and again, have had all the practically disastrous effects of the most active hostility.

Again and again, as successive statesmen have themselves boasted, they have had the “creating” of constitutions and the dictating of treaties, and they have let slip the golden opportunity of inserting clauses for the protection of conscience.

In the treaty which was formed some years since, at the conclusion of our war with China, when the Emperor was ready to consent to almost any conditions that would send our war-ships from his rivers, no conditions were ever named by those who acted for our Government at that important crisis; and we strangely owe it to the intercession of the King of the French for liberty of worship to the French Roman Catholics in China, that British Protestantism is there recognised and protected, the Emperor having of his own accord determined to concede liberty of worship to those Christians, who, as he expressed it, “did not worship crosses,” as well as to those who did. The same ill-judged pusillanimity was shown in remodelling the constitution of Sicily, so lately as the year 1848. That revision and reconstruction took place under the eye of our Government, and they had for their guidance the old constitution of 1812, which was also framed under British sanction and influence, and contained an article expressly in favour of liberty of worship. Such an article, therefore, had not for the first time to be introduced, it had merely to be retained; and its retention would have been of incalculable moment, not only for the cause of religious freedom, and, through this, of religion in Sicily itself, but in Austria and Italy, and other countries open to Sicilian influence. But before the eyes of British statesmen, and if not with their active concurrence, at least without their remonstrance, this precious provision was allowed to drop, and conscience left unprotected by the constitution or by the law!

The manner in which our Governments have acted, when British subjects in Papal countries have, by their zeal and success, awakened the jealousy and interference of the ecclesiastical and civil authorities, has been equally unworthy of a great country, which boasts itself as standing in the vanguard of liberty, and which owes nearly all its greatness to its Protestantism. I can only refer, in this rapid survey, to two cases which painfully but truly illustrate the spirit that has long been dominant in our foreign diplomacy. In 1839, while Mr. Graydon,

an accredited agent of the British and Foreign Bible Society, was endeavouring to circulate copies of the Word of God in Spain, he was arrested, brought to trial, and judgment passed against him. It is but justice to add, that the judge and jury became so ashamed of their decision, that they obtained a new trial, and Mr. Graydon was acquitted. But, meanwhile, correspondence was busy between the two Governments. The Spanish Minister for Foreign Affairs wrote to our Minister, complaining of Mr. Graydon's intolerable conduct in circulating the Bible, and insisting that he should be warned, in common with all other British subjects, to abstain from such conduct in future, and from in any way disturbing or "intermeddling with" the religion of Spain. And how did our British Minister receive this communication? Was it by refusing to comply with a demand so preposterous as to prevent a British subject from circulating the Word of God? Was it by reminding Count Orfila and his fellow-ministers of the full liberty which Spanish Catholics and all others enjoyed in Britain? Was it by reminding him how contrary all restraints upon liberty of conscience were to justice, to reason, to religion itself, and to the spirit of the age; and that the sooner such laws were repealed or allowed to fall into desuetude the better? No. This was, indeed, the tone that would have best be-seemed a British Minister. But not one word of defence was uttered in behalf of the offending Mr. Graydon. All similar efforts were for the future interdicted by a letter to our ambassador at the Spanish court, in which he was instructed to prohibit all British subjects from interfering with the religion of Spain, and to assure them, that if they did so, all British protection would be withheld from them, and they would be left to the tender mercies of Spanish tribunals and inquisitions. In addition to the "Letter to Lord Palmerston" of my friend, Dr. James Thomson, I know of no production that gives so truthful yet humbling a view of the complexion and character of British policy, in reference to religious liberty abroad, as the well-written work of the Rev. W. H. Rule, entitled, "Memoir of a Mission to Gibraltar and Spain." The author speaks "what he knows, and testifies what he has seen."

The case of Dr. Kalley, in Madeira, is both more recent and better known. His proceedings were in harmony with the law of Portugal; for his instructions were given within "his own hired house" at Funchal.

But every one knows how the approaches to his house were watched, almost day and night, by bands of police, to prevent his intercourse with inquirers—how, when success crowned his efforts in hundreds of converts, his life was threatened, and he only escaped a violent death by fleeing from Madeira in the guise of a peasant—how memorials to the Government, and especially to the Foreign Minister, beseeching him to interfere by correspondence with the Government of Portugal, and protect a British subject from wrong, and even from probable destruction, were treated with cold indifference, though the lifting of a little finger would have been enough to make Portugal at least respect its own laws—and how Dr. Kalley remains, up to this moment, uncompensated for the loss of property he sustained, through the violence of mobs and otherwise, in Madeira. Writing from Lebanon, in the spring of the present year, Dr. Kalley adverts to this fact, and mentions that "he has found perfect protection and toleration, at last, under the Turkish Sultan."

The effect of this long-continued and most unworthy policy, on the part of successive British Governments, has been most disastrous to the cause of religious liberty. When Papal Governments saw that our Government treated the right of worship for its people in foreign countries with such utter indifference, and that up to a certain point at least they might restrain and persecute with impunity, it was not likely that they would greatly bestir themselves to relax the rigour and intolerance of their laws, and that they would deny themselves for that about which we ourselves showed neither anxiety nor earnestness. Indeed, the impression is very extensively circulated in continental countries,—and it must be acknowledged that in the circumstances it is by no means an unnatural one,—that since we are so very indifferent about the right of religious worship to our people in foreign countries, we must surely be indifferent about religion itself.* The consequence is, that in more than one of those countries, to which commerce and other causes are bearing multitudes of our people every year, Protestantism is branded with ignominy, and compelled to skulk in secret, and little more than the last remnant of religious freedom remains.

SPAIN.

To begin with Spain. What was the state of things there, previously to the in-

* Borrow's "Bible in Spain" abounds with proofs of this statement.

famous Concordat which it has concluded with Rome within the last few months? The British Protestants in Madrid were, indeed, permitted to assemble for Protestant worship; but then the meeting must be held, not in a place known to be a church, but in some private apartment. No sign or index must be hung out, so as to allure a single Spaniard to the spot; and, as if to close up every chink and crevice from the least ray of evangelical light that might perchance reach some native mind, the worship is forbidden to be conducted in the Spanish language. All attempts at conversion, in the way of tract distribution or controversial discussion, would expose to instant imprisonment, if not to yet more stringent penalties. The gloomy intolerance of Spain pursues the British Protestant, should he die on the Spanish soil, even to his grave. In the churchyards and cemeteries of Madrid, interment is only permitted on condition that it is accompanied with those idolatrous and superstitious Romish rites to which no conscientious Protestant can submit: the consequence of which has been, that in the moment when the heart is most susceptible and tender, British Christians have been constrained at a heavy expense to bury their dead in private gardens or in open fields, with the agonising suspicion, which subsequent events have proved to be only too well-founded, that the grave was not secure from violation or ignominy.

An esteemed member of this Alliance, to whom I am indebted for many of the facts detailed in this paper, has undergone all the suffering I have here detailed.* While resident in Madrid, he was bereaved of his beloved wife, and sternly refused the privilege of sepulture in any of the Spanish burying-grounds, except on conditions to which his well-informed and sensitive conscience refused to submit. At great expense and trouble, and with a measure of delay that was itself a bitter element in his affliction, he at length obtained a place in which he might "bury his dead" in a common field. To secure the sacred spot, if possible, against violation, he had it surrounded with rails, and left Madrid with some hope that his feelings would undergo no more laceration; but he had not long returned to this country, when he learned that Spanish superstition or avarice, or, what is more probable, both combined, had invaded the little enclosure, and converted it into a stall for mules. In another instance, a British Protestant having lost a child by death, and obtained, with equal difficulty, the right of interment, thought of inscrib-

ing on his child's tomb a little epitaph, expressive of his hopes for its eternal happiness. On its being submitted to the authorities, however, the inscription was prohibited, and he was not even allowed to commute the matter by inscribing on the tomb a simple text from the Word of God. Was it too much for a Protestant to express any hopes regarding an infant that had died out of the Papal communion? or does Popery tremble at the Word of God, even when written on an infant's grave? The new Concordat which Spain has just completed with Rome, is likely to operate with yet greater rigour. It is, perhaps, not generally known, that there are many hundreds of Englishmen employed in Spain, in mines, factories, and other public works, yet this document declares the Roman Catholic religion to be the only one tolerated in Spain, and with a fanaticism of intolerance truly mediæval, promises the aid of the civil power to put down all heresy, and to punish all suspected of a faith divergent from that of Rome.

PORTUGAL.

Portugal exhibits some shades of improvement upon Spain; but even in that country, though it is far more open to British influence than Spain, religious liberty does little more than breathe. The constitution of Portugal, it is true, while declaring the Roman Catholic religion to be the religion of the kingdom, permits the exercise of all other religions to foreigners, as their domestic or particular worship, in houses destined for the purpose—with this provision, that these houses must not have any external form similar to a temple. But then we must remember, if we would be kept from forming much too sanguine an estimate on this matter, that even comparatively good laws may be administered in a spirit unfriendly to liberty, and that the body which is possessed by the unclean spirit of Jesuitism is no longer its own master, but is subject to the control of the demon that possesses it. This, to a very great extent, represents the present state of Portugal. For while Dr. Gomez, partly under the shelter of that article of the constitution which we have quoted, and still more through British influence that has been exerted in his favour, continues to preach the doctrines of the Reformation, and has always gathered around him many followers, yet our gratification on this account is greatly qualified by two circumstances:—1st. That no Portuguese can become a member of a Protestant church, however strongly

* See *Evangelical Christendom*, vol. ii., p. 117.

he may adhere to Protestant principles; nor can his child receive baptism from a Protestant pastor; nor is the British Protestant pastor permitted to celebrate marriage between Portuguese. 2nd. That Jesuitism, unable in the meantime to make the authorities the instruments of its evil designs, is taking a hint from the ancient Pharisees and seeking to excite the mob; that conspiracies have already been formed for the assassination of Dr. Gomez; and that accounts of the case of Dr. Kalley, written with a strong Jesuitical colouring, are industriously circulated, with the evident design of exciting the populace at Lisbon to similar acts of violence as in Madeira.

ITALY.

We have only time now, in this hurried survey, to refer to Italy. Piedmont appears to be the only territory in which religious liberty has derived advantage from the recent revolutions. When the dove of freedom was sent forth from the ark, after the billows had begun to subside, this was the only spot on which she could find a place for the sole of her foot. In all the other States there has been reaction and restriction, rather than extended privilege. And the conclusion seems unavoidable, from all that is now going on in Italy, that the Pope and the various powers that divide among themselves the sovereignty of Italy, are banded together in a dark and desperate conspiracy against the Bible and the rights of conscience. In Genoa, within the last few months, we have seen the little place of worship for foreign Protestants watched by police, in order to prevent the entrance of a single Italian; and the place on the point of being rased to the ground, on the false report that some Italians had been present at the Protestant worship. At Florence—not to speak of the exile of its own noble Guicciardini for the crime of reading and loving the Bible—the Word of God can only be circulated by stealth, and under the constant terror of the Bargello. And in Rome itself, and in the Roman States, I need scarcely say the Scriptures rank among the list of prohibited books; and British Protestantism is allowed the accommodation of a granary, scarcely within the walls, and overlooking the multiplied pollutions of a slaughter-house. But let a British minister of the Gospel attempt to proclaim that Gospel, in Rome, to Italians in their own tongue; let there be a condemnation of the errors and corruptions everywhere around him, though in the most measured words; let the tract or religious book, eschewing all controversy, and confining itself to a

simple statement of the simplest elements of revealed truth, be put in circulation; and arrest and the dungeon would be the speedy penalty. And all this at the moment when the Pope is claiming, for his spiritual subjects in England, not only liberty but privilege; when his votaries here are talking of the inalienable rights of conscience; when he is seeking to erect a cathedral in the centre of London that shall eclipse St. Paul's, and is moving all Papal Europe by the impious bribe of indulgence to supply the means, so that every stone in this building, as was once said of another ecclesiastical structure, shall represent a sin. Is this to be tamely endured? Is there to be no demand of reciprocity? Is conscience to have no rights at Rome? Or, if we should hold our peace and remain inactive in such circumstances, would not even the stones of London cry out?

All the general statements I have now made are more than borne out by the experience of an English clergyman—so lately as April of the present year—the Hon. and Rev. Samuel Waldegrave. In a valuable pamphlet, entitled “The Bible in Italy, in 1851,” he thus relates what happened to himself on the borders of the Pontifical States: “At the various Custom-houses of Italy, books and arms are the principal, I may say the only things, about which the searchers evince any zeal. I had with me, while travelling, only two books of at all a controversial character—controversial, I mean, in the opinion of Rome—one was Jewell's ‘Apology for the English Church,’ in Latin, the other was a small pocket copy of Diodati's Italian Bible. It was purchased by my wife, twelve years ago, and, besides bearing her maiden name and the date 1839 on the title-page, it exhibited in its binding manifest proofs that it had been long and frequently used. It so happened, that in returning from Naples to Rome, this Bible was put into one of our portmanteaus. On arriving at Terracina, the frontier town of the Pontifical States, that portmanteau was opened at the Custom-house. The Italian Bible was soon discovered. Immediately it was seen the searcher exclaimed, with a look of the utmost horror, ‘Una Bibbia!’ A second person added, ‘Una Bibbia Italiana;’ while a third exclaimed, ‘E Diodati!’ I was absent at the moment. On returning, I pointed out that it was only for personal use. I assured them that it would not be given away; but in vain. The principal Custom-house officer, taking it up, opened it, and, turning to the back of the title-page, exclaimed, ‘E veine dalla propaganda.’ It bore the impress of the Bible

Society, and the Bible Society he meant, when he spoke of the propaganda. The Bible was taken away. I thought that we might ourselves proceed. No such thing. For three hours and a half was I detained under arrest at Terracina, and it was only by going twice to the governor's house, and almost forcing myself into the governor's sick room, that I succeeded at last in procuring permission to go forwards. Before, however, I did proceed, my English Book of Common Prayer, with a small English treatise on a part of the Apocalypse (containing no reference to Popery), were taken from me. The Custom-house officers did not know English, but they said that the books might contain much evil. All this was done on the authority of a letter received that morning from Rome, commanding that all clandestine books should be seized, and the bearers detained. Upon my representing this to the legate of the district, he expressed his regret at what had happened; the Minister of Finance at Rome did the same; both said that a mistake had been committed. *But can the Government, under which such a mistake can happen, be said to permit their people the free use of the Bible?* I must add, that in spite of repeated promises to the contrary, neither the Bible nor either of the other books was returned to me. On my representing the case to the late Mr. Sheil, the British Minister at Florence, he (while professing his willingness to take up the matter) told me, that after a year's correspondence he would probably be able to recover my books, but certainly would obtain no apology from the Government of Rome; for, as he remarked, the Custom-house officers had the law on their side, and my case was only another proof how true the proverb, *Summum jus, summa injuria.*"

SUGGESTIONS.

We are very far indeed from having exhausted the stock of painful facts, illustrative of the degradation and injury to which British Protestants are exposed in all the great Papal countries, and Protestantism itself through them. I say injury, as well as degradation, and the results of this infamous policy amply bear me out; for it is a fact, that natives of Britain, sojourning in foreign places, and excluded from regular attendance on Protestant ordinances, have, in too many instances, at length abandoned all religious profession, and, giving themselves to immorality and practical infidelity,

done incalculable damage to Protestantism by their conduct. The mere denial of the rites of sepulture has tempted some British residents in Spain to give outward conformity to Rome, and to ask Romish priests to baptise their dying children, in order to save them, when dead, from maimed funeral rites.* The question, then, is, What is to be done to overturn this state of things, and to bring matters into a state worthy ourselves and worthy of Protestantism? I shall endeavour to throw out a few suggestions.

1. There is one thing that we must not do, and I notice it all the more, because the suggestion has actually been made in one influential journal—we must not threaten to restrict the liberty of Romanists in this country, unless the restrictions upon Protestantism in Papal countries be removed. This must never even be entertained as a proposition; we cannot thus fight Popery with her own weapons. We shall not lie because Jesuitism lies; and as little shall we persecute because Popery persecutes. Liberty of conscience is, with us, a matter of principle, not of expediency or policy; we must, therefore, yield it to others, even when those others wrest it, wherever they can, from us; but, then, because we thus ungrudgingly, and on principle, yield it to others, we have the more confidence in asking it for our fellow-countrymen everywhere, and for all the world.

2. This leads me to add, that Protestant churches, in order to have their consistency and their moral influence in this movement complete, must be free from the charge of intolerance, even in its mildest forms. This is, with scarcely the semblance of an exception, the case in the two great Protestant nations, Great Britain and America, (and it is a significant fact, that in the two great countries in which a living Protestantism prevails, there is unlimited toleration; while in those countries in which Popery is dominant, the very embers of liberty are threatened with extinction). But recent occurrences prove that it is not the case in Sweden, and persecution is not the less criminal, but all the more so, when, as in that country, a Protestant church is the persecutor. It is most desirable, that by means of remonstrance or otherwise, this church should be induced to borrow no more weapons from the arsenal of Rome, and be reminded that in doing so it is belying the very first principle of Protestantism, which consists in the right of private judgment.† British and American Protes-

* See a startling pamphlet, entitled, "The English in Spain."

† A vigorous remonstrance was unanimously voted at the next session of the Alliance.

tants, however, are not chargeable with this criminal inconsistency, and the question is, what is to be done by them?

3. Now I think we can demand nothing less for our Protestant fellow-subjects resident in countries with which we are on terms of amity or treaty, than full and unrestricted liberty; or, to express it in the language of a recent article in the *Edinburgh Review*, "Whatever the church of Rome is entitled to expect from Protestant Governments, Protestant Governments must be entitled to expect from the church of Rome." We give it to the subjects of all other Governments, and we must have it for our own subjects in return. We mean by this, liberty of assembling for worship in a place known to be set apart to Protestant service—liberty of preaching in the native tongue of the country, and of preaching to the natives of that country, if they will come—liberty to circulate the Word of God, and religious tracts, without subjecting the individual to arrest and punishment, as was the case not long since with Captain Pakenham, and the deputation to the Jews. All this may not be granted at the first, but all this must be demanded from the first, because less than this would be inconsistent at once with those rights to which even Romanists in this country have been taught to appeal, and inconsistent with what it becomes the dignity of Britons and of British Governments to accept. When Englishmen and English cabinets come to feel, as it becomes them, on this matter, they will feel that the honour of our country is bound up with safety to the person, and protection to the conscience, of every British subject, in whatever land he may sojourn; that the foreign power which violates the liberty of one Briton, tramples on the honour of all; and even as Paul found his privileges as a Roman citizen saving him from bonds, so every British citizen should feel, that to be able to say, in any quarter of the world, "I am a Briton," shall be a shield of defence around his person and his worship.

4. The state of things at this moment is highly favourable to such efforts and movements. The disabilities of British Protestants are awakening the interest of our Parliament, as was shown in some of the last debates; they are kindling the honest indignation of statesmen and British Ministers, as was shown in some of the latest speeches and letters of Lord Palmerston, and in some of the last words, at Florence, of Richard Lalor Sheil; our highest literary organs, such as the *Edinburgh Review*, apart altogether from the religious aspect of the

question, are taking up the subject, and with much talent and earnestness turning the public mind to the matter; and the reception which within the last twelve months has been given to memorials and deputations, by the present gifted Minister for Foreign Affairs, gives token of a most gratifying progress on this subject, and shows us that whatever may have been the state of his convictions in former days, his heart has at length been brought to beat soundly, and his mouth to speak in terms worthy of a British Minister. His words on a kindred subject must not be soon forgotten: "He wished to realise the time when, as the Roman, in the days of old, held himself free from indignity when he could say, '*Civis Romanus sum*,' so also a British subject, in whatever land he might be, should feel confident that the watchful eye and the strong arm of England would protect him against injustice and wrong." We would, then, respectfully suggest, that British and American Christians combine their energies, and act on their respective Governments, with the view of securing full liberty of worship for the Englishman and the American, wherever he may plant his foot. We would suggest that members of Parliament be requested by their constituents to express their judgment on this subject, and that it receive a prominence worthy of its immense importance, in all that is preliminary and preparatory to the polling-booth. We would suggest, that such Societies as the Protestant Alliance in England, and the Scottish Reformation Society in Scotland, keep their eye turned to this matter, be ready to take up every well-authenticated case of oppression, to expose it and obtain relief; and that by all the appliances of the newspaper, the magazine, the review, the platform, and even the pulpit, public opinion be enlarged, quickened, and intensified on a subject that appeals to all that is generous in our sympathies, just in our principles, holy in our affections, and hopeful in our aspirations for the future interests of Christendom and of the world.

Our strong conviction is, that we shall best promote the cause of general religious liberty by taking measures in behalf of our own fellow-countrymen, and that native Protestants will benefit in proportion as the liberties and rights of foreign Protestants are recognised. The near sight of liberty by a people is a dangerous thing for intolerance. The little leaven will leaven the whole lump. At the same time, we are far from thinking that we may not do much directly on behalf of the native Protestants of Papal countries. The case of Dr. Achilli

shows us what prudence, promptitude, and untiring energy are able to accomplish; and even the noble Guicciardini was not the worse for the kind words spoken in his favour by our Minister at Florence. The facts that have been elicited by the conversations that have taken place on this subject during the last few days, surely call upon us to leave no legitimate measures untried that may save the very embers of religious liberty from extinction. One brother made the announcement, that within the last few weeks nine brethren, who had met without the gates of Florence for the reading of the Scriptures and prayer, had been arrested and cast into prison. Not long before, a Waldensian pastor, who had been invited to preside over a Christian assembly in the same city, was, in violation of a solemn treaty, seized, bound to a common beggar, and led ignominiously from prison to prison, to the frontier of Tuscany. Another witness testifies, that wherever the power of the Roman church is dominant in Italy, the reading of the Scriptures is a crime punished by imprisonment—that in many places the mere possession of the Scriptures is held as sufficient proof of crime—that men are compelled by physical force to join in ceremonies of which they disapprove—that students at the Universities, who refuse, for example, to attend on the celebration of the mass, are excluded from all hope of worldly advancement—that inquisition is made for the Bible as if it contained the seeds of the plague; or were the poison, and not the principle of life. The man who can calmly regard such facts, and have no indignant wish to break the bonds of such a scheme of tyranny, is not a Protestant, and is scarcely entitled, in the present age, even to the designation of a man.

FRANCE.

Though we have intentionally and necessarily restricted ourselves almost entirely to the liberty of British Protestants in foreign countries, yet there is one country to which, both on account of its own greatness and the relative influence which it always, sooner or later, exerts upon other nations of the Continent, we should for a moment refer—we mean France—and the religious liberty possessed by its native Protestant churches. That country appears to me to exemplify an observation made in an earlier part of this paper, on the difference between comparatively good laws and the spirit in which they are administered. The law of France at the present moment, while declaring the Roman Catholic religion to be that of the State, extends protection, and even endow-

ment, wherever there is a willingness to receive it, to Protestant churches. This would seem to afford a shield ample enough for the protection of Protestant worship and efforts at evangelisation; but it has not been so. In provincial districts, colporteurs are often impeded in their efforts, their circulation of religious books confounded with attempts to circulate socialism, and, as has just happened in the case of M. Roussel's tracts, controversial tracts, directed against the errors or the evils of Popery, expose the booksellers that have the courage to offer them for sale, to what would soon, if repeated, prove ruinous fines. This is not liberty; and with 40,000 priests well organised and needed for their influence by the Government, that liberty is more likely than otherwise to become increasingly precarious. Perhaps France, however, is the country on which, above all others on the Continent, the public opinion of Great Britain is destined to act with mightiest influence; and there should be a wise and prudent use of this, in such forms as shall prove how much the Protestants of Britain identify themselves with the Protestants of France; while it has been suggested that occasional pecuniary aid in resisting irritating prosecutions would at once cheer the hearts and strengthen the hands of those brethren whom the schemes of the priesthood may drag into court.

Nor are even the most stupid and despotic Governments, whatever they may feign to the contrary, insensible to the public opinion of America and England. It is truly said, that when a man of influence speaks in our Houses of Parliament, he has for his audience, the next morning, the whole British nation. This is true; but it may be added, that when he refers to foreign matters, he has for his audience, in less than a week, a large portion of Europe. And all the intercourse that is now going on at so astonishing and unprecedented a degree between us and the various nations of the Continent, is bringing mind into closer contact with mind, and making the influence of whatever is true and just in the opinions and institutions of any country all the greater. The electric wires are now being laid that are to bear thought on invisible wings into nooks and corners where, till now, it had never penetrated. Let the case of Guicciardini prove to us how eager Popery is for victims; but let her relaxed grasp of her victim also teach us that she is afraid in these times always to fulfil the purposes of her heart, and, while willing as ever to wound, is afraid to strike. The extension of religion, and of all those inestimable blessings which

religion bears with it, stands closely connected with the extension of liberty. For "How shall they believe in Him of whom they have not heard, and how shall they hear without a preacher?" and how shall they preach if they are expelled from the land, or never allowed to plant their foot upon its shores? We cannot help thinking that one of the great practical ends for which, in the providence of God, the Evangelical Alliance has been called into being, has been to stand upon her lofty watch-tower, with vigilant eye and loving heart, mark the sufferings and the struggles of churches throughout the world, and give timely notice, wise counsel, and well-directed impulse to the stronger Protestant communities here and in America, that they may aid the struggles, and soothe the sufferings, and foster into strength the weakness of those who are scattered as little flocks among so many of the Papal kingdoms. Scarcely could there be a more glorious destiny for any institution: The know-

ledge that there was such a Society, rallying around it no inconsiderable portion of the educated and sanctified mind of America and England, would help at once to sustain our suffering brethren, and to appal their adversaries. There seems to us a preparation, on the part of this Alliance, more and more to assume this position. And I trust that our Alliance is equal to her mission, and that there never will come a time when, looking upon desolated and scattered Protestant churches that have been made to suffer through our supineness, we shall have cause to mourn, conscience-stricken, like Joseph's brethren—"We are verily guilty concerning our brother, in that we beheld the anguish of his soul and did not regard him,"—but to the extremities of Europe, and to the ends of the earth, wherever there is a suffering church, our voice of sympathy shall be heard, our soothing hand felt, as that of a good Samaritan, and those words verified—"If one member suffer, all the members suffer with it."

European Intelligence.

SWEDEN.

My dear Sir,—Although the Swedish Diet has closed, after a session of about eighteen months, without any attempt to modify the intolerant laws which have been applied in the case of Brother Nilsson and others, yet many movements are going forward in the land, all tending to greater religious liberty. For the present, the effort to organise an "Inner Mission," has failed, the King refusing to sanction an institution, the very existence of which implied a reproach upon the church and clergy, as not fulfilling their appointed functions; but without the formality of a public association, many of my pious friends there are going to and fro in the land, and, by God's blessing, promoting spiritual religion to an extent previously unknown in the history of the country. One, especially, proceeds in a singular, yet most efficient manner. I may call him

AN EVANGELISING TROUBADOUR.

He is a young man who has received a liberal education, has naturally a superior talent for music, and with a magnificent voice, extensive knowledge of the science, and great proficiency in guitar accompaniment, he sallies forth with his instrument, soon gathers around him a crowd of the music-loving Swedes, and after singing a few spiritual songs, in a manner which subdues and melts his audience, he lays aside his guitar, takes out his Bible, and proclaims salvation through faith in the Crucified. Great numbers have been awakened to concern for their eternal interests by this means; and though many adversaries have arisen, and numerous official complaints have been made to the authorities of the disturbance occasioned by this evangelising trouba-

dour, he is as yet in freedom; and had he sufficient means to enable him to devote his whole time to this work, great and good results would follow, all over the country. My appeal to Dr. Baird, on behalf of this home missionary, has procured help from New York, and possibly some in England might feel disposed to aid him in his work and labour of love.

CLERICAL CONFERENCES.

Very lately a new movement has commenced in Sweden, which, if extensively carried out, must have important results. The clergy of a given district have met together freely to discuss ecclesiastical questions; and from the report of one of these meetings, now before me, I am led to expect much good from their being held. I give you a literal translation of an article in the *Pietist* for September, published at Stockholm, on this subject.

"Two clerical conferences have taken place this summer, one in the beginning of July, for Sweden North, held in Gefle; the other, at the end of the same month, for Sweden South, held in Helsingborg. Every manifestation which gives evidence of the awakening of a warmer Christian spirit within the church, is unquestionably an occasion for joy. The newly commenced gatherings of clergymen, and also of laymen, for the purpose of considering various ecclesiastical questions, belong undoubtedly to such cheering manifestations. If the questions discussed at such meetings have increasingly reference to the awakening of a healthier life in the church, they will certainly bear more and more fruit. We have not at present full infor-

mation regarding the meeting in Gefle, but the following account of that at Helsingborg may be given.

"About thirty clergymen and a large number of laymen assembled, on the 22nd July, in the Public Hall. The meeting was opened by prayer, offered by the rural dean, who was President.

"Rector Ahnfelt read a paper on the subject of the relation in which the clergy stood to politics; after which, Rector Hammar declared, that the chief object of their meeting was to create a deeper interest, among both clergy and laity, on behalf of religious subjects, and proposed for discussion the following thesis:—

"'No persecuting church can be a Christian church; for in the same degree as it is persecuting, it ceases to be Christian.' After a long and earnest discussion, in which laymen as well as clergymen took part, the proposition was adopted, modified thus:—

"'Every church which persecutes for difference of opinion, is in this respect not a Christian church.'"

"During the above discussion, one incumbent threw out a remark as to the necessity of restrictive laws in regard to the rapidly-spreading Pietism. This remark produced a most unpleasant sensation. In consideration of the importance of the subject, the discussion on Pietism was reserved for the afternoon, and the question of the 'Inner Mission' taken up instead.

"All seemed to acknowledge the necessity of some spiritual operations beyond the merely clerical, and considered that if the clergyman is to fulfil the obligations of his office, he must have assistants (deacons) from among the members of the church; the only difficulty was, as to the manner in which this assistance should be called into operation.

"The meeting in the afternoon was larger than in the morning, and the discussions were continued.

"Rector Hammar proposed, as the subject for consideration, this question:—'What is it which in our days is called Pietism;† how ought it to be regarded, and how treated by the pastor?'

"Rector Gustassen considered Pietism to be nothing else than true Christianity; but as those who are without, cannot understand spiritual things, they number as Pietists not only true Christians, but also all hypocrites, and such as are on the way to become Christians, who during their period of progress may fall into many errors; the consequence, in most cases, of

a want of loving and faithful treatment. These are by the worldly all cast into the same lumber-chest, and entitled Pietists.

"A layman remarked, that many a one who had bitterly condemned Pietism, had been constrained to make exceptions on behalf of those Pietists with whom he had become more intimately acquainted. The discussion continued long, without anything really serious being advanced against Pietism, and ultimately all agreed in the following conclusions:—

"1. All are in our days called Pietists who, in respect of religion, manifest greater seriousness than the majority around.

"2. Among those called Pietists are to be found true and serious Christians, also new beginners in religion, who have many infirmities and faults; and finally, false brethren, who have the form of godliness, but deny its power; and that from a commingling of these diverse classes arises, in a great measure, the general prejudice against Pietists.

"3. That, consequently, Pietism ought by every thoughtful person to be treated with all love and forbearance.

"In the forenoon, a question was started as to the propriety of holding annual clerical conferences on ecclesiastical subjects; and when a member observed, that as laymen also were invited, it would be well to adopt some general name for their gatherings, it was decided that these conferences should be called 'Church meetings,' and that one should be held next year in Helsingborg, in July, the programme of which should be arranged and published some time previously to that fixed for holding the meeting. For this purpose, a committee was elected; after which, the meeting closed with praise and prayer."

"Such church meetings," says the editor of the *Pietist*, "are, without doubt, good signs of the times; and may also become the means of much benefit. Prejudices may be removed, unconverted clergymen learn what they need, and be brought to Christ, zeal be formed in the converted, &c. &c. Let us pray for the church! We live in an important time, a time of commotion and strife in the spiritual world. Luther says: 'Let us pray—in the church, with the church, for the church! Three things sustain the church—faithfully teach, diligently pray, suffer with submission.'"

I am, &c.

GEORGE SCOTT.

ACKNOWLEDGMENTS OF THE REV. F. O. NILSSON.

To Rev. Dr. Steane.

Honoured and Reverend Sir,—I cannot leave England without taking a sort of farewell, though in my own humble manner, of the Evangelical Alliance, which has shown such great Christian sympathy towards me. If, Sir, you think it proper, please to let these lines find a

place in the columns of *Evangelical Christendom*. But when I desire, with all my heart, to show my gratitude to the Alliance, its highly-honoured president and members, I feel that I owe a special debt of gratitude to yourself, its honoured secretary. Permit me to say, Sir, that

* We have learned with great satisfaction, from one of our foreign correspondents, that a journal is about to be commenced in Sweden, under the editorship of the Rev. Dr. Bergman, expressly to advocate the principles of religious liberty.—Eds.

† The Swedish word is *Läsa*, literally, *reading*; but Pietism conveys to an English Christian, acquainted with Germany, the exact idea, which is the same as is understood here by Methodism, using that word without reference to any organised denomination.

you have, through your real Christian behaviour towards me, gained a place in my affections which I cannot describe.

It is the prayer of my heart, that the Evangelical Alliance may prosper in regard to the ends it has in view. O, may the time soon come when all the people of God shall be one fold, under one Shepherd, the Lord Jesus Christ; a spiritual temple, built on the foundation of the apostles and prophets, where Christ is the chief and only corner stone. This will undoubtedly take place. The time will come when all the people of God will submit to be taught of God; that is, as I understand it, they will abandon the rules and creeds of men, and agree to be governed only by the Bible—the rule of Christ. Then, and not till then, will Christians actually be one. May we all receive grace, each one in his sphere of action, to hasten this happy time. I should, indeed, be very happy if you would be pleased to put into your journal my acknowledgment of gratitude to British Christians in general, for the very Christian reception I have met with, not only among Baptists, but also among other denominations.

I should like, at the same time, if you think proper, that the British public, through your periodical, should be made acquainted with the humane and friendly treatment which I met with in Sweden, from my judges and the several authorities, who, though they were obliged to act according to the plain letter of the law, did so not only with reluctance but with feelings of regret and sympathy towards me. I trust I shall ever pray for my enemies; how much more will I remember to pray for those who appeared to be my friends, even whilst condemning me. I trust that the sympathy of British Christians towards Sweden will increase, and that prayers for that country will be offered up to God by all Christians, that liberty to worship God according to every man's conscience may soon be given to Sweden.

I beg your pardon for being obliged to write in such a hasty manner, as my English, besides, is none of the best. I shall, lastly, desire to be remembered by you at the throne of grace.

Yours, in Christ Jesus,

F. O. NILSSON.

HUNGARY.

PROTESTANT MINISTERS' WIDOWS' FUND.

We have received a remittance from British India of £11 6s. 1d. for the widows of the Protestant ministers in Hungary, transmitted to us by the Rev. J. S. SCOTT, secretary to the Agra Branch of the Evangelical Alliance, and we cannot refrain giving an extract from his letter, since it is so honourable to the piety and charity of our friends in that remote part of the world, and at the same time affords so striking an illustration of the usefulness of our journal. Mr. SCOTT writes as follows:—

The collection of this money owes its origin to an article in *Evangelical Christendom*, at page 20 of the January number for 1851, and is one of the many instances in which that periodical has done good in this country, by diffusing intelligence among us of the state of our brethren in other parts of the world, and directing our sympathy towards those of them who are in distress. The following is an extract from the letter which accompanied the money [£8 10s.] sent from Jubbelpore:—"I have much pleasure in enclosing a draft on Calcutta for ninety-two rupees, collected by me for the poor "Hungarian Widows' Fund," particularised at page 20 of *Evangelical Christendom* for January, 1851. Please forward the money when convenient, and may God bless and prosper the cause of the poor widows, who, I doubt not, have a far better

provision than banks, and bonds, and bills can give them; but still, our heavenly Father works by means, and here are some means, and may His blessing attend them. I shall try to get some more money for them, and remit to you when collected."

May I beg that you will take measures for forwarding this money to Hungary, and will you tell the managers of the fund that the prospects of their widows have excited the sympathy and prayers of Christians in a heathen land so far off as India; and that our prayer is, that the money we send may not only do some little good by assisting in advancing their plans, but that it may also afford to them an additional proof that all God's people are bound together by a cord which reaches round the world.

Home and Miscellaneous Intelligence.

EVANGELICAL ALLIANCE—BRITISH ORGANISATION.

FIFTH ANNUAL CONFERENCE.

The Fifth Annual Conference of the British Organisation, pursuant to arrangements for taking advantage of the Great Exhibition to secure the presence and co-operation of Christians of various countries, was opened in Freemasons' Hall, London, on Wednesday morning, August 20th, 1851, at ten o'clock, and continued its sittings till the afternoon of Wednesday, September 3rd.

The Conference was attended by upwards of 2000 persons, of whom between two and three hundred were from the Continent of Europe, the United States, and other distant parts of the world—the remainder coming from Great Britain and Ireland.

The proceedings of each day were commenced with devotional exercises, presided over by Rev. Dr. Buchanan, of Glasgow, who delivered

the "Annual Address," and by Rev. J. A. James, Rev. Geo. Scott, Rev. Dr. Drew, Rev. Dr. Cox, Rev. Dr. Wardlaw, Rev. Dr. Robson, Rev. T. R. Brooke, Rev. Dr. McCrie, Rev. J. Johnstone, Rev. P. La Trobe, Rev. R. H. Herschell, and Rev. James Cohen, who severally addressed the Conference.

Addresses were also delivered in connexion with the devotional exercises by Rev. E. H. Bickersteth, who read and enforced the "Practical Resolutions," Hon. and Rev. B. W. Noel, Rev. W. Thomson, Rev. Dr. Winslow, Rev. J. Stoughton, Rev. Joseph Hay, Rev. M. Fisch, Rev. Dr. Hamilton, Rev. C. J. Glyn, Rev. W. L. Thornton, and Rev. Dr. Innes. A parting address was delivered by Rev. James Stratten.

The following brethren offered prayer:—Rev. Dr. Steane, Rev. Dr. Urwick, Rev. T. R. Brooke, Rev. J. Johnstone, Rev. Dr. Bates, Rev. H. W. Plumptre, Rev. David Pitcairn, Rev. T. R. Birks, Rev. Dr. Brown, of Aghadowey—making special reference, as requested, to the cases of Rev. F. Monod, Rev. C. G. Young, and Rev. D. M'Affee, unexpectedly prevented from attending the Conference by personal affliction or severe bereavement—Rev. W. Anderson, Rev. Charles Jackson, Rev. J. Milne, Rev. A. Gordon, Rev. J. France, Rev. Dr. Burder, Rev. W. Arthur, Rev. C. N. Wightman, Rev. J. Gailey, Rev. J. M'Roberts, Rev. M. Barde, Rev. S. A. Walker, Rev. Isaac Nelson, Rev. J. Alexander, Rev. J. R. M'Kenzie, Rev. W. Ford, Rev. Professor Baup, Rev. P. McOwan, Rev. J. Reading, Rev. J. W. Borland, Rev. R. Redpath, Rev. N. Shepherd, Rev. R. Newstead, Rev. M. Bost, Rev. J. Currie, Rev. H. Sneyd, Rev. J. Fisher, Rev. Dr. Clunie, Rev. J. Cairns, Rev. Dr. Innes, Rev. T. Stratten, Rev. P. Sibree, Rev. W. Lothian, Hon. and Rev. B. W. Noel, Rev. J. C. Brown, Rev. A. S. Thelwall, Rev. T. Curme, Rev. J. D. Miller, Rev. C. Scholes, Rev. E. Morley, Rev. J. W. Langdale, Rev. J. Hands, Rev. W. Shirley—referring especially, in compliance with the request of the Earl of Gainsborough, to the secession of Lord Camden to the Romish church—Rev. J. C. Leppington, Rev. R. H. Herschell, Rev. A. Edersheim, Rev. J. Cohen, Rev. A. Herschell, Rev. A. Monod, Rev. F. C. Ewald, Rev. J. H. Hinton, and Rev. Dr. A. Thomson.

OFFICERS AND COMMITTEES.

The following officers and committees were appointed for conducting the business of the Conference, viz.,

i. Sir Culling E. Eardley, Bart. was requested to preside over the deliberations of the Conference; and during the seasons of his unavoidable absence, the chair was occupied successively by J. M. Strachan, Esq.; John Henderson, Esq.; John Cropper, Esq.; H. J. Robertson, Esq.; R. Paul, Esq.; Thos. Farmer, Esq.; Robert Kettle, Esq.; W. B. Gurney, Esq.; A. G. Ellis, Esq.; T. H. Graham, Esq.; R. A. M'Fie, Esq.; H. Wright, Esq.; Thos. Ward, Esq.; Capt. Trotter; G. J. Morris, Esq.; W. A. Hankey, Esq.; Dr. Cappadose, and Isaac Da Costa, Esq.

ii. Secretaries to the Conference—Rev. Dr. Steane, Rev. Dr. Bates, Rev. T. R. Birks, Rev. J. P. Dobson.

iii. An Admission and Hospitality Committee, to furnish with tickets all persons entitled to attend the Conference, and to superintend all arrangements connected with their comfortable accommodation; also, during the period of the Conference, to admit to membership.—G. J. Morris, Esq., and John Finch, Esq., Secretaries.

iv. A Committee for public meetings, to prepare the topics, and appoint the chairmen and speakers at the public meetings, and to make arrangements for the visitation of the provinces by foreign and other brethren, immediately after the Conference, for the purpose of promoting the interests of the Alliance, and such other objects as might be agreed upon. Rev. J. Jordan, and Rev. Dr. Cox, Secretaries.

v. A Committee to provide for the supply of such pulpits as might be placed at their disposal on the two Lord's days included in the period of the Conference, from amongst the ministers, British and Foreign, attending the Conference.—Rev. Dr. Hamilton, and Wilbraham Taylor, Esq., Secretaries.

vi. A Finance Committee, to receive subscriptions and to authorise payments.—A. G. Ellis, Esq., Secretary.

vii. A Literary Committee, consisting of Rev. Dr. Wardlaw, Professor Martin, Professor Pilet, Professor Baup, Rev. T. R. Birks, Dr. Cappadose, Rev. C. M. Birrell, Rev. Mr. Kuntze, Rev. E. Panchaud, Rev. A. Edersheim, and Rev. Dr. Steane, to confer with the writers of the several papers about to be read to the Conference, and render them any assistance they might require in reference to the translation of their documents, and their preparation of them for the press.—Rev. T. R. Birks, and Rev. A. Edersheim, Secretaries.

NOTICES OF MOTIONS.

Resolved, That members of the Conference be requested to give notice to the Council, as far as possible, of all motions intended to be introduced by them, that the order may be conveniently arranged in which they shall be submitted to the Conference.

ANNUAL REPORT.

The Report of the British Organisation having been read by the official secretary, and a statement of accounts presented by Thomas Farmer, Esq.:—

Resolved, That the Report now read, together with the treasurer's statement of accounts, be received and adopted, and printed for circulation under the direction of the Council.

EXECUTIVE COUNCIL APPOINTED AND TO ADMIT MEMBERS.

The following gentlemen were appointed to constitute the Executive Council for the year 1851-2;—the vacancies created by the official appointments to be supplied by Rev. Dr. Blackwood, J. Finch, Esq., R. Dell, Esq., Rear-Adm. Harcourt, W. D. Owen, Esq., W. Taylor, Esq., and G. J. Morris, Esq. *Southern Division*—Sir C. E. Eardley, Bart., R. C. L. Bevan, Esq., T. Farmer, Esq., Rev. T. R.

Birks, Rev. Dr. Bunting, Rev. Dr. Steane, Rev. Dr. King, Rev. J. P. Dobson, Rev. Dr. Leif-child, Rev. Dr. J. Hamilton, Rev. Dr. F. A. Cox, Rev. W. M. Bunting, Rev. W. Chalmers, Hon. and Rev. B. W. Noel, Rev. R. Redpath, Rev. R. Eckett, Rev. R. H. Herschell, Rev. Dr. Hoby, Rev. J. Jordan, Rev. P. La Trobe, T. R. Wheatley, Esq., Geo. Hitchcock, Esq., J. Bignold, Esq., and Rev. C. J. Glyn. *South Western Division*—Rev. T. R. Brooke, A. Stanley, Esq., The Earl of Cavan, Rev. J. Glanville, H. Holland, Esq., Rev. Geo. Scott, Fred. Wills, Esq., T. Sercombe, Esq. *Midland Division*—Rev. J. A. James, Rev. H. W. Plumptre, Thomas Brocas, Esq., Rev. J. R. McKenzie, F. F. Goe, Esq., H. Wright, Esq., Thos. Ward, Esq. *Northern Division*—T. H. Graham, Esq., R. Walters, Esq., Rev. J. McLean, Rev. T. Scales, Rev. T. Stratten, Rev. D. C. Browning. *North Western Division*—Rev. Dr. Raffles, Rev. G. Osborn, Rev. F. Tucker, John Cropper, Esq., Rev. W. W. Ewbank, Rev. J. Currie, Rev. J. Kelley, R. A. McFie, Esq. *Scottish Division*—John Henderson, Esq., Rev. Dr. Bates, Rev. J. W. Borland, Rev. N. McLeod, D.D., A. G. Ellis, Esq., J. D. Boyce, Esq., Rev. Dr. Candlish, Rev. D. T. K. Drummond, Professor W. Martin. *Irish Division*—Rev. Dr. Drew, Rev. Dr. Urwick, Rev. D. McAfee, N. B. Duncan, Esq., M.D., Rev. J. Elliott, Rev. W. B. Kirkpatrick, W. B. Price, Esq., Rev. J. Johnstone.

Resolved, That the Council and its Committee be empowered to admit members to the Organisation.

PLACE OF NEXT CONFERENCE.

Resolved, That it appears desirable to this meeting that the next Annual Conference should be held in Dublin, during, if possible, the month of August, 1852.

PROGRESS OF THE ALLIANCE.

Rev. Dr. King read a paper on the history and progress of the Evangelical Alliance, being a continuation of the narrative read by him at the formation of the Alliance. A conversation ensued on the subject of *Christian Union*, in which Robert Paul, Esq., Rev. W. Lothian, Rev. J. Jordan, Alex. Burnett, Esq., D. Oldham, Esq., Rev. T. R. Brooke, A. Stanley, Esq., R. A. McFie, Esq., Rev. A. Gordon, Rev. A. S. Thelwall, and T. J. Dunn, Esq., took part.

Rev. Geo. Fisch communicated the substance of a report he had prepared, on the state of the Alliance in France. Rev. Dr. Professor Ebrard spoke of the cause of union in Germany; and Rev. E. Panchaud on the same subject, in connexion with Belgium. Rev. Dr. Baird read a statement on the position of the Alliance cause in the United States, whereupon a conversation arose, in which the Rev. W. Arthur, Hon. and Rev. B. W. Noel, Rev. J. A. James, Rev. Dr. Wilson (of Cincinnati), Rev. J. Nelson, and Dr. Baird himself, took part.

Resolved, That the American brethren present in the Conference be requested to meet the Council for mutual communication on the state of the Alliance in the United States, and the causes which have impeded its progress in that

country—that the Council be specially convened for the purpose, and make a special report upon it.

The following is the report of the Council, unanimously received and adopted by the Conference:—

“The Council report that they have had much friendly conference with the American brethren, in which frank and courteous explanations have been mutually given, which have shown how important it is for Christians residing on opposite shores of the Atlantic to have a clear understanding of each other's position, and to assist each other in discouraging national jealousies, and in promoting the interests of humanity and religion; that the American brethren have made no request that the British Organisation should not still adhere to its constitution as originally settled; and that the Council are also satisfied that no alteration should be made in it. At the same time, the Council recommend that in the intercourse between Christians of the two countries, all uncharitable actions and expressions be avoided; and they desire to encourage their brethren from the United States to renew their efforts to revive the organisation of the Evangelical Alliance existing there, in accordance with the resolution of the Conference of 1846, in the confidence that, by the Divine blessing, the difficulties which have hitherto obstructed their progress will, in answer to prayer, and under the influence of their united wisdom and charity, gradually give way until they are altogether removed.”

Rev. Professor Baup read a report on the state of the Alliance in French Switzerland, containing a proposition for modifying the *Basis* of the Alliance.

Resolved, That the important subject of a possible alteration in the Basis of the Alliance, brought before the attention of the Conference by our Swiss brethren, be referred to the consideration of the Council.

David Oldham, Esq., moved, Rev. W. Lothian seconded—

That the Conference recommend to the Council the *immediate* reconsideration of the Basis of the Alliance, with a view to such alteration and modification as will allow of the admission to membership of persons belonging to the Society of Friends and others who hold the Head, and that they report thereon, either to the present or to the next General Conference.

Motion subsequently withdrawn.

INFIDELITY.

Professor William Martin read a paper, which he had prepared at the request of the Council, on the present aspects and prospects of *Infidelity in our own country*. A conversation arose on the subject of the paper thus presented, in which Rev. Geo. Scott, Rev. Dr. Baird, Rev. W. Arthur, Rev. Dr. McCosh, and others, took part.

Rev. A. Edersheim read a translation of a paper which had been prepared by M. Napoleon Roussel on *Infidelity in France*; also, a translation of a paper on *Infidelity in French Switzerland*, prepared by Rev. L. Burnier.

Rev. Dr. F. W. Krummacher read a paper on

Infidelity in Germany, on which occasion the Conference was also addressed by Professor Tholuck and Mr. Bethmann Hollweg.

ITALY.

On taking the chair at the *sixth* session of the Conference, Sir C. E. Eardley introduced the Rev. M. Revel, moderator of the synod of the Vaudois church, and Signor Saffi, one of the triumvirs of the Roman Republic in 1849, for the purpose of refuting, by facts within their own personal knowledge, the statements recently made by Dr. Cullen, Roman Catholic archbishop in Ireland, that wherever Romanism prevailed there liberty was enjoyed, and that where Protestantism obtained slavery followed. After which, the Conference was addressed by Dr. Achilli, first, in regard to his own position and the course intended to be taken respecting it; and then, in reference to the present state of *Italy*. L. H. J. Tonna, Esq., Rev. Dr. A. Thomson, Hon. and Rev. B. W. Noel, Rev. W. Arthur, and others, briefly addressed the Conference on the same topic.

Resolved, That the further consideration of the whole subject of Italy be referred to a *private* conference.

Rev. M. Revel again addressed the Conference on the present circumstances and prospects of the *Vaudois church*.

SYRIA AND TURKEY.

Rev. Dr. Bacon (of the United States), having recently visited the stations of the American Missionary Society in *Syria and Turkey*, communicated a variety of interesting particulars in reference to the scenes through which he had passed.

Habib Risk Allah also read a short paper to the Conference in reference to *Syria*.

POPERY.

The Rev. Principal Cunningham, D.D., read a paper, which, at the request of the Council, he had prepared, on the subject of *Popery as affecting our own country*, whereby a conversation was originated, in which Rev. S. A. Walker, W. Dickinson, Esq., Rev. W. Lothian, Rev. Dr. Brown, Rev. J. Blackburn, Rev. Dr. Edgar, Rev. T. R. Brooke, and Rev. J. Cohen, took part; and which resulted in the adoption of the following *resolutions*, moved by Rev. Dr. Begg, seconded by Rev. J. Johnstone, and supported by Rev. A. S. Thelwall, viz. :—

i. That, in the judgment of this Conference, it is incumbent upon Protestant evangelical churches of the United Kingdom, of every name, earnestly to fix their attention on the efforts which are made in all parts of the country to turn away the people from the true faith of the Gospel, to the antichristian and fatal errors of Popery, and to stir themselves up to importunate and united prayer, and also to the adoption of vigorous and combined measures to counteract them; that, if it please God, the revived zeal of the Romish priesthood may be effectually thwarted, and the ancient Protestant doctrine, so dear to our forefathers, and so precious to ourselves, be preserved in its entirety, and preached with augmented power in all parts of the land.

ii. That this Conference is strongly impressed with the conviction that their countrymen who adhere to the Romish faith should become more than ever, in a spiritual point of view, objects of Christian compassion, misled, as they believe them to be, to the imminent peril of their souls' salvation, by their priests, and by the superstitious doctrines and worship of Popery; and that all judicious, evangelical means should be employed, to a far greater extent and in a more direct manner than they hitherto have been, to bring them under the influence of the Gospel, in order to their regeneration and salvation; and they would earnestly lay it upon the hearts and consciences of all present to unite with their fellow-Christians of all Protestant churches in efforts originated by this motive, and directed to this end.

iii. That the Conference looks with sentiments of the liveliest satisfaction upon the labours of their Protestant brethren in many parts of Ireland, especially in the south and west, and gives thanks to the God of truth and grace for the manifest and abundant tokens of his blessing with which they have been attended; and that it commends those labours to the prayers, the sympathies, and the cordial support of all the members of the Organisation, rejoicing in the hope that they are but the commencement of such a series of Protestant efforts to make known the way of life in that country as may, under the Divine benediction, issue in the final overthrow of Popery, and the consequent triumph of the glorious Gospel of the Son of God.

iv. That this Conference seizes the present occasion to place on record its deliberate opinion that all support given to Popery by the Legislature and the Government is contrary to the principles inculcated in the Word of God, and inimical to the true interests of the nation; and expresses the conviction that such support, especially as it exists in the form of pecuniary endowments, should be withdrawn, whether granted to it at home, or in foreign parts of the British empire, and that henceforth it should receive no countenance or encouragement from the rulers of the land.

v. That the Council be instructed to give their renewed and unwearied attention to the subject of Popery, and to the efforts and operations of the Romanists in the United Kingdom, so that they may be prepared, as occasions arise, to adopt measures themselves, and to advise the different committees of the Organisation on the measures which it may be proper for them to adopt, in the course of the great conflict in which this Protestant country is engaged with Popery, always bearing in mind that the weapons with which our warfare is carried on are not carnal, but mighty through God, and that for this very reason they must ultimately succeed in the discomfiture and everlasting overthrow of every antichristian power, while the kingdom of the Lamb of God shall be established upon their ruins, and extend its pure and peaceful reign over all the earth.

Rev. Jean Monod presented an abstract of a paper on *Popery in France*, by Rev. Edmond de Pressensé.

Rev. J. A. Bost gave some particulars, selected

M.D., Rev. J. Elliott, P.
W. B. Price, Esq., R.
Resolved, That the
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Organisation.

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renewed efforts in defence of this
and for promoting its maintenance,
extending its blessings to all classes
and would encourage, in every
manner within its power, as well the
of all the members and friends of the
as of all others who are ready and will-
ing to labour in the same holy cause.

That the Council be instructed to renew
the consideration of the best means of appropri-
ating Mr. Farmer's contribution for promoting the
better observance of the Lord's day,—correspond-
ing with the North-western Division on the sub-
ject, and relieving them of the duty formerly
confided to them in relation to it, if that may be
done conformably with their views.

from a long and comprehensive report which he had prepared on the state and prospects of the church of Christ in *France*.

Rev. Professor Baup read a paper on the state and prospects of evangelical religion in *Switzerland*.

M. Meyrueis spoke on the same topic in connexion with *Italy*.

Rev. Dr. Wichern addressed the Conference in reference to the state of religion in *Germany*, dwelling especially on the operations of the *Inner Mission*.

Rev. Mr. Koëbner also read a short paper in reference to *Germany*; and Isaac Da Costa, Esq., a short paper on the state of religion in *Holland*.

Rev. P. La Trobe presented some statements in reference to *Bohemia*.

Rev. W. Monod addressed the Conference in reference to *Algeria*.

Rev. Dr. Baird read a paper on the religious statistics of the *United States*.

In connexion with *our own country*, a paper was read by Rev. T. R. Birks, on *Christianity as externally professed, and in its spiritual influence*; by Rev. W. H. Rule, on *Schools and Home Missions*; by Rev. Joseph Angus, on *Foreign Missions*; and by Rev. Dr. Ürwick, on *Evangelical Religion in Ireland*.

FINANCE.

The Finance Committee appointed by the Conference having presented their report,

Resolved, That the Conference has listened with interest to the report of the Finance Committee, and approving of the various suggestions contained in it, recommend the same to the early attention of the Council, being persuaded that the objects of the Alliance would be greatly promoted by an augmentation of its funds.

PREACHING AND PROVINCIAL VISITATION.

A report having been made by the Rev. Dr. Cox on arrangements for *preaching and provincial visitation*,

Resolved, That the Conference learning with much pleasure that several of the brethren from the continent of Europe are about to visit different parts of the country to attend Alliance meetings, in accordance with arrangements which have been made for that purpose, affectionately commend them to the friendship and hospitality of their fellow Christians, and will feel happy if they may be allowed, as opportunities may offer, to solicit the exercise of Christian liberality in aid of the work of evangelisation in the places from which they come.

The proceedings of the Conference were brought to a close by the unanimous adoption of the following

MISCELLANEOUS RESOLUTIONS.

THE PRESS.

i. That this Conference attaches great importance to the influence of the press, and earnestly desires that it should be still more extensively employed in the cause of Christian union; they will therefore greatly rejoice if periodicals can be originated in different places, such as Amsterdam, for *Holland*; Turin, for *Italy*; and

Leipzig, for *Germany*; in connexion with those already conducted in London and France; and if that till recently published in New York can be revived; and they suggest to brethren of literary habits, and able to collect intelligence, to communicate their names to the Rev. Dr. Steane, the chief editor of *Evangelical Christendom*; Rev. M. Braud, editor of *Le Bulletin du Monde Chrétien*, *L'Eco d'Alliance Evangelique*; the Rev. Mr. Kuntze, of Berlin; the Rev. M. Revel, of Turin; and Mr. Van de Velde, of Wageningen, Holland.

ii. That the suggestion having been made to the Evangelical Alliance to prepare an Evangelical Almanac, indicating the religious services in places visited by ships from different parts of the world; and the Conference considering that such a publication would be highly useful, and in accordance with the spirit of the Alliance, but that it does not come within the sphere of its duties, must content themselves with expressing their hope that some bookseller, either in England or France, will undertake its preparation, and publish it in his own name and on his own responsibility.

RELIGIOUS REVIVAL ON THE CONTINENT.

iii. That amidst the numerous reasons for humiliation and godly sorrow, which present themselves to the mind of the Christian when contemplating the state of evangelical religion on the continent of Europe, the Conference have heard with thankfulness and lively satisfaction of many indications of a revival of the work of God; they rejoice in the abundant manifestations of the Divine blessing, which have attended the preaching of the Gospel and the distribution of the Scriptures, by means of evangelical societies existing in countries speaking the French language; they look with prayerful hope to the operations of the Inner Mission of Germany, embracing so many modes of philanthropic and Christian usefulness, and combining both in its administration and in the sphere of its efforts, ministers and members of the Lutheran, the Reformed, and the United Confessions; they acknowledge also the Lord's hand in the success which has been granted to other communities of fellow Christians, unconnected with either of those churches, holding the great doctrines of Protestantism, and labouring to make known the common salvation,—and, in the catholic love for the cultivation and promotion of which the Evangelical Alliance was especially formed, they offer to all their companions in the kingdom and patience of Jesus Christ, their brotherly sympathy and encouragement, and commend them all to “God, who is able to make all grace abound towards them, that they, always having all-sufficiency in all things, may abound to every good work.”

iv. That in compliance with an invitation communicated by M. Von Bethmann Hollweg, President of the German Church Union, it appears highly desirable to this Conference that a deputation from the British Organisation should attend its approaching Annual Meeting at Elberfeld, and that such deputation should consist of Sir C. E. Eardley, the Rev. P. La Trobe, the Rev. R. Redpath, the Rev. J. Cairns, and the

Honorary Secretaries, the Rev. T. R. Birks, and the Rev. Dr. Steane.

v. That among the circumstances which have given a special interest to the present meetings, the Conference gratefully advert to the providence which has brought to their Assembly their Christian brother, greatly beloved for the truth's sake, the Moderator of the Evangelical churches in the valleys of Piedmont, the natural descendants and successors in the faith of the ancient church of the Waldenses; with holy thankfulness and joy, the Conference have heard from his lips that after so many centuries of oppression the Lord has again graciously remembered and visited his afflicted people, disposing the hearts of their rulers to grant them religious liberty, and blessing their newly acquired privileges to the revival of godliness and Christian zeal in the churches; to those churches, with their pastors, the Conference offer their affectionate congratulations and salutations in the Lord, and they supplicate for them, with many prayers, that they may still earnestly contend for the faith which was once delivered to the saints, and in defence of which their martyred forefathers laid down their lives; and that while they maintain their testimony to the precious truths of the everlasting Gospel, they may so improve the present opportunity that the word of the Lord may sound out from them, not only through their native valleys, but also into Italy, and into all the regions round, till, "in every place their faith to Godward is spread abroad."

Rev. M. Revel acknowledged the resolution.

vi. That the Conference desire to record their affectionate sympathy with those Christian brethren residing in countries and places where they cannot enjoy the advantage of pastoral oversight and the regular exercise of the Christian ministry, and to commend them to the special grace of the chief Shepherd, who is able to supply all their wants out of his infinite goodness; and would encourage them not to forsake the assembling of themselves together for Christian edification, but by the social reading of the Word of God and prayer, and other devotional exercises, in dependence upon the promised grace of the Eternal Comforter, to promote each other's faith and steadfastness in the Gospel of our Lord Jesus Christ.

vii. That this Conference would earnestly commend to their Christian brethren throughout the kingdom to exert their united influence, with a view to assisting brethren on the continent of Europe, who are striving to make known the pure Gospel to their Roman Catholic fellow-countrymen, and that with this view it empowers the brethren undernamed to consider how this measure may be most effectually carried into effect. J. Finch, Esq., Herbert Mayo, Esq., G. J. Morris, Esq., H. Roberts, Esq., Rev. Dr. Steane, Wilbraham Taylor, Esq., Capt. Valiant, T. R. Wheatley, Esq., Rev. T. R. Brooke.

CONFERENCE OF MISSIONARY SOCIETIES.

viii. That it be referred to the Council to consider whether they could initiate a conference of the leading members and friends of the various missionary societies in London, in the ensuing spring.

APPROVAL OF THIS CONFERENCE AND RECOMMENDATIONS FOR THE FUTURE.

ix. That this Assembly, gathered together, at the invitation of the British Organisation of the Evangelical Alliance, from many lands, and composed of ministers and members of various Christian churches, desire by this resolution to place on record their devout gratitude to Almighty God, by whose providential government the course of public events has been so ordered, as both to afford them an opportunity of assembling, and to render it at once their duty and privilege to embrace it; and at the same time to offer their acknowledgments to the Council of the British Organisation for seizing on the present conjuncture of circumstances to bring together such a gathering of fellow Christians; and they express their earnest hope and fervent prayer, that so large a blessing from the Lord may follow their deliberations, and rest upon the conclusions to which they have been drawn, that the causes of mutual separation among the people of God may be thereby diminished, and the blessed period hastened, when, though distant localities may still intervene between them, there will no longer be alienation or discord, but, the prayer of the Saviour answered, his followers shall present to the world the aspect of one united church of the living God.

Rev. Professor Baup, in seconding the above resolution, expressed a hope that the following acknowledgment might be recorded in the minutes of the Conference:—

"Les membres des diverses sections de la Branche Française qui ont eu le privilège d'assister aux Conférences de l'Organisation Britannique, pendant les semaines bénies qui viennent de s'écouler, éprouvent le besoin d'exprimer à tous les membres de l'Alliance Évangélique dans la Grande Bretagne, et particulièrement au Conseil de l'Organisation Britannique, leur profonde reconnaissance pour l'hospitalité fraternelle qu'ils ont reçue, et pour les sentimens d'affection chrétienne avec lesquels ils ont été accueillis. Ils reconnaissent avec action de grâces envers Dieu que l'Alliance Évangélique a déjà porté des fruits excellents à la gloire du Seigneur et sont de plus en plus convaincus que, parmi les nombreuses associations qui seront formées pendant la première partie de ce siècle dans la Grande Bretagne pour l'avancement du règne de Dieu, elle est une de celles dans l'influence doit être considérée comme la plus propre à hâter sur le Continent Européen le triomphe de notre commun Chef et Sauveur sur les faux systèmes enfantés par la superstition et par l'incrédulité. Ils implorent en conséquence avec ardeur les plus précieuses grâces de Dieu sur ceux qui en ont conçu l'idée et qui en ont dirigé avec tant de zèle et d'amour fraternel le développement progressif."

x. That the experience acquired at the present Conference, of the manifold benefits which result from not confining the meetings of the British Organisation to its members, but opening them to the admission of other Christian brethren, properly accredited, induces the Conference respectfully to recommend to other Organisations to act upon the same principle, in the meetings which they may hereafter convene.

xi. That, in the judgment of this Conference, the ecumenical character of the Evangelical Alliance ought, if possible, to be maintained, and that general meetings ought to be held once in every seven years; and also that it recommends that the various Organisations of the Alliance take into consideration the propriety of holding another ecumenical meeting in 1853, and that they correspond with each other in relation to this point, as well as to the most suitable place for such a convocation.

This resolution was referred to the Council.

ACKNOWLEDGMENT OF SERVICES RENDERED.

xii. That the Conference have listened, at their successive meetings, with a lively sense of gratitude to the brethren by whom they have been prepared, to the various papers and documents which have been laid before them, exhibiting the great ability of their authors, and containing an amount of information on the state and prospects of a large portion of Christendom, such as there is reason to believe has never before been brought together; not assuming any measure of responsibility for the correctness of the facts which have been stated, or the sentiments which have been expressed in these valuable communications, but leaving it to rest where it properly and safely may, on the writers themselves, the Conference are grateful for the arrangement which has been made for their official publication in the pages of *Evangelical Christendom*, and commend them in this permanent form to the attention of all persons who take an interest in the religious welfare of mankind; they express their hope, also, that they will be published, not only in England, but in France and Germany, and other countries of the Continent, as well as in the United States of America; and respectfully suggest to their brethren from those parts of the world to take measures for this purpose, in the conviction that they are greatly calculated, under the Divine blessing, to counteract the writings of infidelity and Popery, and to encourage the efforts of the friends of evangelical truth.

xiii. That the best thanks of the Conference be presented to Sir Culling E. Eardley, Bart., for the deep interest which he continues to manifest in the holy cause they have been assembled to promote, and for the kindness and courtesy with which he has presided over their deliberative meetings; and that he be assured of their affectionate concern for the complete and permanent re-establishment of his health, and their earnest prayer and hope that the invaluable services rendered by him to the Evangelical Alliance may be prolonged to a very distant day.

xiv. That the cordial thanks of the Conference are due and are hereby presented to the Chairmen who have presided over the devotional exercises, as well as to those brethren who have delivered addresses in connexion with them, to the Chairmen of the public meetings, and the Vice-presidents of the deliberative meetings.

xv. That the Conference are sensible of the important services rendered, in the course of their proceedings, by the Secretaries and Committees, and hereby request them to accept their sincere and affectionate thanks, referring with special gratitude to the pre-eminent services of

the Rev. Dr. Steane, on whom the conducting of their business has mainly devolved.

xvi. That our hearty thanks are due to the Council of the Alliance, and to different Christian families, for the hospitalities which have been so kindly shown to brethren visiting the Conference.

SYMPATHY WITH BRETHREN IN AFFLICTION.

xvii. That the Conference desire to express respectful and affectionate sympathy with such of their brethren as have in the providence of God been visited with severe and unexpected bereavements, bearing especially in mind their esteemed treasurer, R. C. L. Bevan, Esq., Rev. C. G. Young, and Rev. D. McAfee, and would earnestly implore on their behalf the continued support and consolations of Divine grace, so that in proportion to the weight of the trials resting upon them, may be their experience of the sufficiency of the provision made by Infinite Mercy for the day of darkness and sorrow.

GRATITUDE TO GOD.

xviii. That the Conference express devout gratitude to God for the protection afforded in travelling to so many of His servants from foreign lands, and from various parts of Great Britain and Ireland, and for all the interchanges of brotherly love which have been enjoyed; and now commend one another to the continued exercise of the same merciful care, praying especially that the brethren about to return to distant parts of the world, may be restored to their homes and spheres of ordinary life and labour in safety and comfort, and in "the fulness of the blessing of the Gospel of Christ."

xix. That the Conference in separating desire to record their deep and adoring sense of the Divine goodness and mercy as manifested during their sittings, enabling them to conduct their business to such happy and encouraging results, and repeatedly filling their breasts with holy joy; and they earnestly desire that Divine grace may still rest upon them, to secure their exemplifying, in the several spheres they have been called to occupy, the spirit of kindness and love, which has reigned in all their assemblies.

The Rev. T. R. Birks pronounced the benediction, and the Conference was declared to be dissolved.

PUBLIC MEETINGS.

Several meetings, partaking more or less of a public and general character, were held in connexion with the Conference, as,

I. A meeting for the mutual introduction of brethren, presided over by the Rev. Dr. Leifchild, when Rev. M. Fisch introduced the brethren from France; Rev. Professor Baup, the brethren from Switzerland; Rev. M. Panchaud, the brethren from Belgium; Rev. Mr. Kuntze, the brethren from Germany; Rev. A. S. Thellwall, those from Holland; Rev. Dr. Baird, those from America; Dr. Marriott, one from German Switzerland; and Rev. Mr. Oncken, one from Sweden.

II. A general conversazione, presided over by John Henderson, Esq., when Rev. J. Smith, Rev. J. Sellar, Rev. J. A. James, Rev. T. Curme, Rev. J. G. Oncken, Rev. Dr. Urwick, Isaac Da Costa, Esq., Habib Risk Allah, and others, took part.

III. A public meeting in the Large Room, Exeter Hall, when the Hon. A. Kinnaird presided, and, prayer having been offered by Rev. Hamilton McGill, addresses were delivered by the Hon. and Rev. B. W. Noel, Rev. Mr. Kuntze, Rev. Dr. Grandpierre, Rev. Professor Baup, Rev. T. R. Birks, Dr. Cappadose, Dr. Steane, and Rev. F. O. Nilsson—Rev. Dr. Steane pronouncing the benediction.

IV. A second public meeting at Exeter Hall, when Sir Harry Verney, Bart., presided, and prayer having been offered by Rev. E. Munnering, addresses were delivered by Rev. J. Edmond, Rev. G. Fisch, Rev. A. King, Rev. Drs. Krummacher and Wichern, Prof. Petavel, and Rev. Dr. Wilson, and the Rev. Lord W. Russell pronounced the benediction.

V. A series of public breakfasts, viz.:—Two to the French and Swiss brethren, at which the Hon. A. Kinnaird and Captain Trotter respectively presided; one to the German brethren, at which Albert Winsor, Esq., presided; one to the brethren from Belgium, Holland, &c., at which T. H. Graham, Esq., presided; and one to the members and friends generally, at which Geo. Hitchcock, Esq., presided, succeeded by Thomas Farmer, Esq.

THE JEWS.

Arrangements were made by which one entire day was taken from the other proceedings of the Conference, and given wholly into the management of the brethren converted from the house of Israel. The meetings on this day were largely attended, many converts were present, and an earnest and warm concern was manifested in the evangelisation of the Jews. The Council were happy in thus showing their hearty sympathy with the efforts made for the spiritual welfare of the seed of Abraham, and their love to those of them who had embraced the faith of the Gospel; but beyond this they take none of the credit and divide none of the responsibility for the sentiments expressed and the resolutions adopted on this interesting day. A full account of the proceedings is about to be published by a Committee appointed for the purpose. We subjoin the following brief account of what took place.

Communications were made in regard to the condition and prospects of the *Jews*, by Rev. F. C. Ewald, on their *present state in the Holy Land*; by Rev. M. Schwartz, on their *present state in Holland*; by Isaac Da Costa, Esq.,

on the *history of God's providential dealings with them*; and by Dr. Cappadose, on their *destiny in relation to the church of Christ*.

Resolved,—i. That this Conference welcomes with joy those of the house of Israel here assembled, who believe in Jesus Christ as their Messiah, and receives them as brethren in Christ, and fellow-heirs of the same body. It looks upon this remnant according to the election of grace, as a token that God has not cast off His people, whom He foreknew:—that thankfulness be expressed to the God of Abraham for the great work wrought among them in these latter days, and that prayers be offered that He would hasten the time when all Israel shall be saved, according as it is written, that the bringing in of them may be as life from the dead to the world.

ii. That this Conference, deeply interested in the cause of Israel, would seek more strongly to impress the claims of the Jewish nation on the sympathies of all true Christians; and would express its earnest hope and prayer that, in obedience to our Saviour's command "to preach repentance and remission of sins to all nations, beginning at Jerusalem," every true believer in the Lord will use his utmost endeavour to further the more general preaching of the Gospel among the people of Israel; and its anxious desire that ministers of all branches of the church of Christ may co-operate in this great effort.

iii. That the members of this Conference, feeling deeply impressed with the importance of Christian union among all the followers of the Lord, conceive it particularly desirable that the union of the Spirit be manifested by those who, from various societies, labour as missionaries among the Jews; thus removing the stumbling-block which causes them to think that Christians have many different religions. They also believe that this would tend to strengthen the hands of the missionaries themselves, and enable them to communicate with each other, concerning the progress the truth is making amongst the house of Israel.

iv. That this Conference regards with great joy the unity of the Spirit manifested by the Jewish brethren here assembled, who are joined together in the Lord Jesus, brought to the knowledge of the truth, in different countries, and become members of various branches of the visible church, and will hail any effort which may be made to establish a permanent union among believing Jews in all countries.

Brief Notices of Books.

The Law of Moses: its Character and Design. By DAVID DUNCAN, Minister of the Gospel, Howgate. Edinburgh: Oliphant.

This is the production of a minister of the United Presbyterian Church in Scotland. He is evidently a man of sound theological judgment, and of unostentatious yet solid and extensive learning. The importance of his theme cannot be disputed, and he has thought it out, giving to the world matured and valuable results. We believe the scene of Mr. Duncan's pastorate is remote and rural, and there is something truly gratifying to us in thinking of the plaided peasantry of Scotland being fed by such strong meat, and being able to receive it. The design of his compact treatise, as he himself explains it, is twofold. 1st. To exhibit the excellence of the

Mosaic precepts and institutions, viewed simply as a system of law; and to vindicate them from the objections that may arise in the mind of a general reader, or that have been urged by the enemies of Revelation; and, 2ndly. To give such a view of the design of the law as a whole, as may serve not only to account for the peculiar form in which it was imposed on the Israelites, but also to illustrate the perpetually recurring references to it that abound in the apostolic writings. Mr. Duncan has succeeded in his aims, and the perusal of his unpretending but really valuable work would remove from many minds much crudeness and confusion of thought, and fill them with increased admiration of the Divine wisdom displayed even in that system which was "to wax old and vanish away."

Original Papers.

SERIES I.—PAPERS READ AT THE DEVOTIONAL EXERCISES.*

SENTIMENTS PROPER TO THE CONCLUSION OF THE CONFERENCE.

BY THE REV. JAMES STRATTEN, OF PADDINGTON.

Christian Friends,—I have been requested by the Council to deliver a few valedictory words on this great and memorable occasion, and I am sure that I shall best consult my own comfort and capacities, as well as your bodily and mental condition, by being brief. The words which I have to deliver to you will, therefore, be few. There has been great excitement and great exertion, there have been manifold enjoyments, which themselves exhaust our nature, in the course of the last fortnight,—and I suppose that, with some measure of satisfaction, we may all feel that these meetings and services are drawing to their close.

The first observation which I make is, that our object has been a noble and a glorious one. It was what our blessed Lord prayed for, and what He died for—that His church might be gathered together in one; that there might be one flock and one Shepherd; or, as Dr. Krummacher has beautifully expressed it, that our own denominational standards should be lowered, while the one imperial standard of our blessed Lord and Master is exalted alone, and by itself. If we fail, the attempt is noble—if we succeed not, the effort has been glorious. It is something to have endeavoured what was right; and the sanction and approval of God and of his Word is indubitably fixed upon the great principle which has brought us together, and which renders us one,—that the subordinate points in which we do not agree should be kept in abeyance, and that the great points in which we do agree, and are in sweet and holy concord, should be all in all. If we fail, I repeat, there is glory in the attempt.

But, secondly, we have not failed. When we consider the addresses which have been delivered, the prayers which have been offered up, the papers which have been read, the emotions which have been excited, the salutary and beneficial state of mind which has been superinduced, I believe, in very many of us, if there were no more than this, we should not have reason to repent, that by the providence of God and by the grace of His Spirit we have been brought together. But the papers are on record—the speeches have been taken down—the

documents will be extensively disseminated, and, wherever they go, they will produce more or less of influence and impression; and we expect that the propagation of these feelings and these principles will ultimately be as extensive as the church of Christ, and that the church of Christ itself some day will enfold and embrace “all flesh”—the totality of human nature.

We have not succeeded to the extent that we desire, as yet. There are persons of great name in the church—of eminence, learning, talent, position, piety—who have not been with us, whose presence we should have hailed and welcomed, and in whose countenance, sanction, and support we should have rejoiced. We lament that they are not with us. Sometimes, some of them ask, “What have you done?—what has been the extent of your success?” And we make reply, “Our success would have been much greater, if you had not hindered us by your coldness, by your neutrality, by your frown, and by making objections to us. If you had even left us alone, that we might fairly have taken our own course, unimpeded and not hindered by such things as those to which we have adverted, we might probably have done more.” And it may not be improper to put it to the deliberate judgment of the parties to whom I now refer, whether in times like these they can justify their silence and seclusion, their standing aloof, to their own consciences and to God—whether they can make it agree with their fidelity to Christ? We ask, if there may not be something of the spirit of Meroz, in relation to which it is said, “Curse ye bitterly the inhabitants thereof, because they come not to the help of the Lord, to the help of the Lord against the mighty.” I beg you to mark that we curse nobody—we curse nothing—we “bless and curse not”—that is our reigning spirit—that is our great principle; but yet we may venture to suggest this topic to the calm consideration of those whom it may concern, whether they can justify themselves, as they remain and abide in their nooks and corners, in their silence, and quietness and retirement, whilst their brethren are endeavouring to fight the battle without them?—whether, I

* Being a continuation from p. 438.

say, in a dying day, and before the great judgment-seat of Christ, they will be able to justify themselves in this matter?

We confess that in some points we are weak. There is an absence of all worldly pomp, and power and greatness—there is no display of ecclesiastical titles—there is no emblazonment of this world's glory, in any form of it, upon us. We confess, that in our sessions, in our discussions and debates and deliberations, we have had women among us—a great scandal, I believe, to some minds, and especially to those of the Roman Catholic persuasion. Our answer to this is twofold. First, that prior to the great Pentecostal effusion of the Holy Ghost, when the apostles were assembled in the "upper room," it is expressly said, that "these all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus," as well as the other brethren. We therefore regard their presence as justified, and even sanctified, by this warrant and this high example. Our second answer is, that probably the absence of this worldly glory and greatness may be our strength. We say that the apostles had it not. They went out and said, "The weapons of our warfare are not carnal," they are only spiritual, but for that reason "mighty through God." And without any help from the Governments of this world, or any ecclesiastical titles, distinction, or dominion, as conferred by them, Paul said that "from Jerusalem and round about unto Illyricum" he had "fully preached the Gospel of Christ," amidst "signs and wonders, and power of the Holy Ghost." We all know that Luther had none of this world's help or glory about him when he stood at Worms—it was all against him. Yet he projected a great Reformation, and the power and grace of God accomplished it by his instrumentality. And I add, further, that in the book of Isaiah it is written, "Fear not, thou worm Jacob,"—or, according to the margin, "Ye few of Israel,"—"I will make thee a new sharp threshing instrument having teeth; thou shalt thresh the mountains, and beat them small." All difficulties shall vanish before you, notwithstanding that you are a worm, and few, "And thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel." I think it is good sometimes to feel that we are worms. I take it to be a proper and just sentiment in reference to ourselves, and to all the members of this meeting. The lower we go down, the deeper we stoop, the more abased we are in our own estimation, and the less we think of our own persons, or our own works, the

more likely is it that it will please God, in His infinite sovereignty and grace, to employ us, as His instruments, for the accomplishment of His mighty and magnificent designs.

We admit that we have many infirmities—we admit that there have been things to be regretted in connexion with our assembly and our meetings. Some things have been said, without doubt, which some of us had rather had not been spoken; perhaps there are some things which might have been advantageously said, which have not been uttered. I am not certain that in every instance there has been due reverence, consummate decorum, the absence of confusion, unnecessary movement, and needless noise. I cannot say that it has been all sanctity, all music, all harmony; I cannot say, in relation to that love which we so much eulogise, that it has been consummate, and full, and strong, and paramount, and overwhelming, so as to have kindled us all into one blaze and conflagration of charity. We have brought our infirm and fallen nature along with us; every one of us has so done. How, then, could we—a congregation and assembly of men and women, and not of angels, expect that we should be angelic? We all have our defects; we feel our infirmities; there is no inconsiderable occasion now, at the termination of these meetings, to be sorry for our sins. But it brings us to the great principle which holds us together, and makes us one, that "by deeds of law can no flesh living be justified;" that we want a better obedience than our own—that we must be cleansed from our defilements—that we can only be washed, and made "white in the blood of the Lamb." Our very infirmities induce us to hold up with the more conspicuousness, and luminousness, and power, this great truth and doctrine—that by the grace of God through Christ, and not by our own obedience, can we be saved.

But we do contend, that upon the whole we have had to do with one of the brightest, purest, sweetest, and least defiled affairs of which humanity is capable. We mean to say, that though it has not been perfect music, there has been an approximation towards it—that though it has not been all that we could have desired, there has been very much of what we desire and delight in—so that, in some cases, our satisfaction has been deep, and our joy has been full. And we think that we are justified, now that we are about to close and terminate the meetings, in allowing such sensations to have ascendancy and dominion in our minds, as we suppose the patriarch had, after he

had seen the vision of God, and of angels ascending and descending upon the mystic ladder, when the dream was over, and the vision had passed away, and he had to take up his staff and to gird up his loins, and to leave the place and go on his way; or such emotions and sensations as the three disciples had, when they came down from the mount, having said that it was good for them to be there; or as the apostles had, when Jesus had celebrated the first Christian passover, and said—sorrowfully, I presume, and solemnly—“Arise, let us go hence.” Even after the great Pentecostal effusion of the Holy Ghost, there was a termination of the services; the end came, and the parties went away, “every man to his own home.” And with sensations and sentiments like theirs, in the main, we also are about to return to the places from whence we came.

But our work is not done. A good woman in Scotland, who was met coming away from a public meeting because it was ended, being asked, if it was all over? “Yes,” she said, “the *speaking* is all over, but the *doing* is all to begin.” And so it is not ended in that respect. We are going to our individual spheres, and circles, and dwellings, to diffuse the spirit which we have imbibed, and to help to spread abroad its influence, and to kindle in other minds the hallowed sentiment of charity and love which has been so delightfully evolved and made manifest in our own. And though everything, as I have said, is imperfect on earth, and all things are transient and hastening to their end—though there is nothing pure, nothing perfect, nothing abiding here—yet this charity which we cultivate, and this union and concord with one another which we are concerned to promote, will prepare and qualify us for that world—or assist in so doing—where all is unsullied, where there is nothing but perfection, nothing but purity, nothing but permanence—that which is imperfect having passed away, that which is perfect having come; and being come, will abide and endure through ages everlasting.

May I be permitted to say, with respect to the Alliance, that two things have most forcibly impressed themselves upon my own mind. The first is—the peculiar circumstances of the times in which it was originated. It was just before the great Papal aggression upon England had been made. That aggression was not foreseen or anticipated, in the least degree, when this Alliance was formed. Since its formation, the Papacy has assumed unwonted boldness; the greatest arrogance and insolence has been dis-

played; there has been a fresh assumption of all the powers which it possessed in what we are used to call the dark ages; and there is good reason to believe that at the present time there is a deep, wide, complicated, profound conspiracy entered into in various nations—and by leading men in them—against the Protestant religion, and the liberties of mankind. It seems to me, as if God, by his providence, had called into existence this Alliance, with a view to thwart, to counteract, to watch—in every form possible to oppose and to meet—the dark and guilty plan and project to which I have adverted. There is constituted hereby a central point, to which information from any part of the world may come; and where central and combined action may be entered into, just as the necessities of any particular case may arise. It seems to me, that “the finger of God” is in this development; and I like to see “the finger of God” in a thing, or upon a person. Wherever that finger is, there is power and light—there is radiance and glory. I have somewhere read, that when our eyes are first opened and we are converted, we begin to see God in some things distinctly and vividly; as our knowledge increases, and our piety deepens, we see God more clearly, and in more things; as we advance and ripen, and approach towards perfection, we come at length to see God everywhere and in all things; and when we have arrived at this state and condition of the intellect and the heart, we are not very far from that world where God is “all in all.” The principle which I wish to impress upon your minds is, that this is the work of God—that this is a development of Divine providence—and that God has some great purposes of love and mercy to accomplish by this confederation.

The next thing that has struck me is the universality of it—its vast and wide aspect and bearing. It is not for England only, not for France, not for Italy, not for Germany, but for the whole world; we embrace and receive into our union persons from any and every country under heaven. It meets the peculiarity of the times, because commotion and change extends itself alike through all nations; it is not commotion, change, variation, the swell and tumult of human things, in our country only, but there is a rocking, as it were, to and fro everywhere, of all the nations of the world, and here is one great Society and institution of brotherhood and confederation which will embrace—which will receive into its love, and adopt into its efficient and active service,—any and every good man all the world over. I perceive, therefore, an adaptation between

the nature of the thing, and the condition of society which is now subsisting in the world, as if the providence of God had developed the antagonistic power which was wanted, just at the time when the necessity had arisen and was most apparent:

In as far as I have observed, from all that has taken place, and all that I have read in connexion with these meetings, and this Alliance, the duties devolving upon us are mainly these:—First, in respect to infidelity, pantheism, atheism, all the diversified forms of unbelief, which are rampant around us, in our own country, on the continent of Europe, and throughout the world, there is a great and permanent duty; and what is that duty? To avow our faith—to hold up our principles—to make “a good confession.” This confession may be made in few words—“As Moses lifted up the serpent in the wilderness,” so is the “Son of man” “lifted up, that whosoever believeth in him should not perish, but have eternal life.” We may make it in the words of St. Paul, “That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.” We are a great Alliance, a vast and multitudinous confederation, avowing, in the face of all infidelity, and all atheism, and all scornful rejection of Christ and of the Word of God, this great truth—that salvation is only by Christ, as revealed in the Holy Scriptures. It is a monumental pillar and record, therefore, elevating its lofty and noble head in the sight of all mankind, and especially contradicting and witnessing against all atheistical delusion and disbelief. And in proportion as atheism and unbelief prevail around us, should be the depth and tenderness, and confidence and resolution, and fortitude and perseverance with which we affirm and avow our allied, united, and determinate faith in God, and in Jesus Christ whom he has sent. So far, I think, a great duty is done unto the world, and a great blessing may come thereby unto mankind.

Next, in respect to the Papacy. There are some of us who believe (and I am one), that Popery is rallying her forces for the last time, and calling them up with the greatest energy, vigour, and skill; but having done that once more, the effort, as I suppose, will never be repeated. I think the time draws nigh when the “man of sin” will be “consumed by the Spirit” of Christ’s lips, and by “the brightness of His appearing.” I think that the period is not very far off when the “mighty angel” shall “cast the millstone into the sea,” and say,

“Thus terribly shall Babylon fall; strong is the Lord God who judgeth her.” There is great consolation to us in that expression, “strong is the Lord God who judgeth her.” He can do it, and he will do it in his own time. But, however this may be, our duty in the mean season is conspicuous and apparent—to open wide before them and before all the world the Word of God; to maintain the tenderest charity and the deepest commiseration towards Roman Catholics personally, and to expend all our indignation, and to show all our zeal against the system and not the men—holding to the hope that though the vessel may go down and be shivered in ten thousand pieces, as I believe it will, that yet very many of the crew, through God’s infinite mercy, may be saved. This, I think, is our duty, and to hold out our spiritual, mental, doctrinal, enlightened unity, in opposition and contrast to the unity of which they so much boast, and which is a unity, not of mind, not of sentiment, but a union of forms and words, and creeds and liturgies, in which are things dark, confused, and contradictory; hidden mysteries, which they understand not themselves, nor can interpret to other men. Let our luminous, bold, manly, noble, intelligent unity be exhibited, as confronting and standing over against the lifeless, heartless, superstitious unity of the Romanists.

One other point, and I will draw to a close. It relates to the danger arising from formalism and worldliness. Reference has often been made to these topics in the reports and statements that have gone out from our meetings. I apprehend that here lies one of the great jeopardies of the present period, and in relation to it as individual men, and as allied and confederate men, we have certain duties to discharge. I suppose the fact is not to be doubted or denied, that there is a large class of persons who have contrived to blend entirely the world and the church, as if there were no discrimination or distinction between them. They can enjoy the most refined and artificial worship in the early part of the day, and at night be all alive at balls, and theatres, and dissipations, and can see no want of consistency in such conduct. Though I quite agree with what Dr. McCrie stated the other day, that there are very many noble instances in which the youth of our families are devoting themselves to God, and showing zeal and energy, disinterestedness and self-denial for the diffusion of “the truth as it is in Jesus,” and that some are helpful in every good word and work—yet I am apprehensive that upon a large scale,

and to a great extent, the other and the contrary fact is too apparent. I fear that there are sons and daughters who argue down the fathers and the mothers upon points connected with worldliness and public amusements and entertainments, where, in the olden days which have gone by, the authority of the father or of the mother against them would have been deemed final and conclusive, so that the children would have made no resistance. I apprehend there are very many cases now, and especially in connexion with points which relate to this greater conformity to the world, in which an absolute insubordination and disobedience to the parental will is allowed to take place. What we want, then, in opposition to this carnality and worldliness, is a higher tone of spirituality and holiness on our own part. There is required a nobler manifestation of the Christian character, that we should rise to superior excellence, that we should have manifold and beautiful specimens of the great truth taught by St. Paul when he affirms, that "to be spiritually minded is life and peace."

And this matter of *worldliness* stands in intimate connexion with another great question, which has lately very much occupied your attention—I mean, the question of *the Sabbath*. I presume that we are all Sabbatharians, and I am certain that by the wise and holy keeping of the Sabbath, our spirituality is nurtured; that you may judge of a man for the most part, as to the state of his mental and moral excellence, by the manner in which he reverences and keeps holy, or does not reverence and keep holy, the entire day of God.

Here, then, as it seems to me, are the four important and practical matters upon which great light has been shed by your deliberations and discussions, and in respect to which we, as Christian men, and as men confederated in this Alliance, are to set an example to others.

Shall I be permitted, in conclusion, to address a word or two to different parties, according to their national and local peculiarities and conditions? May I be allowed to say to Englishmen, of all persuasions and every denomination confederated here, in this meeting, we have great privileges, manifold advantages—our liberties are not interfered with, God has given to us wealth, and station, and influence. Let us see to it, that we employ all our peculiar gifts and talents honourably, seriously, and with a gentle and kindly spirit towards those who are not in circumstances similar to our own.

If we are the oak, as Dr. Krummacher has represented it, let us not set aside the green ivy desiring to cling around us, and to partake with us in our strength and in our stability. "Remember them that are in bonds, as bound with them; and them that suffer adversity, as being yourselves also in the body." Brethren, we cannot tell but that our turn of privation or bondage may come hereafter. We seem oftentimes now to be like soldiers playing at fight. There is all the difference in the world between the sham fight, the appearance of a battle, and the real engagement. There are those who have the real fight, and contest, and struggle to maintain; and what I am asking for now, (though I should hardly say *asking*, because it is all ready, and more than ready, rising up and abounding in your heart, peradventure much more than in my own,) is a deep sympathy, a fraternal assistance in all such cases.

Scotland has been admirably represented. We have had noble men from the north. It has seemed to me as if I had been listening almost to the voice of Knox, or that I had seen M'Crae or Woodruffe, as in the days of old. "Instead of the fathers" have come up "the children,"—intellectual, literary, theological "princes in all the earth." We have hailed and welcomed them in their appearance among us, and we rejoice in the light and the instruction which they have shed upon all our minds.

And in respect to Ireland, may I say we will receive her hospitality? Next year, we will some of us, if it please God, go and look at her, and have communion with her at the next anniversary of this institution. We are aware of her peculiar position—we know the severe trials that she has gone through—we have not been without sympathy with them. We see how the "man of sin" is there peculiarly strong and dominant. But, though the dispensations of God towards that country have been extraordinary and mysterious, when the great period of benediction and festival shall come, and Christ shall "take to himself his great power and reign," Ireland will not be without her appropriate and munificent share in the general happiness.

France—Frenchmen! we are not natural enemies. Christianity knows nothing of natural animosities, nor of any animosities. Christianity abolishes and obliterates them all. If we *were* natural enemies, one of the earliest and greatest of Christ's commands was, "Love your enemies, pray for them that despitefully use you, and persecute you." But we are aware of the weakness of your religious condition—how very small you are

in number, as godly men, holding to the principles of this Alliance, and contending for the Protestant faith in its vital influence and its holy power. You are not very many in France; you are like "the two flocks of kids," of which we read in the book of the Kings, when the Syrians filled the whole valley. Yet what was the result? Did the Syrians ultimately gain the victory, or did God give it to the "two little flocks of kids?" You are small, but you may arise and be multiplied. "A little one shall become a thousand, and a small one a strong nation: I the Lord will accomplish it in my time." Be that as it may—whatsoever the will and sovereign pleasure of God respecting you may be—we will adhere to you; we will back you; we will do all that we can to aid and assist you in every project and plan of yours for the diffusion of the "savour of the knowledge" of our Lord and Saviour Jesus Christ, in your own and in other countries.

Swiss—men of Piedmont! we have had one or two from the valleys of Helvetia—and let me say to them, and to the inhabitants of those countries, that although Cromwell is no more, yet feelings like those of Cromwell towards their ancestors remain among us, and that the true and genuine spirit of Cromwell still breathes and burns in the hearts of Englishmen. I think the time is come, or coming, when every power and authority, secular, political, and religious, which can be brought to bear against persecution—to restrain its arm, and to hold back its fury—must be put into active exercise. And, for one, I am grateful that the Earl of Shaftesbury has given notice in the House of Lords of a motion to the effect, that the influence of the British Government should be made use of to resist persecution for conscience sake, in any of the States of Europe. Let us do all that we can as private and individual men—but I am not sure that the British Government may not also have a great duty to perform.

And, as to Germany,—Dr. Krummacher and Dr. Tholuck seem like Luther and Melancthon risen from the dead, or some of the old prophets appearing amongst us again. Glory be to God, for the spirit and temper, the learning and the qualifications of those men, and the like of them. May it please him to make them instrumental in diffusing the knowledge of his name, and in promoting revival and renovation through all the German churches.

May I touch upon Italy? Beautiful Italy! Enslaved, oppressed, bleeding, disheartened, torn, and dismembered Italy! Will it be always so? Is there no eman-

cipation—no freedom in reserve, in the kind and benign providence of God, for that ancient and interesting people? Is it to be evermore Pope, Cardinals, scarlet colour, crucifixes, images,—all the paraphernalia of a superstitious adoration? Are they never to have their own deep, profound, and blessed Epistle to the Romans, and, with it, all the New Testament, and God's entire Bible? Are we to have Roman Catholic cathedrals, and all the pomp of Roman Catholic worship, in the centre of this metropolis, and the great cities of the provinces,—and are there to be no reprisals? Are we never to insist that at Rome, at Naples, at Civita Vecchia, Milan, and all the other great cities of Italy, there shall be freedom to open God's Word and to preach Christ's Gospel? Is the liberty to be extensive, triumphant, perfect, on the one side; and the bondage, and hindrance, and oppression—deep, and dark, and terrific—to the same extent, upon the other? May Jesuits come here in shoals, and not a single Protestant minister be allowed to stand in the Papal metropolis? And is this to remain for ever? It is the great question now to be tried in the presence of mankind, and all the world is the jury. We appeal to all the world, and ask, Shall we have fair play, or shall we not? In this fight, shall one man be bound hand and foot, and the other man have the entire freedom of his own person, and the instruments of vengeance in his hand? We appeal to the common conscience, and to the latent sense of justice in the heart of every man, and say, we will try this question. God will try it;—and I doubt not what the answer will ultimately and finally be.

I must touch upon America—I must tenderly and lovingly touch America. There are very difficult and very delicate questions between us and America. We must not quarrel; we must not fight; in the name of every Englishman, every member of this Alliance, every godly person in these realms, I say we must not fight. God interdicts it. The Father of Heaven says, You are brothers, you must not fight. The Son of God, Jesus Christ, says, You are brothers, you must not fight. The Holy Ghost, the entire spirit of our religion, says, You must not contend. I have read in the Proverbs that "a brother offended is harder to be won than a strong city, and their contentions are like the bars of a castle." We may ask, cannot the spirit of the Alliance melt those bars? Can it not open the gates of that city? We cannot afford to quarrel—America wants us. Would it be no loss to America if England were blotted out? We want

America. Would it be no loss to us if America were no more? We cannot afford to quarrel, for our own sakes. What is much more, the world wants us, and cannot afford that we should be at variance with each other. The world needs these two countries—not in arms and in hostility, but in brotherhood and in love. For, I ask, what means that growl of persecution, deep and surly, savage and hideous, which I hear in France, in Austria, in Sweden, in Italy? What means this return to despotic principles, and tyrannical measures; this treading and trampling down the natural and indefeasible rights of man, which we witness in some continental States? I ask, is liberty safe anywhere, save in our own dear and blessed England, and in that great and gigantic America, not less dear and beloved—justly and properly—to the heart of every American? I say, the world cannot afford that we two should not be at peace. Brother Jonathan, brother Jonathan, we will be as David to thee; we will fall upon thy neck; we will kiss thee; we will say, "The oath of God is between us; we are brothers, and the oath of God shall be between our seed after us, for many generations."

"Let dogs delight to bark and bite,
For God hath made them so;
Let bears and lions growl and fight,
For 'tis their nature too."

"But, children, you should never let
Such angry passions rise;
Your little hands were never made
To tear each other's eyes."

I know not how it may be with others, but, with myself, the further I advance in life, with the more pleasure and joy I come back to the simplicities of my childhood; and I know of nothing under heaven more sweet, more lovely, more holy, more blessed, than the charities of domestic life.

Can you afford me a moment for the Jews—for the house of Israel? Is it without significance that the last of these meetings was devoted to them, and that it was the largest assembly, I believe, which we have had? I have been used for years to look for a movement among the Hebrew people, as the greatest and most signal token of God's intention speedily to interfere for the glorification of his church, and the salvation of the world. I anticipate their awakening as the bright and beautiful and conspicuous omen of the coming glory. Whenever that is seen, it is the morning star,—the day is not far off, and be ye sure that "the summer is nigh." I cannot go so far as to undertake to say that I yet see this omen. Perhaps the things which transpired yesterday may be the early streak—the dawn

—the first gleam of it. However this may be, come when it may (and I think it cannot be very far off), if the falling away of them were the reconciliation of the Gentiles, "what shall the receiving of them be, but a resurrection from the dead?" And, in the 19th chapter of the book of Revelation, after the final overthrow and destruction of the adversaries of God has been foretold and depicted, a voice is heard, saying, "Alleluia, the Lord God omnipotent reigneth." Alleluia is a Hebrew word; it is therefore the Jewish note—it is the Israelitish voice; it is the harp of David in the ascendant. So that, whenever the great conversion to God of all nations shall take place—to which, I presume, we are all looking forward—the house of Israel will be conspicuous in the scene of peace. A movement among the Jews, as I have said, will be the sign and indication that God is coming to do his great and magnificent and glorious work upon the earth. With joy and gratitude I see in connexion with this Alliance—if I see no more—a remnant, a small body, a few of the Hebrew race and family, stealing softly, silently, penitently, to the foot of the cross of Him whom their forefathers "crucified and slew."

And now, "brethren, farewell!" May you go to your homes in peace—may God's watchful hand, His kind and almighty wing, be over you—may the winds and the waves do you no harm, but do you all possible good, and waft you to your dwelling places. You will carry with you the sweet spirit which you have imbibed and manifested here, and reveal it among your friends; you will tell them what you have seen and heard; you will speak of it in your pulpits—you that are ministers and clergymen—and if I might venture to do so, I would say to every minister, "preach the Word," *the Word*; hold not back the Gospel, but make it manifest as it ought to be spoken; affirm the completeness of the work of our Lord and Saviour Jesus Christ, and the certain gratuitous and eternal justification of every man accepting the righteousness He has wrought, and believing in the sacrifice and propitiation which He has perfected.

"Farewell, be perfect." "Leave the first principles;" "go on unto perfection." I think that exhortation of the Apostle Paul means, "Go on to the sacrifice of Christ, to His priesthood, to the spiritual views of His person and His kingdom which are opened in the subsequent parts of the Epistle to the Hebrews." Go on into "the holiest of all;" dwell in "the secret place of the Most High." Live near to God. Fix

the eye upon the propitiatory. Let the efficacy of the sacrificial blood be brought home to cleanse and purify your conscience; you will then come forth to the activities of life, and "be perfect," in a moral sense, in the sight of men. You never will be holy without that power and grace which is derived from intercourse with God over the propitiatory.

"Be perfect, be of good comfort." There is every reason why you should be of good courage. It is not a falling cause with which we are connected—it is not a lost battle which we are fighting. As certainly as Constantine planted the Labarum—the great standard, with its dazzling precious stones, and its mysterious monogram, upon the loftiest point of the Roman Capitol—so certainly will the Lord Jesus Christ plant His imperial Standard in the midst of the hottest and the fiercest of His foes, and call the world His own. "Be of good comfort,"—God is with us; Christ is with us; Truth is with us; the Holy Ghost is with us; the Bible is with us; there cannot be anything but victory.

"Be of good comfort, live in peace;" and if you will live in peace, you will die in peace. The great, and blessed, and good Bickersteth died in peace; and when he died, it was no sorrow to him, that he had taken so active and conspicuous a part in the affairs of this Alliance. It is this Alliance, and what he did in it, which renders him the property, as it were, of the universal church, and connects him with the whole family of God; else he had belonged only to one section, and had been influential only, or mainly, in one denomination of Christians. As it is, through the medium of this Alliance he is made the instrument of good to a vastly wider extent—an extent to which we can assign no limits. It will be no sorrow to you, when you die,

that you have taken a part in these meetings; it will be no thorn in your pillow; peradventure it may be as a flower, beautiful to look upon—sweet, fragrant, reviving, refreshful to your smell in your last hours. "The God of peace will be with you." And there will be one other gathering, in respect to which I pray God that none of us may fail or come short. The wheat is gathered into the barn—the children are gathered into the everlasting mansions. What a gathering will that be! A multitude that "no man can number, out of all nations, kindreds, people, and tongues," and each one with the white robe and the waving palm branch, and his part and voice in the great song, "Worthy is the Lamb who hath redeemed us to God by his blood." May you and I, every soul of us, be gathered into that great and blessed assembly.

And now, "Greet one another with an holy kiss." How appropriate, suitable, and apt is that expression of Holy Scripture to our present circumstances and condition! What a spirit breathes in the words, "Salute one another with an holy kiss; all the saints salute you." It is exemplified in the Alliance—is it not? It is the temper and spirit which has prevailed in our meetings, and which predominates in the midst of us at this hour.

"The grace of our Lord Jesus Christ,"—I utter not the words as a form,—let His mighty power, His inward support, the strength and invigoration which He conveys, "the grace of our Lord Jesus Christ" be with you, and in you; "the love of God"—that love which only the child knows, that manifestation of the Father which only the filial heart can appreciate—"the love of God, the communion of the Holy Ghost, be with you all," now, henceforth, and evermore, "Amen."

SERIES II.—PAPERS RELATING TO THE EVANGELICAL ALLIANCE.

ON THE EVANGELICAL ALLIANCE IN SWITZERLAND.

BY THE REV. PROFESSOR BAUP, OF LAUSANNE.

The formation of a committee of the Evangelical Alliance in French Switzerland (Suisse Romande) owed its origin to Sir Culling E. Eardley, who, as he was travelling through Switzerland, took advantage of that opportunity to advance the cause in which he labours with such ardent zeal and perseverance. He had an interview on the subject with some brethren of Geneva, and they determined to convene a meeting of Christians from the different French cantons of

Switzerland, to come together at Lausanne on the 15th of September, 1847, in order to lay the basis of an organisation similar to that which had been adopted at Paris, on the 26th of April, as the foundation of the French section of the Evangelical Alliance. The meeting consisted solely of Genevèse and Vaudois; the brethren of the cantons of Berne and Neuchâtel could not be convened in time. After having implored the blessing of God, M. d'Espine, sen., of

Geneva, was made chairman, and the meeting adopted in succession some resolutions, moved by Dr. Merle D'Aubigné, in consequence of which the Evangelical Alliance was considered as founded in French Switzerland, and a committee was chosen to carry them out. By our first resolution, we still considered ourselves as belonging to the French section which had been organised in Paris, but, in consequence of our distance from the centre, we thought it best to reserve to ourselves a certain liberty of action, and to form ourselves into a division of French Switzerland, with committees in each canton. It seemed to us that the formation of an additional centre might be useful in giving more activity to our Association, and in spreading its principles more effectually. Besides this, it would be impossible for many of us together to be present at the annual meetings in Paris.

Our second resolution, which we will only mention here, intending to speak of it more fully towards the close of this Report, is of greater importance, since it aims at nothing less than the modification of the *doctrinal basis*, as it is to be found in the London resolutions. These are the terms in which it was unanimously accepted by all the members present, after a long discussion:—"We accept the basis established in London, especially as to the points of doctrine, to which we unreservedly adhere, but with the intention of demanding the widening of that basis, so as to include, as far as possible, all the children of God."

One month later, 19th of October, 1847, the general committee met at Lausanne; and, after having made up the number of its members, it founded committees for the several cantons of Geneva, Vaud, Neuchâtel, Fribourg, and the French part of Berne, by appointing brethren who should convene them.

As the Geneva committee was the one whose formation offered the least difficulty, owing to the proximity of its members and to its local position, it was named the Directing Committee, and met on the 13th of January, 1848. But, before this (December, 1847), the sub-committee of the general committee, according to the instructions given to them, published an *Appeal*, both separately, and in the *Feuille Religieuse du Canton de Vaud*, drawn up by Professor Gaussen, in which the principles of the Evangelical Alliance were set before the public, and that which was intended to be done in French Switzerland, to advance

this important movement, was also thereby made known.

This small pamphlet was spread as widely as possible. But the circumstances in which Switzerland was then placed were most unfavourable, as it was agitated by civil war, or by revolutions in the different cantons, —consequently, our *Appeal* was almost entirely forgotten. Nothing could be organised at Berne or Fribourg, and at Neuchâtel the Evangelical Alliance appeared just at the time when the revolution broke out in 1848. A meeting, which had been called in order to determine what could be done, was unavoidably postponed. But the brethren in that canton did not lose sight of an object which was so dear to them. As soon as possible they invited Christians of different denominations to meet, on the 20th of June, 1848, in the Oratoire des Bercles, at Neuchâtel. M. Ch. Bovet, of Boudry, was in the chair, and the meeting listened with deep interest to an exposition of the principles of the Alliance, drawn up by the Rev. — Godet. The Report of this first public meeting of the Evangelical Alliance in Switzerland was printed; and by reading it one may still judge of the blessed impression which it left on the minds of all those who were present. It was eminently useful in advancing that union, which was more especially felt to be necessary in the midst of a political commotion, which might bring about changes in the ecclesiastical position of the country. It also gave a fresh impulse to meetings which some brethren of the Dissenting church had already held, with great success, for several years on the Tourne, one of the hills of the Jura, near the road between Neuchâtel and Locle. From that time many prejudices were overcome, as was proved by the second meeting, which was convened by the Neuchâtel committee, November 8th, 1849, the Report of which was also published, and appeared in *Evangelical Christendom*.* The Neuchâtel committee has also begun to correspond with several places, in order to form prayer meetings for Christian union. Such meetings are held at Ponts and at Boudry.

At Geneva, the committee thought it best to remain inactive, for reasons which will be easily understood, though still taking a lively interest in the progress of the Alliance. Our friends there, were then chiefly occupied by a plan for the ecclesiastical fusion of all the evangelical Christians of Geneva. A committee had been formed to prepare the basis, and to discuss the con-

* Vol. iv., p. 225.

ditions of this union. This committee was engaged for several months in this work, and, by the blessing of God, its labours were at last crowned with nearly complete success.* As long as the Conferences, which were to bring about this result, were going on, it was unanimously decided that it would be better to do nothing for the Evangelical Alliance, for fear of counteracting, by untimely proceedings, negotiations undertaken for a nearly identical object, and of much greater importance to the canton. It was in the spring of 1849, that the Evangelical church of Geneva was definitively formed. Its principles are in such harmony with those to which the Alliance bears testimony, that the president of the Geneva committee considers the Evangelical Alliance as realised by it; in this church, in point of fact, "union in matters of faith exists together with diversity of forms." He acknowledges, however, that this realisation is not perfect; since it is certain that, besides Dr. Malan's church (which has been greatly diminished by the fusion effected by the Evangelical church), there exist still a great number of Christians in the National church who hold evangelical doctrines. He might also add the so-called Plymouth Brethren, who have hitherto, it is true, held aloof from every effort which has been made to unite Christians on a wider basis than their own, but whom we must not despair of bringing back to sentiments nearer the truth. There is, then, room for an Evangelical Alliance committee at Geneva; and we are assured that the activity which it would display might be greatly blessed, owing to the favourable circumstances in which it would be placed. The large missionary meetings which were held at the instance of Missionary La Croix, have not at all been forgotten; in which most interesting reports, respecting different parts of the work, were read to an audience of from 1,200 to 1,500 persons of different denominations. These meetings, which were continued for five or six years, exercised a most salutary influence in drawing together Christians of different churches. Perhaps it would not be impossible to begin them again, at certain intervals, on a different footing; and we hail the intention of the committees of the Bible and Missionary Societies to hold their public meetings at the time when the Société Evangélique convenes its friends, as a blessed sign of approximation. The organisation of the Evangelical Alliance met with the greatest difficulties in the canton De Vaud. We need not remind the members of the British Organi-

sation—who have so well practised the duty of weeping with those that weep—of the impediments which were put in the way of the committee. When all prayer meetings were forbidden in this canton, excepting those which were held in the places and at the times fixed by law; when peaceable Christians could not worship God together, without being liable every moment to have their assembly broken up; and when twenty pastors were forcibly separated from their flocks, it was not possible to be engaged in the organisation of the Evangelical Alliance. It was not only the difficulty of meeting which put a stop to it—for, notwithstanding the rigour of the law, it might have been possible to convene more or less numerous meetings—but the chief reason which caused every thing pertaining to the Evangelical Alliance to be stopped, was the fact that, probably, during the years 1847 and 1848, it would have consisted exclusively of members of the persecuted churches. It would then have become essentially a Free-church affair, which it was better to avoid. It was consequently thought desirable to wait for better days, so as not to run the risk of compromising the work in its first beginnings. Besides, this time was not lost, for the progress of union amongst Christians of different denominations. Those who had to suffer the same persecutions, were naturally drawn more together; and although these feelings of brotherhood and of Christian unity were not everywhere manifested as they might have been, yet it must be gratefully acknowledged that the trial has been useful, and that it has been accompanied by those consolations which are to be found in mutual love. Amongst many facts which we might cite, we will only mention one, which the Lord has particularly blessed. A Plymouth Brother was summoned before the magistrate at Cully, in the district of Lavaux, Dec. 15, 1848, for illegal worship; several brethren of the Free church accompanied him, and on coming out of the Hotel de Justice they went together to a friend's house, where they unitedly returned thanks to God for the sentence of release which had been pronounced by the tribunal. They then all agreed to meet, if possible, once a month, to edify each other, and to unite more closely the bonds of brotherly love, leaving on one side all disagreements on secondary matters. These meetings, which were formed in a purely Christian spirit, have continued; they have increased; and the urgent appeals made in some of them have been blessed to many who were present. Many joyful con-

* See *Evangelical Christendom*, vol. iii., p. 41.

versions date from these evangelical meetings, which are held in the summer at the Tour de Gourze, on one of the most elevated heights of the Jura, (a small chain of hills in which the plain of the Gros de Vaud terminates, and which overlooks Lake Lemman.) It was there that two general meetings were held during the summer of 1849, at which brethren were present who belonged to the different denominations existing in the canton; members of the National and Free churches, Plymouth Brethren, ancient Dissenters, and Wesleyans. Meetings of the same sort have been held, since 1848, on the Alps, on the Jura, at the Granges de St. Croix—everywhere, indeed, where there was no fear of being seized by the gendarmes. From 200 to 500 persons, and sometimes more, were present, which shows that there was a call for these meetings.

These were all joyful signs, which the Vaudois committee looked upon with interest, as forerunners of fresh blessings. As the persecutions began to relax, the committee met for the first time, August 9, 1849, to determine what was to be done in the present state of affairs. It was unanimously agreed that the time was come to act, and to search in different parts of the country for persons who were favourable to the Evangelical Alliance, in order to engage them to promote the formation of meetings for prayer and for mutual edification, wherever the thing was possible, and to invite Christians of all denominations to take part in them.

Encouraged by letters which were received from many quarters, the committee met, Nov. 6, and determined to organise itself regularly, to publish an *Appeal*, and to charge its executive to form sub-committees, whose duty should be to organise the prayer meetings, and to receive new members in their several neighbourhoods.

According to the directions which had been given it, the bureau formed fourteen sub-committees, in different parts of the canton (after having convened the first meeting of brethren at Lausanne, who expressed their joy at seeing the Evangelical Alliance taking root in the midst of us), and published an *Appeal*, in May, 1850, which appeared first in the *Feuille Religieuse*, and which was afterwards reprinted separately for the use of the sub-committees. The editors of *Evangelical Christendom* kindly gave it a place in the columns of that excellent journal.* Since that time, monthly meetings continue to be held in different ways at Lausanne; sometimes

only the brethren are convened, when it is supposed some discussion is to take place; sometimes also the sisters are convened; this has been regularly done this last year, now that, enjoying more liberty, we are able to meet in larger places of worship. For this purpose we meet alternately in one of the places of worship of the Free church, and in the Wesleyan chapel. At other times, the brethren are invited to partake of a modest fraternal repast, which we call *agape*; and they thus spend an evening in conversing on their common hopes, in singing the praises of the Lord, and in raising their hearts to the Father of that spiritual family who are called by the name of Jesus. In summer, as we have already mentioned, it is endeavoured to meet in the open air, in the midst of a wood, on some mountain or hill, and all those brethren who are known to be desirous of being there, are invited to be present, whether they be members of the Alliance or not.

Of the fourteen sub-committees which were formed by the bureau, in different parts of the canton, only eight have been able to show any activity; and that not so much in the name of the Alliance, as for a general design of union. They are those of Oron, Lavaux, St. Croix, Aigle, Le Jura, Morges, Orbe, Chateau d'Oex. Everywhere else we were either told that a new organisation was not needed, or that there are no elements to be drawn together.

Nevertheless, without fear of being contradicted, we may acknowledge, to the praise of that God who is the Author of every excellent grace and of every perfect gift, that, notwithstanding our infirmity, that work is going forward in the canton De Vaud. It has been well received by the Free church, the ancient Dissenters, and the Wesleyans. If the pious members of the National church have hitherto taken but small part in it, it is doubtless on account of their position. They cannot join meetings which are prohibited by the law, to which they have thought it their duty to submit, notwithstanding their disapproval of it. But since this law becomes a dead letter, more and more every day, we may hope soon to be able to shake hands in a land of perfect liberty. We may mention, as an important sign of harmony, the formation of a *Vaudois section* of the *Swiss Pastoral Society*, which has been joined by about 150 ministers of the National and Free churches, the two parties being about equal in number. The first Conference, which took place at Lausanne,

* Vol. iv., p. 193.

May 6th, 1851, gladdened us by the spirit of liberty and brotherly love which was manifested in all the discussions.

One of the greatest obstacles we have to overcome, is that which we meet (not only in the canton of Vaud, but also in Geneva and Neuchâtel) in the views of the Plymouth Brethren, generally called amongst us Darbyists, from the name of their principal promoter. You will understand, that we do not here attack these dear brethren, in whom we delight to see such beautiful fruits of Christian life and of devotedness to the Lord. It is only their system which we have in view, and God is our witness that we only speak of it in order, if possible, to remedy the evil.

After having long refused to believe it, we are obliged to acknowledge that the principles by which these brethren think the union of the children of God is to be realised, are directly opposed to the spirit of the Evangelical Alliance. Confounding that which is told us of the church of Christ in glory, with that which the Scriptures teach us she can be in this preparatory state, the time of her formation, they think that the church is everywhere in a state of apostacy, and that it belongs to them to realise the manifestation of its unity in their communion; consequently, they are led to call those who do not join them, *schismatics*. All other churches are, in their eyes, simply sects, and the *Evangelical Alliance is the chief ecclesiastical sin*. We know that this is not the opinion of all those brethren who join in their public worship; but some who hold influential positions amongst them, speak and act according to these principles. We have done all that we could to overcome this narrowness, which is, we think, more of the head than of the heart. We thought it right to leave out of sight the Evangelical Alliance, which they condemn in such an absolute manner; and we said, in order to enter into their views as much as possible, "*Let us unite as brethren*." Some answered favourably, and held out their hand to us, but most of them have held back, to our great grief, shutting themselves up in a system which has more than once hindered the work of God, since it has created painful divisions amongst Christians, and grieves the Holy Spirit.

You may believe that these facts have not in the least shaken our attachment to those principles which actuated the formation of the Evangelical Alliance; on the contrary, we have felt the need of proclaiming them with still greater energy, as forming a barrier to the spirit of sectarianism, which does more harm to the cause of the

Gospel in our country, than all opposition from without; but this only makes us desire still more that the basis of the Evangelical Alliance might be modified, so as to fulfil its end more perfectly.

The first thing which produced an unfavourable impression of the Evangelical Alliance on the Continent was, that with the intention of uniting Christians, and drawing them closer together, it expressed doctrines in its Basis which would prevent many sincere disciples of Christ from joining it. We are not unaware of the answer which may be made to this, and we can enter into the circumstances in which the Evangelical Alliance was formed in England; we even think that it was better for it not to attain to its end at once, for we might have been tempted to glory in ourselves; a sectarian spirit is so nearly allied to self-glory, that we should probably very easily have fallen into it. The imperfection of our work was perhaps necessary, in order to prevent this great evil. It is, therefore, our place to say with the apostle, "Most gladly do I glory in my infirmities; for when I am weak, then am I strong." This is, however, no reason why we should keep those imperfections which we might cause to disappear; for we must profit by the lessons of experience, hoping that the grace of God will be given us that we may improve our work without becoming proud of it.

Now, it seems to us that the thing does not offer very great difficulties, and that it would be simply necessary to modify Art. I. of the "Principles," in order to give to that article the character of a profession of Christian life, and a direct confession of the faith delivered to the saints (Jude 3), instead of the theological form in which it at present stands.

We should thus obtain an exposition of our principles which, resembling the model of apostolic confessions of faith contained in the Gospel, would not only be broader than its present form, but would also have the advantage of greater precision and clearness. For, in truth, what can there be more vague, as a declaration of faith, than the phraseology here employed:—"That the parties composing the Alliance shall be such persons only as hold and maintain what are usually understood to be evangelical views, in regard to the matters of doctrine understated, &c." Would it not be necessary to define what is *usually understood by evangelical views*? And could this be done in a dogmatic light, without raising great difficulties? On the contrary, every thing would be simplified, and would appear

in a truer character, and one more conformable to the end at which we aim, if we expressed ourselves in a manner similar to that which every Christian would adopt, were he asked for a reason of his faith.

We, therefore, take the liberty of proposing to all our brethren of the Evangelical Alliance, to replace Art. I. of the "Principles" by this declaration, or some other drawn up in the same way:—"The Evangelical Alliance receives every disciple of Jesus Christ as one of its members, who acknowledging, according to the divinely inspired Scriptures, that there is no salvation in any other, receives Him as his perfect Saviour, puts all his trust in Him as the Eternal Son of the Father, God manifested in the flesh, who, after having procured eternal redemption for us by his expiatory death, sends the Holy Spirit from heaven to accomplish the work of regeneration and sanctification in those who believe in Him, without which none can enter into the kingdom of heaven. By this it welcomes to its brotherly conferences all those who desire to declare with it their common faith in God the Father, Son, and Holy Ghost, one God, blessed for ever, and who acknowledge that it is a duty to show forth (as much as is possible on earth) their union in Jesus Christ, who is the Head of the body—the church; who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence."

We do not think it necessary to unfold the motives which lead us to desire that the Evangelical Alliance should enter the path which we have pointed out. We will only add, that we make this proposal in order to conform to the resolution to which we came,

in the session at which the Swiss section was formed; and also because experience has convinced us that the work of the Evangelical Alliance will not spread much, either amongst us, or on the Continent generally, unless it be founded on a broader, and, if we may say so, a juster basis than the present.

We might quote the opinion of all our correspondents on the subject, and we lay particular stress on the fact, that our most important fraternal meetings, such as those of La Tourne, Granges, St. Croix, and La Tour de Gourze, took place on invitations which did not come from the Evangelical Alliance. For it is very probable that some brethren, whom we were most happy to see present, would not have come, if the meetings had been convened by the committees of the Alliance.

Our religious movement demands something more advanced than that which the Evangelical Alliance was able to realise at its first beginning. We acknowledge with joy, that it is an instrument which has been blessed in the hands of God to help forward the development of union; but, if it wishes to widen its field of usefulness, it must necessarily put itself more openly at the head of that movement which now drives Christians in all places to draw more together, to unite on the one foundation which can be laid, that is, Christ; leaving on one side their rivalry of a day, and their discussions about forms, to concentrate their strength against their common enemy; to hasten the moment when the earth shall be full of the knowledge of the Lord, as the waters cover the sea, and they shall go to meet their glorious Leader and Saviour.

SERIES III.—PAPERS ON INFIDELITY.

INFIDELITY IN SUISSE ROMANDE.

BY THE REV. L. BURNIER, OF MORGES, CANTON DE VAUD.

The subject fallen to my lot, and which I have, perhaps, accepted without sufficiently considering my ability, is so painful to review, that we could wish there was no necessity for it. This, Sirs, was my first impression. Who does not know, I said, that the heart of man is naturally unbelieving; that wherever true faith in Jesus Christ is wanting, there is infidelity; and that in every country the majority are strangers to true faith? It is true that infidelity does not always appear in the same form, in a philosophical and ethnological point of view, and this is not to be overlooked; but, I said again, when the

apostles preached the Gospel, we see that they paid little regard to the various forms of idolatry by which Satan deceived the multitude, or of the divers kinds of philosophy with which he amused the superior classes. They addressed all as poor lost sinners, and proclaimed to them the grace of our Lord Jesus Christ.

I was not less struck, Sirs, with the difficulty of the subject than with its apparent inutility; and that difficulty is such that, after long reflection, I am not sure that I have fully estimated it. Understanding by infidelity, a *distinct rejection of the Christian faith* (see the "Churchman's

Theological Dictionary"), I was led to inquire,—must we put in the rank of infidels those who, although they receive the Gospel as a whole, yet reject some of its doctrines reckoned as vital by the generality of living, orthodox Christians? And here our thoughts turn on all the different shades of rationalism, from the followers of Arius to those of Strauss and Pius. When this point is settled, it will be necessary to classify and number the infidels. But it would be easier to number and classify the trees of a forest, where the different kinds are mixed with the greatest confusion. Even in winter the tree is known by its bark and figure. This is not the case with infidelity. A statistical view, properly so called, of infidelity, is not only difficult but impossible; nor do I think this is required of me. What, then, is desired? Simply, such facts and observations as may serve to give a general view of the kind of infidelity which prevails in French Switzerland, and the influence it exercises over the State, the Church, our laws, and our morals. Viewed in this light, the question may receive an answer, although it is still left very complex.

DEFINITION OF THE COUNTRY, AND GENERAL VIEW OF THE RELIGIOUS STATE OF ITS INHABITANTS.

Suisse Romande, the field of our observations, is a very small country, but abounding in contrasts. It forms a kind of triangle, of which the three extremities are Geneva, Sion, and Porentrui, presenting a surface of 2,400 English miles. On this limited territory, which comprises, however, almost the whole of Swiss Jura, and some of the High Alps to the south-east, is found a population of about 500,000 souls, having scarcely any thing in common, except their language and the same political bond of confederation. Leaving out the Jews, who are very few in number, two religious parties divide Suisse Romande. The cantons essentially Protestant are De Vaud and Neuchâtel; the Bas Valais is entirely Roman Catholic. The French part of the canton of Fribourg is Roman Catholic also, with the exception of a Protestant district. In the cantons of Geneva and Jura Bernois there is a mixture. Taken in the whole, more than three-fourths are Protestants.

The people, also, are very different in their history. Near the ancient Swiss of the canton of Fribourg are those who but yesterday were French or Savoyards; others, who were for a long time only allies of the Swiss, or subjects of one of their cantons, or even of a German prince. There are

found the opulent cities of Geneva and Neuchâtel; the modest town of Lausanne; populous burghs, far advanced in civilisation, as La Chaux de Fond and Locle; a number of villages and hamlets, and even little towns, concealed by their orchards in the bottom of the valleys, far removed from the sight and society of mankind; works of industry rivalling those of the greatest nations; rural and pastoral manners almost in their primitive state; an intellectual culture which, all things considered, is not surpassed, which makes Suisse Romande one of the principal markets for French literature, especially of its periodicals. We, however, have also vast numbers who read only an Almanac, or, from time to time, some political paper, relating to their own locality.

I do not think that any one can flatter himself that he possesses a perfect knowledge of Suisse Romande; nor should I have allowed myself to undertake the task which I have the honour now to present to you, had I not hoped to receive, from friends of the cantons of Geneva, Neuchâtel, Berna, and even Vaud, such information as I required, to add to the very imperfect personal knowledge which thirty-five years of an active life has given me of the country in which I was born.

On the first aspect, there is no place which has more the air of appearing to belong entirely to Jesus Christ. I shall not speak of the number of churches and chapels that cover our soil, nor of the still greater number of ecclesiastics that supply them; of the sums contributed to the treasury of the cantons for the support of religious worship; of the important place which religion occupies in our constitution and laws (the idea of a *Christian State* having been realised among us in the highest sense). Go into the first house you come to, you will, if I am not greatly mistaken, find there a Bible; the husband and wife will tell you the day of their union was blessed at the church, and that, too, even in the cantons of Vaud and Geneva, where marriages before the civil authorities are legalised. All the children will have been baptised (unless you happen to have met, which is a very rare case, with some Baptist), although, in these two cantons also, baptism is not enforced by legal obligation. The children, in their turn, will tell you that they all go to school; and you will find them learning their catechism. If they are fifteen years of age, you will find them at the parsonage, where they go to receive their pastor's catechetical instruction; and if they are upwards of sixteen, you will find

that they have all been admitted to the Lord's Supper, and congratulate themselves on it.

On leaving this house, apparently so Christian, follow me to one of those beautiful pieces of water, the ornament of our villages and cities, and where our females of the lower classes are occupied after the fashion of Nausicaa. Ask them if they believe in Jesus Christ, they will unhesitatingly answer in the affirmative; if Protestants, they will add that they receive the sacrament of the Lord's Supper four times a year; if Roman Catholics, that they go regularly to confession. Be not afraid to ask the men whom you meet on the highway; they will doubtless show more hesitation, but you will find few who will acknowledge themselves infidels; and I know not that you will find, in the country parts, one who does not attend public worship, at least once a year—if a Roman Catholic, at Easter; if a Protestant, on the fast-day.

Then repair to a bookseller; inquire for infidel publications in French Switzerland. He will tell you that they have, properly speaking, no organ of infidelity; if there have been any original publications hostile to the faith, they were sent forth by German Socialists, and when they translated them, or even quoted passages from them in the daily papers, they excited the public indignation. He will tell you that certain abettors of infidelity wished to have Strauss translated into French, but the person to whom they applied, though an infidel himself, refused to undertake it, because such works would not find circulation among us. He will tell you, that even journals which hold the highest revolutionary views, and satirical publications, abstain from direct attacks on Christianity, because this would shock the general feeling.

Present yourself as a "friend and brother," and ask for an introduction to a club of atheist or infidel propagandists, such as are elsewhere found. You will be told that nothing of this kind is known amongst us. There are, doubtless, men who hardly know how to meet without expressing the infidel thoughts that rankle in their bosom; several who take a horrible pleasure in propagating their opinions; but organised societies to overturn Christianity is what no one has ventured to establish in Suisse Romande.

Yet, Sirs, a country which speaks the language of Diderot, D'Alembert, Helvetius, Dupuis, and Volney—which gave birth to Jean Jacques Rousseau, and afforded him an asylum—which was for twenty years the favourite residence of Voltaire;—a country, in which, when France herself blushed at

the fact, the obscene poems of Piron, of Jean Baptiste Rousseau, and of the Seigneur de Fernez, were printed by a typographical society, in which one of the chief magistrates of the country was concerned;—a country which was the rendezvous of revolutionary writers, such as Mercier who there published his *Picture of Paris*—Raynall his *Philosophical History of the Two Indies*—Mirabeau some small works—and where, in the year 1780, the entire works of Voltaire were published by subscription, in the list of which figure the names of several ministers of the Gospel, a professor of theology, and at its head the King of Prussia, and the Prince of Neufchâtel;—a country that was ravaged by revolutionary tempests long before France, and which, since the French revolution, has not ceased, so to speak, to be in a state of revolution;—a country which has served as a refuge to French emigrants, for the most part the sad wreck of the reign of the odious Louis XV., and which has seen its territory occupied by armies, who the more easily sowed the seeds of impiety and bad morals, because they were received as friends;—a country, where from the beginning of the last century arose, in the body of its pastors, that ecclesiastical but dogmatical latitudinarianism which is the virtual denial of all positive faith, and where, since then, unity has been made to consist in the toleration of errors the most serious, in receiving a salary from the same fund, and in this new Popery, which allows all kinds of divergences, provided the directing authority be recognised;—a country where, more than anywhere else, at least in the greater part of it, the Government has so interfered in the management of church affairs that the people can hardly see in their ministers anything but functionaries of the State, and in religion itself only an instrument by which to govern;—a country, over a part of which the Jesuits, for the last thirty years, have had an undivided sway;—in a word, a country where the religious instruction of all classes consists almost only in reciting a meagre catechism, and where "The Mysteries of the People," by Eugene Sue, finds now 8,000 subscribers—is it possible, Sirs, that such a country should have escaped the torrent of infidelity?

Those amongst us, now enlightened by the Gospel, and made capable of appreciating things, recollect the state of religion in these countries at the beginning of this century; and those who also have been able to gather information concerning the close of the last century, acknowledge that all true piety at that epoch had disappeared

from Suisse Romande. There were, here and there, however, we charitably hope, a few souls, who having escaped the general desolation, thought seriously of eternity, and put their trust in Jesus Christ. We know also that in some corners of the country, especially among the mountains, certain religious habits, remnants of better days, were carefully preserved; but under these forms there was a profound torpor, if not much hypocrisy. In one place, a Socinian clergy was preaching only a cold morality; in another, were ministers proverbial only for drunkenness, avarice, and idleness; elsewhere there was more decorum, but not more life—the greater part so irreverently mixed up texts of Holy Scripture with their trifling conversation, that we can only see in them real infidels; in the bosom of their flocks were a few Moravians, but much decayed; a few followers of Madame Guyon, more worldly than any, mistaking the flashes of mysticism for light; as to the remainder, all were asleep—that is, infidelity everywhere prevailed, an infidelity which in the multitude had no consciousness of its own existence; but which was avowed and made to appear, by persons of the higher classes of society. The universal opinion is this, that infidelity amongst us, as elsewhere, has had its rise in the higher classes of society.

With the peace of 1815, by the grace of "our great God and Saviour Jesus Christ," a revival of religion took place in Suisse Romande—the revival which has been the means of procuring the honour of having representatives to this Assembly. This revival, though, after all, but weak, produced a great sensation, as a slight noise sounds like thunder through the caverns of a deep and silent grot. It was also for our people the revival of infidelity. The pastors and magistrates were all ready, and, pushed on by them, the multitude was happy to persecute the Gospel in the name of religion and of the country. It was said that Methodism (the name given to this religious movement) had made a multitude of infidels. It is unnecessary, in an assembly like this, to expose the error of this judgment, but it shows the truth of those words of Holy Scripture, "that which maketh manifest is light;" for by means of that revival of religion—which, thank God, still continues in Suisse Romande, and goes on apparently with greater energy—infidelity is made more apparent, and indeed more active than formerly; although, as I have already remarked, this country remains one of those that has most preserved the appearance of a Christian country.

However, the reality does not correspond with the appearances. To enter into detail, and begin with that portion of Suisse Romande which, whilst it is less known to the narrator, occupies also a less considerable part in the question—I mean, the Roman Catholics.

I.—INFIDELITY AMONG ROMAN CATHOLICS.

In the canton of Geneva there are from twenty to twenty-five thousand Roman Catholics, in a population of about 70,000. Since the last revolution, the Protestant interests having been sacrificed, even by Protestants themselves, to those of radicalism, there has arisen a Popish party which exercises a preponderating influence on the affairs of State. Since then, the number of Romanists who attend to the practices of their worship is much greater than before. We believe, however, that there are not above a thousand Romish devotees who entirely satisfy their priests, in the manner in which they acquit themselves of their duty to the church. And if we consider that, amongst a thousand devotees, there will be found those who have only the exterior of devotion, we shall be convinced that infidelity is almost universal amongst the Roman Catholics of Geneva. There are, however, few who dissolve their relationship with their spiritual head, for this would be to separate themselves from their party. But there is no reason to believe that the infidelity which prevails amongst the Roman Catholics in Geneva is in anything different from that which is found amongst the Protestants.

The Bas Valais, more under priestly dominion, is not altogether as the priests would wish. This arises in part from the fact, that many of the people are better believers, and more moral, than their spiritual guides. Besides, it is in this portion of the Bas Valais that persons are found advanced in politics and civilisation, in consequence of their frequent intercourse with that portion of the canton De Vaud which lies next to them, and which is one of those where modern opinions have made most progress. The chiefs in the Bas Valais are, pretty much, if not quite, open infidels; and that, too, of the school of Voltaire. Full of contempt for the superstitions of Romanism, they yet fear much more the influence of the pure Gospel, such as they see it amongst their neighbours in the canton De Vaud. The divers attempts that have been made to carry the light of the Gospel to this poor people, have met with the most insurmountable opposition; politicians joining, in this, with priests whom they detest. There, then, infidelity

is intolerant, and would easily become persecuting; whilst in Geneva it professes the greatest toleration. What will it become, if the day should ever arrive, when the Papists shall find themselves a majority?

The French part of the canton of Fribourg, containing three-fifths of the entire population, of which five-sixths are Papists, offers an interesting spectacle. It is that corner of the country which has best preserved what the Latin poet calls "*prisca fides*," a pagan expression, which does not mean the true faith. There also, if we are rightly informed, there exists a desire for religion, and a respect for sacred things, more evident than elsewhere; and there is, even in the look of the Roman Catholic Fribourgians, some thing of I know not what, which indicates their aspirations towards heaven; we find them also somewhat easy of access in the attempts that have been made to carry them the Bible. With the greater number their religious zeal spends itself in vain superstitions, and does not prevent, as it does elsewhere, the prevalence of much infidelity. Among the greater part of the men in towns, and especially among the chief political leaders, infidelity is notorious. Perhaps it did not prevail less in their predecessors, but it did not manifest itself. To secure order, or rather their own domination, they conducted themselves in perfect accordance with the Jesuits. The people were better believers, and whilst we deplore the errors of these poor Fribourgians, we admire the confidence of those who in the war of the *Sunderbund* firmly believed that the Virgin Mary would defend herself by a miracle, and that amulets, blessed by their priests, would protect them against the bullets of the Protestants. Alas! it is the sad lot of Popery to vacillate unceasingly between impiety and superstition, and the result of both is the same. Because we see more of religious fear among Papists than among Protestants, some have regretted the want of Popery as a more efficacious means of influencing the masses. But, without speaking of essentials, I would say of Romanism, as a means of salvation, is there more morality in a superstitious Papist, than even in an infidel Protestant? And the infidelity which is the reaction of ultramontaniam, is it less vulgar, deep, and disorderly, than the reaction against what Protestants are pleased to call Methodism? And that double question the towns of the canton of Fribourg—a Popish land by excellency—will answer in the negative; and everything leads us to believe that most horrible impiety is making the most rapid strides in the country parts.

VOL. V.—DECEMBER.]

It is the same with Jura. The majority of the people are ultramontane Papists, and remain attached to their belief. The priests, generally men of little note, yet exercise a strong influence over the multitude. There are, however, amongst the Roman Catholics of Jura some excellent persons, of sincere, though not enlightened piety; but the religion of the greater part consists only in hatred of Protestants, and a few outward ceremonies of devotion. Besides this, there is in all the villages a minority, avowedly infidel; and in the towns of Delemont and Porentrui, where are persons too well instructed to adopt Romish superstitions, are found profane atheists, who have fallen into the deepest degradation. There is also a total absence of moral conduct amongst professed believers, as well as amongst infidels.

On the whole, known and declared infidelity appears to have more adherents in Jura than in the canton of Fribourg, in the canton of Fribourg than in the Bas Valais, and in the Bas Valais than at Geneva; ultramontaniam having the same progressive decrease. We need not say that political radicalism reckons in its ranks the greater part, if not the whole, of the Roman Catholic infidels in Suisse Romande; but it is at Geneva only that it has the support of the generality of Romanists, whether infidels or devotees. Perhaps, also, this red communist radicalism is found only amongst the infidels of Jura, where ultramontaniam prevails.

To complete this picture, or rather sketch, we should speak of the Catholics scattered in the Protestant cantons of Vaud and Neuchâtel; these amount, perhaps, to five or six thousand, in a population of 270,000; but if there is anything particular to remark, it is that they are more zealous for their religion, without being less infidel than in other places. Their zeal is the result of their position. Being most of them strangers in Switzerland, they have little political influence. In the mixed communes they vote with conservatives; quite the reverse of the Catholics of Geneva. Popery, as such, has no political origin—it is just what you please, provided it reigns.

II.—INFIDELITY AMONG PROTESTANTS.

From the Roman Catholics let us turn to the Protestants. They form, as we have already said, three-fourths of the population; and, more clustered together than the Catholics, they present, perhaps, from canton to canton, less real diversity in reference to the point now under examination. I say from canton to canton, for there is a remark-

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able difference between the country and the towns, the plain and the mountains; between those who inhabit the cultivated valleys, and those who lead a pastoral life. These four distinct classes—the inhabitants of the town, the cultivator, the shepherd, and the artizan or mechanic—may, however, be reduced to two. Till of late, the shepherd of our Alps was honourably distinguished from the agriculturist, and especially from the cultivator of the vine; but now all have sunk to the same level of infidelity; and the inhabitants of our towns no longer differ from the villagers of St. Croix, and still more from one of La Chaux de Fonds; without taking into the account that the useful arts form the principal occupation of the most important of our cities—you understand that I speak of Geneva.

What characterises the inhabitants of the country is their ignorance; not that they are more ignorant than persons of the same description of other countries. Everywhere there are schools, which children (except in the canton of Geneva) are required to attend, from the age of seven to sixteen; the good done by these schools is not very evident, for they have not yet succeeded in spreading a taste for instruction. An agriculturist or vine-dresser having a little library is a thing unknown. A Bible thrown on a chest of drawers, here and there some odd volumes, coming from no one knows where, and treating on no one knows what, then an Almanack—this ends the list, and the least instructive are preferred. In their ignorance the country people hold many ancient heathen superstitions; and, as is always the case, these, by the hopes and fears which they excite, exercise a destructive influence over religion. Ignorant and earthly, the labour of the field and the care of cattle are, in their estimation, the sole ends of existence. If a man has laboured hard during his life, this is all God requires of him. And if he has brought up a numerous family, and placed them in a condition to earn their bread, this is the highest point of virtue. The thoughts of the majority of our country people, I am sure, never rise higher than the clods of their furrows, the shoots of their vines, or the branches of their walnut trees, and ceaselessly turn in the narrow circle of crops to sell, interest to pay, and culture to be done. For sometime past our country people have improved on the former routine of agriculture, which has partly expanded their knowledge, politics have also given a sort of development to their ideas; but still, under one form or another, the earth and its interests occupy their whole attention.

The country people of Suisse Romande are, in general, very distrustful. This is a fruit of ignorance; but, we may also add, of their own want of good faith in their own transactions. They distrust especially persons well informed. If two individuals should attempt to give them advice, the one truly enlightened, the other a little above the common grade of ignorance, they would listen to the latter in preference to the former, especially if he flattered their tastes and habits. The low pot-house orator is sooner believed than the pastor; and in what village are not such orators found? Sometimes a retired or dismissed school-master, in declaiming against religion, compensates himself for the time during which his duties compelled him to appear religious. Sometimes an attorney or notary's clerk, who has lived in the chief place, sung the songs of Béranger, and familiarised himself, by reading newspapers, with the spirit of the times, sets forth amongst his companions his contempt of sacred things, and the stereotype jests which, from the times of Voltaire, have been the amusement of the enemies of the Gospel. Sometimes it is a fellow-countryman, returned from foreign countries, and who has acquired in his own village the influence of a man who has seen the world; who, however, has seen or observed only what could tend to corrupt him.

Add to this, the rude manners of country people, the habit of swearing, frequenting taverns as a place for making bargains, like the Exchange at Paris or London; drunkenness, which, after all efforts to diminish it, is still very general; the too early and free intercourse of the sexes, which leads to improprieties, so that in our country places there are but few respectable marriages; the progressive relaxation of paternal authority, the defective training of children, the continual profanation of the Sabbath, and the total neglect of family worship,—and you will have no difficulty in conceiving that the country people, notwithstanding their profession of Christianity, bringing their children to baptism, and the Lord's Supper when of age, and partaking of this holy ordinance sometimes themselves, are, nevertheless, plunged in deep infidelity.

I do not say that in all cases they show themselves inaccessible to religious emotions. There are few who will reject good counsel on certain occasions, or who do not wish for the prayers of their pastor if they believe themselves on their death-bed. Were it not for those who lead them astray, we might, I think, without much trouble, bring them back to something better. Those men who

in the canton De Vaud, especially on two occasions, showed themselves so hostile to religion, would never have thought of rising up against assemblies for Christian edification, if they had not been urged to it; for their first movement is rather favourable to whatever bears the name of religion. It is not less true, that in many of our parishes we know not of a single soul converted, and that if our country parts taken together do not present many open, acknowledged infidels, yet sincere and avowed professors of evangelical religion are still fewer. One of the most favourite opinions of the country people is, that when we die all is dead; man lives again in his children, and there is no other resurrection; all the dead are declared happy, but it is evident that by happiness they mean only silence and annihilation. A father or mother will rejoice in going to rejoin the children they have lost; that is, going where there is no more suffering, because there is no more consciousness. According to our country people, the Bible is the book of the ministers, they only have an interest in circulating it;—nay, more, that it is their own production. It is only black on white,—and paper bears whatever you please. To go to church on the Sabbath, and attend to the concerns of the soul, is very well for the rich, who have nothing better to do. To labour is to pray; it is better than prayer. And, lastly, they say, the Bible will not give us our bread. Some say the sun is God, and there is no other. And since nothing is more common than to hear them say, when speaking of their ordinary affairs, “If it please God,” or, “with God’s help,” it is as when the pagans said, *“Si qua fata sinunt.”*

The lowest materialism, with its inevitable consequence, fatalism, is the peculiar character of the infidelity of our country people. This explains, amongst other things, their perfect calmness, generally speaking, under the ills of life (provided these evils are evidently not of human agency), and the resignation with which they wait their end, fearing only the extreme sufferings of that hour, and preferring above all things a sudden and unexpected death.

But what is it, Sirs, that I am doing? I tell you nothing but what you have seen around you, for where is the country in which materialism does not exist? Does it not lie at the foundation of all infidelity? And when the Apostle lays down the distinguishing mark of believers from the men of the world, does he not say, “We look not at the things which are seen, for the things which are seen are temporal, but the things which are not seen are eternal?” Only, I think, there

are few Protestant countries in which materialism harmonises, as it does in ours, with those appearances of Christianity which I have already mentioned. For a materialist, the most spiritual worship is material. Bring forth crosses, images, religious pomps,—the materialist readily receives them, understanding that all his religion lies in the water of baptism, the elements of the Lord’s Supper, hearing a sermon, or in the walls of a building, the tower of which overlooks the houses of the village. These things are with him the only realities. But as for the baptism of the Holy Ghost, fellowship with Christ, the spiritual food of the Word of God, the efficacy of prayer, the church the mystical body of the Lord,—all this, if he ever thinks of it, appears only chimera. The visible, the material, the tangible,—what nourishes the body and satisfies the animal appetites,—this only is real;—as for the visible and eternal world, no one has ever returned from it to tell us what it is. In thus speaking, our self-called Christians deny Jesus Christ, who came from the Father to teach us things which He himself had seen and heard.

If, then, Sirs, we should regard as infidels only professed deists or atheists, renouncing for themselves and theirs all connexion with or relation to Christian faith and practice, I should then say there are few, exceedingly few infidels in the country parts of Suisse Romande,—no more than in Roman Catholic countries; but if it is granted that formality and a certain religious demeanour are a thin covering, which, however, cannot hide their odious irreligion, is infidelity, then, I repeat it, that infidelity is general; and the most unvarying form under which it appears is that of materialism.

The case is still worse amongst artisans or mechanics, if we may consider an evil to be worse for showing itself openly.

The portions of French Switzerland where the mechanical arts are most cultivated are Geneva, almost the whole of High Jura, Vaud, Neuchâtel, and Berne. Here, properly, are the most extensive workshops; but we may also add to these a good part of the population of our towns. There are some chiefly agricultural, but there also arts and trades are carried on, and there is no great difference between the infidelity of the manufacturer of goods and the artisan. Here, too, all have their children baptised, and, after several months of catechetical instruction by the pastor, all the young people are admitted to the sacrament of the Lord’s Supper. But a great number of these never enter the church after their first communion; and, even

amongst those who remain more faithful for a time, open infidelity soon reaps a new harvest; so that a great majority of our artisans and manufacturers end in throwing off all regard for Divine worship. Their infidelity is open, avowed, reasoned, or rather nibbling at arguments (I speak in a general manner); hence it follows that it is more varied than amongst the country people. At one time it is the confession of faith of the Savoyard Vicar,—at another it is the cynical mockery of Voltairianism; but, amongst persons who are upwards of forty years of age, infidelity is the pure and full representation of the irreligious and revolutionary movement of the eighteenth century—an infidelity entirely French, that of Volney and of Dupuis, whose works are often found in our workshops; but, amongst those of a new generation, it is the pantheistic mysticism of Lamennais or of Pierre Leroux, and the Socialist materialism which its skilful advocates cover over with a kind of Gallo-germanism.

The same kind of ignorance does not prevail amongst the artisans, as amongst the country people; yet, for all this, their intellect is not more elevated, nor their conscience less dumb.

That man-machine who never leaves his cabin, where he is employed from morning to night, except to give himself up to the vulgar pleasures of the coffee-shop, is, after all, in a condition for improving his knowledge vastly inferior to him who passes his life amidst the various labours of the field, where he may continually see the hand of God. The opportunities of indulgence in pleasure, when things go well, are, every day, much fewer for the countryman than for the skilful workman; he has not within his reach the theatre, the gaming table, and places of excess and refinement in living. He does not read so much, I acknowledge, but then the reading of the artisan, such as the romances of the day, Socialist papers, and, amongst other things, "The Mysteries of the People," is only another evil added to all the rest. And what takes place? In this population of workmen and artisans, the wives surpass their husbands in infidelity and immorality; the children tread in the footsteps of their parents. The gangrene of infidelity has here made greater ravages than in the country; conscience appears to have lost all power, and the greater part are inaccessible to every serious thought; they are trifling and profane beyond what can be conceived. If the countryman lives only to labour and earn money, the artisan works only to gain wherewith to enjoy his pleasures; and if

the former sometimes looks to Him who maketh one rich, and another poor, the latter has no other God than his own abilities, and, like the Chaldean, "burns incense to his own net." In the former case there is still some religion, if not Christianity; in the latter, there is no religion of any sort.

These observations, as just now remarked, are only outlines and simple remarks, which, by their vagueness, do not give much information, but I still believe that a more exact statistical view was impossible. You shall judge of this.

STATISTICAL VIEW.

Not being able to obtain information on every part of Suisse Romande, I was anxious to have the best I could concerning those places, at least, where the greatest population is found, such as Neuchâtel, Lausanne, La Chaux de Fonds, and Geneva. I ought also to add Sion and Fribourg, but here means have failed me; but the state of these two Roman Catholic towns may be easily gathered from the general information already brought forward, relative to Popish Suisse Romande. I have therefore confined myself to the principal centres of Protestant population, much the most considerable, and which, after all, constitute French Switzerland. I made applications to persons very likely to give me the information I wanted, but I could obtain only *figures*, of the correctness of which we may justly doubt, for they were given to me with evident distrust.

To begin with Neuchâtel, a city by itself, a monarchical city, faithful to ancient customs, and which at present ought to retain its religious habits all the better, because the republican party is believed to hold religion cheap. In a population of French Protestants of about 5,000 souls, which we may reduce to 3,800 by not reckoning children under fourteen years of age, there are seventy communicants in two dissenting churches; above 300 persons in the National church, who make a decided profession of Christianity; 600 who attend public worship, and who may be regarded as possessing a certain degree of doctrinal knowledge; 700 who attend from custom, without any decided religious convictions. There remain 2,130 persons, of whom by far the greater number, if not the whole, partake, with more or less regularity, of the Lord's Supper. So that there will remain scarcely any of the inhabitants of Neuchâtel who have separated themselves entirely from Christian worship. But what is the faith of those 2,130, who go to a place of

worship only to receive the Lord's Supper, and of those 700, who go at other times only from custom, and, properly speaking, without religious conviction?

At Lausanne, the seat of Government, which supports with all its might a church which it has arbitrarily ruled for the last five years—a city formerly celebrated for its devotions to the Virgin Mary, and which from that time has preserved, in a high degree, its sacerdotal character—where we still recollect the puritanical aspect of its streets, in days of religious solemnities—in a French Protestant population of about 14,500 souls, which I also reduce to 10,900, exclusive of children, we may reckon 1,000 persons making a profession of religion, and belonging to the churches not recognised by the State; 1,000 who attend pretty regularly on the national religious worship, but the greater number of whom do it from mere form, if not policy; besides these, 4,000, perhaps, who, more or less regularly, receive the sacrament of the Lord's Supper, but whose profession is yet less decided than the former. There remain, then, 4,900 persons who live without attending or being connected personally with any public worship, and some, perhaps, attend no place of worship, because they like neither the National church, nor Dissenters; but this exception need hardly be mentioned, for to such the words of our Lord apply, "They that are not for us are against us." Besides, at Lausanne, as at Neuchâtel, there are many who have neither the conscience nor courage of their infidelity.

At La Chaux de Fonds, inhabited only by artisans and manufacturers, the population of which increases annually from 500 to 600, and where there are about 2,000 Germans, and as many Roman Catholics; in a population of 10,000 Protestants speaking the French language, which we reduce, as above, to 7,500, there are 130 persons out of the National church making a profession of Christianity; 200 in the bosom of that church, making the same profession; 700 who attend, more or less regularly, a place of worship; and 200 more, who also communicate, but do scarcely anything else. There remain, then, 6,270, who, by their abstinence from all kinds of religious worship, may be regarded as professed infidels.

Finally, at Geneva, the city of Calvin, and which could not erect statues, except to the author of the "Social Contract," and "Letters from the Mountain," in a French Protestant population of about 19,000, children deducted, 500 out of the National church make a distinct profession; 500 members of the National church may be looked upon as pro-

fessing Christianity; 1,500 attend public worship, but without any clear conviction; 2,500 now and then attend public worship, and receive the Lord's Supper pretty regularly. There remain, then, 14,000 who live in almost complete infidelity, and who, without eagerly seeking to propagate it, because they feel they are in the majority, are far from dissembling or concealing it.

These statistics, though imperfect, may, however, assist in forming an estimate of the state of Protestant Suisse Romande, taken as a whole. Neuchâtel and Lausanne united, represent pretty well the religious state of the agriculturists, and the artisans and mechanics have their type in the religious state of Geneva and La Chaux de Fonds.

We remark, moreover, that neither at Geneva, nor in the three other localities, of which we have just attempted to give the statistics, have we reckoned Germans, who have a worship of their own, and the total number of whom may be about 5,000. But, far from this party being able by their influence and example to raise the tone of religion, it is rather the reverse; for here, pantheistic Socialism and Christianity carry on a daily war, whenever there are enough of Christians to keep the field.

To finish this view, I ought, perhaps, still to speak of certain Protestants, scattered here and there in the Popish parts of Suisse Romande, to the number of a thousand at least; for in my thoughts I have taken in the Protestants of the Fribourg district, and of that of De Morat, with other Protestants. But a single word will suffice; for, in general, these Protestants are less attached to their religious worship than the Roman Catholics who live among Protestants are; and infidelity, properly so called, surely does not less prevail amongst them than elsewhere.

CONCLUDING SUGGESTIONS.

Thus, Sirs, the wound is immense, and I fear that my weak and trembling hand has not probed it to the bottom. However, without wishing to make those comparisons which works analogous to this often give rise to, I may observe—the evil is not greater in French Switzerland than in German Switzerland; nor in this than in Germany; nor in Germany than in France, or elsewhere. There was a day, when what was called the church of Jesus Christ, awaking from its sleep, found itself Arian. Some ages after, again awaking, it found itself prostrate before the Pope and gods of his creation; will it not, in our day, similarly find itself infidel—a new form of Antichrist?

I know we have a formidable enemy in Romanism, but infidelity is still more formidable. It is the nursing mother of Popery, for it is much nearer to superstition than to the true faith.

This appears to me worthy of the attention of this Assembly. It depends not on us to destroy infidelity; this can only be done by Him who can change the heart; but, to the external and ecclesiastical causes of infidelity, the churches may offer some external remedy. In my opinion, there are three sources of infidelity which we have in our power to remove—the official bonds which still unite the greater part of our Protestant churches to the State, and which, moreover, make religion, to say the least, an affair of civil legislation, consequently of constraint; the absence of doctrinal formularies in many churches, and, in others, their absolute unchangeableness; and, finally, the imperfection, or, so to speak, the nullity of the religious instruction given to our youth.

To this paper, already too long, does not belong the development which might be given to these ideas; but it appears to me, that religious instruction, such as is generally given in our churches, bears no proportion to the importance of the subject.

It is not by means of a catechism, however excellent we may suppose it to be—nor by a collection of passages of Scripture, however well chosen—that the youth of the church is to be fortified against the subtle theories of modern infidelity; nor is it by setting apart for their Christian instruction, a portion of time less than is employed in teaching them the simplest secular sciences. Knowledge, doubtless, is not faith,—but ignorance is much less so; and you will agree with me, that infidelity becomes impossible with the serious study of the Word of God in the Bible—the whole Bible; besides, what shall we oppose to Satan speaking in modern infidel books, but the Spirit of the Lord speaking in the Holy Scriptures?

This supposes, Sirs, that the church has full confidence in the Scriptures, as the

only efficacious means to overturn the fortresses of the enemy, and that she is not afraid of what it is attempted to decry, under the name of *Biblicism*. If such is the church's faith, she ought boldly to confess it, and show that from this book—which she declares to be, in every page, the sure depôt of the infallible truth of God—she holds and proclaims, before all men, things new and old, by which the unbelief of the world is condemned. We should, more than ever, make an open confession. The Papists were wont formerly to ask our fathers, "What do you believe?" And we know how our fathers answered. The world now seems to say, "Do you believe?" And the church owes to it also an answer.

But that this may be the case, the church should be a true church—a church in reality; for as long as she treats in the same way believers and unbelievers, regarding both as equally members of the body of Jesus Christ, it is impossible that the infidel world should see in her anything but a fiction, and in the Gospel a chimera. It is in the church, the body of Christ, that religious truth is embodied; but that the church confess this truth, she must be a true church, existing in reality. But she has no existence in reality, when her members are considered such, *volentes volentes*; when she is one with the infidel world, and derives her support, shall I say her subsistence, from it, and by a just punishment is governed by its laws, instead of having for her only head, the Lord Jesus Christ.

Thus, then, Voluntaryism, Confession, Biblicism, are three words which comprehend the whole of my views. They cannot be misunderstood nor unwelcome in an Assembly like this. Would to God that they may soon become the word of command for all the evangelical Christians in French Switzerland, and the whole world! For if we are but careful to oppose to Infidelity, Voluntaryism, Confession, and Biblicism, this is to oppose to it, FAITH. And that which gives us the victory over the world, saith St. John, is our faith.

SERIES IV.—PAPERS ON POPERY.

ON THE SPIRIT OF POPERY IN BELGIUM; ITS OPERATIONS AND PROSPECTS.

BY THE REV. E. PANCHAUD, OF BRUSSELS.

The "mystery of iniquity" still puts forth its energy. How long, Lord? Thou knowest. Oh, enable us by thine Holy Spirit to fathom this mystery, as it now works around us, and to unmask it, with sentiments of deep con-

passion for the men who are its victims, and of lively indignation against everything in it opposed to the inspired Word, and to the "salvation which is of God, and of the Lamb that sitteth upon the throne!"

As the mystery of iniquity, Popery has its depths, which, without exaggeration, may be styled "the depths of Satan." For there is not, in the history of human nature, a more striking and lamentable example of the manner in which man may sink, by successive falls, into an abyss of impiety, immorality, superstition, and of cold and sanguinary cruelty, when once he has abandoned the Rock, which is *Christ*, and the house founded thereon, the *Church*, built on the foundation of the apostles and prophets.

It does not pertain to our purpose to follow the Romish religion into all its aberrations and follies, nor into the extreme and fatal consequences it has drawn from the false principle on which it is based, to wit,—*the word and authority of man substituted for the word and authority of God*. Our subject is more circumscribed. It is Popery, as it exists in Belgium in the present day, that we have to study—in its spirit, its workings, and its prospects. We have a critical and historical survey to take, from the Christian point of view; and, assuming that our brethren in the faith are agreed with us as to the value of Romanism as a religious system, we shall confine ourselves to pointing out the features which it presents daily and hourly to our notice.

PART I.—THE SPIRIT OF POPERY IN BELGIUM.

It may be sufficient to affirm, that Popery is in this country what it is generally, wherever it is not controlled and watched by a majority of enlightened and religious men. We shall be readily believed when we assert, that the spirit, the pervading thought, the aim, the one grand essential of the Romish system is—the dominion it acquires in imposing upon the consciences of men the yoke of a clergy, which not only styles itself the Servant or Minister of the Most High, but the Substitute of God upon earth. With a religious system conceived in such a spirit, spiritual worship must give place to vain pomps and to a sensual materialism. The mediation of creatures will be put before that of Jesus Christ. Superstitious rites will be multiplied, and salvation be promised as the reward of submission to the clergy, and obtained from them for money.

In civil society, in like manner, Popery is seen pretending to the possession of temporal power, wherever it feels itself strong enough to enforce obedience. And to acquire an absolute preponderance in the government, in the councils of the nation, in the instruction of youth, and in public and private affairs, it will scruple at no intrigue, and neglect no means, however criminal in the sight of God.

To maintain this position, it will preach and practise the most absolute intolerance; as is shown in the concordat recently concluded with the Queen of Spain, in which we find the following provisions:—

"The Catholic, Apostolic, and Roman religion, which continues to be the only religion of the Spanish nation, to the exclusion of every other, shall be upheld in the dominions of her Catholic Majesty, with all the rights and prerogatives which it is entitled to enjoy by the law of God, and by the provisions of the holy canons."—*Extracted from "L'Ami de la Religion."*

Such is the spirit of Popery in all lands; but let us examine particularly what are, in Belgium, its doctrine, its worship, its discipline, and its position, in relation to the civil power.

THE ROMISH DOCTRINE IN BELGIUM.

This is to be seen in the choice of the "Theological Manual" of Dens, used in all the larger and smaller seminaries in the kingdom, interpreted in the most ultramontane sense. Thus, whilst it pays homage, in some of its articles, to the Trinity, to the divinity and to the humanity of Jesus Christ, as well as to his sacrifice, it enlarges complacently on subjects tending to render the doctrine of salvation quite obscure and unintelligible. After having spoken of redemption, and shown how it was accomplished by Jesus Christ, the conclusion established by its statements is,—that the Saviour has not accomplished everything; that the expiation of sin is not complete; that we cannot be saved by faith in Jesus Christ; and that it is further necessary to satisfy Divine justice by penances and works of merit. We shall look in vain for any teaching on the new birth by the Holy Spirit, on the creation in Christ Jesus unto good works, or on the assembly of true believers constituting the church;—instead of which, we have regeneration by sacraments, good works performed by the free will of man, seconded by grace,—and, for the church, the assembly of all those who submit to the Pope.

Such is the doctrine, and such also are the preachings. One may attend whole years on the prayers and sermons without ever hearing it proclaimed, "that whoso believeth on the Son hath eternal life;" or having those words of the apostle repeated and developed (Eph. ii. 8—10), "for by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works." But you have abundance of books, and will hear sermons enough on the authority of the church, the excellence of the priesthood, the media-

tion of the Virgin, the intercession of saints, purgatory, confession, works of satisfaction, and indulgences.

It is granted that mention is made, from time to time, in the church of Rome, of the passion of Jesus Christ, especially during Lent, and the faithful are exhorted to perform "Le Chemin de la Croix," (the Way to the Cross); one may even hear eloquent sermons on the sufferings of the Saviour; but the preachers confine themselves almost wholly to the physical sufferings endured by Jesus—they do not exhibit him as having been "made sin for us," and, as such, having been "smitten of God," and "made a curse for us." It is obvious, therefore, that redemption, in the Romish sense, cannot be a perfect and complete atonement for sin.

We need not be astonished, then, that true and pious Catholics can never attain to a full certainty of their salvation; and that, even after making a good end, according to the Romish church, they still have need to be released from purgatory with the assistance of alms, prayers, indulgences, and masses.

Belgium presented a striking example of this inconsistency of Romanism at the death of the Queen. She was never spoken of but as an angel of sweetness, of goodness, and of piety,—a saint departed in all the sentiments of the Romish church, and ascended to heaven to pray for her family and her people. On the other hand, for her, (as for the archbishop of Paris, who died a martyr on the barricades of June,) services were everywhere celebrated, to withdraw her soul from purgatory, and deliver her from its flames.

It cannot be otherwise; and we do wrong to accuse Popery of inconsistency. In Belgium, the office of Jesus Christ is no longer that of perfect Mediator in the presence of the Father, but of Judge and King, who will render to every man according to his works. He is only to be approached through numerous intercessors, and the general doctrine is, "to Jesus through Mary."

This belief is found naturally expressed in a "Pious Souvenir," composed in honour of the Queen, approved by the cardinal archbishop of Malines, and which received the thanks of the King and of the Parliament:—"The Lamb without spot," it is said, in this prayer, "has doubtless found worthy of heaven the illustrious consort of the King whom thou hast given us."—*Souvenir Pieux, par M. Robert.*

Thus, Christ is no more the Lamb slain, whose blood cleanseth from all sin, but a Judge who recognises such and such persons as *worthy* to enter heaven. There is but a step from thence to the mediatorship of the Virgin. What is taken from the Son, is given to the

mother; indeed, a little further onward, in the same prayer, Mary is styled "The Gate of Heaven," notwithstanding the express declaration of Jesus Christ, "I am the Door: by me if any man enter in, he shall be saved; but he that climbeth up some other way, the same is a thief and a robber." Now, it is a cardinal, who to-morrow may become pope, that by his approval of this prayer takes away from Jesus his mediatorial crown, robs him of the price of the travail of his soul, sanctions the merit of works, and ascribes to Mary the glory and efficiency of the mediation with God. It is well to mark this, especially in England, where so many illusions prevail respecting the spirit of the Romish doctrine. They judge of it only by some articles of creeds, interpreted skilfully and craftily by Jesuitism, so as to approximate them to the evangelical creeds. But in practice, or rather, in the ordinary belief, as received and sanctioned by ecclesiastical authority, the difference of belief between us and them is as great as white from black, or day from night.

The merit of works is again assumed, as openly as possible, in these lines of the *Catholic Review*, of Louvain, a journal published under the patronage of the too famous University of that city. They are extracted from an obituary of the curate De Coeck, deceased at Wavre, and will be found to contain almost as many heresies as lines.

"His pilgrimage here below, too short, alas! for us, was doubtless found long enough, and *sufficiently rich in good works* for heaven. It is written in the holy books (?), that the priest who is faithful to his mission on earth shall be doubly honoured—honoured by the world (by the world!), honoured by God. The homage of the world has not been withheld from our sincere and worthy friend. . . . More than men, will the God of goodness and of mercy honour *the eminent merits* of the friend, the scholar, the magnanimous priest whom we deplore. He only can worthily recompense the rich intelligence which was devoted supremely to the defence of His laws, and the generous heart which never beat but to give to the world the most heavenly examples of love to God and to men."—*Revue Catholique de Louvain*, April, 1851, pp. 102, 103.

The honour of the world sought for and glorified,—the exaltation of the virtues of a poor sinner in terms applicable only to Jesus Christ,—the merit of works boldly proclaimed, and salvation by grace utterly unrecognised,—this is what is published at Louvain, under the eyes of the University, with its support, and under the protection of the cardinal archbishop.

It must be admitted, without the possibility of contradiction, that Popery preserves in Belgium, in some of its books, the doctrine of redemption by the death of Jesus Christ; but, in reality, the Christ that it preaches to

the people is a Christ dead and cold as that of their crucifixes of stone or brass.

Romanism, again, has the secret, whilst seeming to occupy the minds of its adherents with the sufferings and the death of the Saviour, to turn the whole into a devotion rendered to the organ of the circulation of the blood in the body of Jesus, and to the members which were crucified.

In a book of 300 pages, exclusively devoted to the adoration of "*The Sacred Heart of Jesus*," and approved by the cardinal archbishop in May, 1851, we read, "The peculiar object of this devotion is, the heart of the Divine Saviour—his material and fleshly heart—that heart, the principal organ of physical life, but which is likewise in man the organ of the moral life, and of the affections of the soul."—Page 10.

We have not here a passage written lightly, or under excitement. It is the deliberate exposition of the doctrine contained in the second article, having for its title—"Of the peculiar object of the devotion to the Sacred Heart."

Once entered into this course, there is no stopping. The doctrine becomes more and more materialistic, and it is to a piece of clay that their worship is presented. They will even go so far as to separate, in idea, the Lord Jesus from his body, and to present to him his own body, his feet, his hands; to ask him to have pity and to pardon, as if he had not "by one offering perfected for ever them that are sanctified."

But the Holy Scripture is, for the majority of Romanists, the only book that the priests and laymen do not read. Yes, in the Romish doctrine, Jesus is a Judge, who is ready to strike, but who, through the merits of one and another of his members, may be induced to forgive. Here is the proof:—

"Most sweet Jesus!" it is said, in a prayer to the five wounds; "most sweet Jesus! by the saving wound of thy right foot, forgive, I pray thee, all the sins that I have committed against thee by my thoughts. Let the infinite merits of this wound supply all the good thoughts which I have neglected to cherish hitherto. . . . Most sweet Jesus! by the most sacred wound of thy left foot, pardon me, I beseech thee, all the sins I have committed. Most sweet Jesus! by the sacred wound of thy right hand," and so on.—*Mois du Précieux Sang*, p. 230.

Now, this is not a citation drawn from a writing, the offspring of superstition, and rejected by enlightened Catholics. The book itself, as is well known, has procured for its author this eulogium from the archbishop of Rheims:—"I congratulate you sincerely on having conceived the thought of uniting, in one small volume, the very beautiful prayers addressed to Jesus Christ suffering, &c."—*March*, 1851.

The bishop of Angers, in April, 1851, is no less explicit. His approbation even surpasses that of the archbishop of Rheims. It is needless to state that the Belgian episcopate appended to it its *imprimatur*. Let it be observed, further, that we can produce four other prayers, composed in the same style, and addressed to the five wounds; and in a prayer of the Cardinal Sudolet, to complete the absurdity, they offer to Jesus, to disarm his wrath, the merits of the wood on which he was crucified, and of the nails that pierced him:—

"Oh, dear cross, on which the Son of God deigned to die that I might recover life—to you who offer to all, help and support in the sad pilgrimage of this life, I come to you, infirm and suppliant. I implore your aid, and desire through you to be reconciled to the Lord my God. Oh, dear cross, incline towards me, though but a little, him whom you bore! Oh, feet! oh, nails! oh, sacred wound! oh, precious blood! receive me—refuse not my kisses, &c. To preserve for ever this precious treasure, I consecrate to you my life! Oh, adorable cross! to you, and to the Lord my God, whom you have borne in your arms. Amen."—*Mois du Précieux Sang*, pp. 245—247.

Such is the language that the bishop of Tournay approves, and that his colleague of Angers dares to compare with that of Divine Revelation. "I rejoice to tell you," writes the prelate to the author of the Collection, "that all pious souls are greatly indebted to you for having collected and revived an entire series of prayers, which God himself seems to have revealed to his saints."—*Approbations prefixed to the volume*.

Now the books from which we have, with grief, extracted words like these, are those most prominent in the shop-windows of the bookseller of the clergy at Brussels, and which are most extensively bought by the devotees of all classes of society. Let no one, then, accuse us of bad faith, of calumny, or even of exaggeration, when we accuse Romanism of perverting, by its superstitions, the holy and blessed doctrine of free salvation wrought out by the death of the Redeemer. The proofs are there, and so strong are they, that had we a St. Paul or a St. Peter afresh in the midst of us, with language a thousand times more energetic and overwhelming to the Romish communion, they would brand this shameful idolatry. "*Ab uno disce omnes*." If redemption, the cardinal point of Christianity, is thus treated by Popery, how fares it with other less essential truths? Let us take only the article of indulgences, on which a treatise of 300 pages has just been reprinted in Belgium, with the approval of the episcopate; the sale of this work, at the present moment, is considerable, owing to the jubilee which has been recently pro-

claimed and celebrated, with an abundant distribution of indulgences. Passing over the development of the propositions, we will confine ourselves to a summary statement of the following :—

"Art. I. Indulgence is a real absolution from the temporal punishment due to sin.

"Art. II. Indulgence is a true payment of a price equivalent to the punishment due to sin.

"Of the Efficacy of Indulgences applied to the Dead.

"1. The church grants indulgences applicable to the dead, therefore she believes that the dead may be relieved by this means.

"Question.—Is it necessary to be in a state of grace in order that the indulgence be validly applied to a deceased person?

"Answer.—A state of grace is not necessary in order to the valid application of the indulgence of a privileged altar.

"Question.—When the application of indulgences is free, ought they to be obtained for oneself rather than for the dead?

"Answer.—No man may sacrifice his own salvation to save others; in this case, a well-ordered charity begins with oneself."

"Chap. VI. treats of indulgences attached to coronals or chaplets; of the endless distinctions between the *chaplets of our Lord, chaplets of the five wounds, chaplets of the precious blood, chaplets of the Holy Virgin, chaplets of the seven sorrows, rosaries, ordinary chaplets, Bridgetine chaplets, chaplets with indulgences*; and, finally, *crosses, medals, rings*, and the various indulgences peculiar to each of these objects."—*Treatise on Indulgences, Tournay, 1844.*

Here let us stop, and not fill our pages with these puerilities. See what is the tendency of the casuistry and morals of Romanism!

We only wish that those who are desirous of a thorough knowledge of Popery, in its writings on morals, would but read ten pages of this book. They would quickly throw it from them in disgust, and lay hold on the law of the Lord, which is "pure and perfect, restoring the soul," and "profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

This leads us to speak of the Romish doctrine concerning the reading of this precious book, the Revelation from God. What is the spirit of Belgian Popery on this point? Father Boone, director of the Jesuits' College at Brussels, and a preacher of extraordinary popularity, has publicly denounced the reading of the Bible in the vulgar tongue as an act of heresy, and has enjoined the burning of the holy books circulated by the Bible Society. He has, more

recently, maintained this opinion in several discourses from the pulpit, labouring to refute the friends and defenders of the Bible; and he has since published all these discourses, with the approbation of the cardinal archbishop of Malines.* Now, at the outset of the discussion, he lays it down, as a principle, "That it is only occasionally that some of the apostles wrote; and that the apostles and evangelists who did write, had not at all in view to write a body of doctrine."

The same opinion has been propagated in Belgium for the last seven years, with an ardour worthy of a better cause, and not without success. As early as 1836, the bishop of Bruges, opposing the colportage of the Holy Scriptures, published a circular, in which he said,—

"It is not permitted to any layman to read or to possess versions of the Sacred Books in the mother tongue, without the express authority of the bishop; unless such versions be approved by the Apostolic See, or published with notes taken from the holy fathers, or from learned and Catholic writers. In this latter case, although it be not forbidden by the church to keep or to read these versions, it pertains to the duty of a prudent confessor to see whether such reading may not be hurtful to his penitent, and consequently forbidden by the law of nature."—*Circular of the Bishop of Bruges, 1836.*

Many evangelical writers having quoted this circular, and the false and blasphemous doctrine of Father Boone, which substitutes the traditions and authority of Rome for the Word of God,—the Belgian clergy, far from repudiating, have sanctioned and enforced his impious system. The Canon Malou, of Louvain, among others, developed the theory of Father Boone, in two volumes,† and was speedily rewarded for his labours by his promotion to the episcopal see of Bruges.

"This work," says Father Boone, "has gained universal approbation." We need not then be surprised to hear a Jesuit father praise this sentence—"The reading of the Bible is not essential to the salvation of the faithful,"—(*Reasons of my Attachment, &c., by Rev. F. Boone, p. 211*)—and support it by quotations from the fathers. "A man who is sustained by faith, hope, and charity, has no need of the Scriptures except in order to instruct others." "Many a recluse lives in the desert with these three virtues, without knowing the holy book." One may, in short, form an idea of the miserable state of Romish theology in Belgium, from the works published on this branch. In the course of ten years past—in the midst of a

* "Reasons for my Attachment to the Catholic Church," by the Rev. Father Boone. 2nd volume. Brussels, 1850.

† "The reading of the Holy Bible in the Vulgar Tongue, judged by Holy Scripture, Tradition, and Reason, by J. B. Malou, Canon, Doctor and Professor of the Faculty of Theology of Louvain." 2 vols. 8vo. Louvain, 1846.

clergy which reckons many thousands of priests, numerous seminaries great and small, 150 monasteries and universities, one of which is strictly devoted to the Pope—not twenty theological works have appeared which have any scientific or literary value. Scarcely any are to be met with upon exegesis, dogmatics, apologetics, or morals; nor even any collection of sermons, rich in grand and vigorous thoughts. It is always from abroad that the Belgian clergy borrows its best weapons; and still it seeks to fortify itself in the theology of Dens, and in the dogmatical works of Alphonso de Liguori, and in the writings of the Gallican doctors. And even in regard to inward edification, not unfrequently treated of in the works of pious Catholics, such as à Kempis, Fenelon, and the school of Port Royal, we meet with nothing of the kind in the pretended edifying treatises published in Belgium in our days. It is a mass of legends, lives of saints, manuals of devotion to the Virgin and to St. Joseph, and to the “Sacred Heart,” that loads the shelves of the Catholic bookseller. More than once we have eagerly sought for some book which should show us a soul living simply in communion with the Saviour, and meditating, with unction, both on its own misery and on the perfection of the salvation accomplished by redemption; and we have been obliged to retire in sadness, fatigued with our fruitless search. Such works, indeed, are entirely foreign to the spirit which animates Belgian Catholicism. This spirit cannot produce them, for it is not the Holy Spirit promised and given to bear testimony to Jesus, and to glorify him in our hearts. Assuredly, there is as much occasion as ever to exclaim, “They have forsaken me, saith the Lord, the fountain of living waters, and have hewed them out cisterns, broken cisterns, that can hold no water.”

THE ROMISH WORSHIP IN BELGIUM.

Far from gaining in spiritual and true devotion, this worship becomes every day more pompous and theatrical. It attracts the attention, more than ever, to material objects. By the combination of music and painting, splendour of decoration, brilliancy of lights, the fumes of incense, and exquisite voices, it captivates the soul, absorbs it in a vague, indefinite sentimentality, which is fancied to be religion; and involves it in a cloud of ceremonies which, once ended, leaves it ignorant, vacant, wearied, and glad to escape from this mystical torpor, by plunging into the amusements of the world. See with what eagerness an entire population, who shall have followed, through one of the great *fêtes*, the services of the Romish worship, will, imme-

diately afterwards, rush to every place devoted to pleasure and dissipation. The seasons of the great solemnities of Popery are looked for with the expectation of large gains, by all proprietors of public establishments, taverns, coffee-rooms, gaming houses, ball-rooms, and theatres. They are the days on which the servants in waiting are found insufficient, and the rooms too small.

The clergy of the church of Rome know this, and see the same scenes repeated on the Sunday of the Carnival, at Easter, the Ascension-day, and at Christmas and the *fête Dieu*; and take no steps to prevent the return of these scandals. They who are so strenuous in obliging the greater part of the population to abstain from eating meat on Fridays, can do nothing to prevent this same people going from their churches into houses where gaming, debauchery and intemperance hold uncontrolled sway. They who are so skilful in getting money from rich and poor, to maintain a false devotion, and to ornament the churches, cannot prevent its going in abundance into profane hands and places. In truth, one leads to the other; and thus each time that the patron of the church or parish, St. Francis, St. Michael, St. Boniface, or some other, is to be *fêted* on his anniversary, the greatest preparations are made, in order that when the mass has been heard, the procession of the relics finished, and the evening prayers sung, each one may end his Sabbath in noise, feasting, riot, and amusements of all descriptions; thus it is that the Sundays from the middle of spring to autumn are passed. These *fêtes*, commonly called *kermess* in Flemish, and *ducasse* in Wallon, are renewed in every village, city, and parish; so that the populace have not only their own kermess or ducasse to attend, but also go to those of the neighbouring districts, on the days of their respective *fêtes*, which always are held on Sundays. That the Romish worship causes these excesses is a fact known to, and felt by, all men of any reflection; for it is impossible that a worship, silent as to teaching the truth, or preaching the Gospel, but noisy and fatiguing in its Latin chantings, in the sounds of numerous and powerful instruments, in long ceremonies and processions, that last sometimes three or four hours, should not lead the people immediately to gross and sensual gratifications. Who is there (even if he had the will) that could retire into his closet, to meditate on the things of God, and to study His holy Word, after having been deafened and wearied during several hours? No, he would require rest, refreshment, and amusement, under such circumstances; and not having heard a word from the mouth of his priest against thus

desecrating the Sabbath, would be the more likely to avail himself of them. The priests, by their presence, countenance these public amusements; a fact that has not escaped the observation of men of sense, and has given occasion for serious accusation against Romanism. It has been at times severely blamed for not separating its worship from these shameful profanations. On the other hand, the friends of the world congratulate Popery on its *savoir vivre*; that is to say, it is a religion, the worship and discipline of which are in full harmony with the enjoyments of life, and which do not forbid any of the amusements and pleasures of the world, or anything in which the human heart delights.

A man, distinguished alike by his position in society and by his education, said one day to one of our friends, "I believe only in God; the articles of my faith are not numerous; nevertheless, I will remain a Catholic, and will uphold this worship with all my power,—not because it is an ancient faith, nor because it is the religion of my forefathers, but because it is an agreeable religion, that does not require much, and which sympathises with all tastes, with all wants. If I wish to mortify the body or spirit, I have a convent to go to; if I like, I remain in the world, and enjoy the pleasures of life. The priests understand the age; I have them often at my house; they are agreeable companions, never speak of doctrines of religion; they know that when I want one I will send for him, and he will come. *They understand my weaknesses.*"

Unhappily, Belgium does not give place in any way to Spain or Italy in puerile, foolish superstition. There you may see the multitude, on certain days, hurrying to make the rounds of a pond upon their knees, near to which is a chapel, which, according to tradition, has been built by angels.

In another place (again on their knees) they use a pavement of marble, making the rounds of an altar, on which is placed a box containing the spindle and thread of the Virgin Mary. In another district is a town where pilgrims come in thousands to be healed by telling their rosaries before a *black* statue of the Virgin, the miraculous power of which is such, that they have never been able exactly to count the number of bullets she received in her apron during a battle. The renown of this image has existed several centuries.

We could present hundreds of similar examples of credulity and superstition. It will be sufficient to state, that there is scarcely a parish where there is not some saint who,

on a given day, will accomplish pretended miracles, when hundreds of devotees present themselves at his feet and make their offerings. Out of one of the gates of Brussels there is a St. Guidon, the patron of horses; to honour him, and for the good of the race of horses, thousands of peasants come on horseback to receive a blessing on the saint's day. His relics are passed in front of the horses, which are ranged around the court of the church.

There are other saints for the other animals, and for the prosperity of agriculture, &c., but the worship of the Virgin exceeds all the rest. A friend, living in the country, wrote a few days since, "The worship of the Virgin greatly extends itself, and pursues its onward march; in the towns and in the country the Virgin is all. She is Venus, and Minerva, the Queen of Gods. Exquisite flowers, statues of great price, crowns loaded with precious stones, are given to ornament the altars dedicated to her service." But on entering into details we should only repeat what may be said of all countries where Papism exercises its influence freely. It may, however, be mentioned, that the nobility, the magistrates, the court, and even the King (though Protestant), were present at a grand ceremony which took place at Brussels, attended with much pomp, where a crown of gold, enriched with precious stones of the value of 35,000 francs (£1,400 sterling), raised by subscription in one of the poorest parishes in the city, was placed on the head of the Virgin. Some persons said, in jest, that the infant Jesus wept much, because they had given his mother a crown handsomer than his. When this report became known, it was proposed to subscribe for a new crown for the infant, but they could not find purses ready to open for the purpose.

Devotion to the Virgin is considered so much the duty of Romanists, that they cannot die in peace, if they do not commend their souls to her. We had lately a striking instance of this fact, in the case of a young woman dangerously ill, who, after having confessed and received extreme unction as a good Catholic, began to feel her sins, and to fear the punishment of them. Some pious relations who were with her spoke of free salvation through the alone mediation of Jesus Christ. She clung to this sure anchor of hope and found peace, and died in the faith of the Gospel. The priest, who visited her daily, became alarmed for the safety of his penitent when he found she had ceased to call on Mary, and entreated her, even after she was unable to open her lips to tell him that Jesus was her only trust, saying, "My

good C., pray, pray to the Virgin, who *alone* can help you."

Avarice and simony still characterise the Romish worship. It is a long time since it was written, *omnia Romæ veniunt*. It is the case now in Belgium, for all that relates to the ceremonies of the religion of Rome. They are a powerful means by which the clergy may obtain money, and they use them with much skill. Thus, a parish rector, whose salary from the State amounts to two thousand francs, obtains at least 10,000 from what is termed the *casuel*, that is to say, the emoluments obtained by performing certain ceremonies and offices, masses for the dead, &c. The bishop also quadruples his revenue by the tax which he levies on all who require his services. Even the offices which, according to the discipline of Romanism, should be free, are not performed without some offering—if not in money, at least of wax tapers. What loses all character of spirituality to the services of this church and its worship, is the introduction of worldly elements, well known as such, to assist in their performance. For instance, actors are excommunicated by the discipline of Rome, and are denied Christian burial; yet they are employed to sing in the services, and quite recently the following article appeared in a Brussels newspaper:—"Yesterday, Mons. Carlo, the ex-tenor of the Theatre Royal, sang in the high mass performed in the church of Notre Dame du Riches-claires. He also sang an ave-maria during evening prayers. All the worshippers admired his charming voice." The greater brilliancy the priests display in their ceremonies, the more they are applauded. The following appeared lately in the *Peuple Belge*:—"The procession of the church of Notre Dame de la Chapelle took place this day, and made its usual tour, with all the pomp to which *M. le Curé Wallant* has accustomed us."

THE DISCIPLINE OF THE ROMAN CATHOLIC CHURCH IN BELGIUM.

This may be characterised as in all other countries which are under its dominion. Great indulgence for the sinner who conforms to the rules of the church, even while continuing in his evil ways; and great severity and anathema against all, no matter how pious they may be, or how blameless soever their lives, who do not submit themselves to its authority. According to its discipline, a swearer, a libertine, a drunkard, or a dishonest man, may remain such, and yet go regularly to the communion, after having confessed and received absolution. He may continue the same sort of life from year to year, and will

be always received and absolved when he has submitted to the penance imposed on him. But if a man of a serious turn of mind, correct and peaceful in conduct, has a Bible in his house, and seeks spiritual food from its sacred pages, he will be repulsed from the confessional and treated as an evil-doer. It is the same system which prevails in all parts of the discipline. You may work and transact mercantile affairs on the Sabbath, and yet be a good Catholic; but if you eat meat on Friday, you are in mortal sin. The Romish discipline has not done any thing for the development of Christian life; it may even be said that it has given a wrong direction to piety. That from time to time the confessional has been a means of preventing crimes from being committed, and of making restitution for some wrongs done, we do not pretend to deny. There have been some examples published in the newspapers of the day lately. But that it tends to make known to men their natural misery, and the corruption of their hearts—that it enlightens them as to the existence of sin, of its nature and consequences, we never can admit. Dissipation and worldliness, pride and self-righteousness, are known to exist quite as much in places where the people go regularly to confession, as in those where they neglect it altogether. This discipline is tainted here, as in all other Catholic countries, with the awful defect of giving a preference to the rich and great ones of the earth; for such, it may truly be said, that according to Popery there is composition to be made with heaven.

"Il est avec le ciel des accommodemens."

Molière.

Any one belonging to the upper classes of society, if he lives according to the rules of the church, is sure to obtain, at the end of his life, a plenary indulgence. And if he has not, some of his relatives and friends will take advantage of the time when laid on a bed of sickness, and he is perhaps almost unconscious, to send for a priest who administers the rites of the church, and no one entertains any doubt or anxiety as to his future state. Death soon follows. There is a pompous ceremony performed by a number of priests, who, in full costume, follow his body to the grave. Abundant sprinklings of holy water, and masses liberally paid, assure the family that the member whose loss they mourn has only just to cross purgatory, and then enter into heaven.

But if a poor man dies, whose illness has exhausted all his resources, having no means of paying a priest, he is buried like an heretic or an excommunicate. For him there are no particular prayers, no holy water, no masses.

His friends only, poor like himself, follow his remains.

The discipline of the church of Rome is tainted with the same evil as her worship—simony; and on this point, as on all others, Popery should be called a “religion of money,” and this name will remain to her. As to the discipline of the clergy amongst its members, we find great strictness to maintain (at least outwardly) the same belief and uniformity. And in all other matters, that do not interest directly the authority and supremacy of Rome, great liberty; and no concern for their spiritual state, so long as they say their Breviary, sing the mass, and give no cause of complaint as to their outward conduct in public. Any disobedience of an inferior towards his superior in this hierarchy, of which the steps are so numerous, is immediately followed by deprivation, or the offender must put himself entirely at the mercy of the bishop, and do whatever he may please to order. It has occurred more than once that the curés and vicaires, being paid by the State, have tried, by applying to the Ministry and the Chambers, to get relief in case of unjust deprivation; but it has always been replied to them that, according to the constitution, the State had no right to interfere in ecclesiastical affairs. When it is known, as an action recently tried has proved to be the case, that not only thousands of curés, priests, deacons, and sub-deacons, are nominated by, and are under the immediate control of, the bishops, but that the clerks are also chosen or approved of by them, we may estimate the number of persons under the direct jurisdiction of six bishops in Belgium, at nearly ten thousand. The clergy have the option, it is true, of giving up the profession, and, so to speak, *un-priest* themselves, and try some other means of gaining a subsistence; they may marry, but the malediction laid on a man in those circumstances follows him everywhere, and creates such want of confidence and repulsion, that even liberal and independent people do not like to employ him, or give him any assistance. Such a position is infinitely worse than that of a stranger without relations or friends, or that of an ordinary beggar.

From the knowledge we have acquired of the disposition of the inferior clergy, it may be safely asserted, that a considerable number of them in Belgium would immediately separate from Rome, if they could be assured the means of getting bread, be it in the most humble manner. In default of this, though perhaps infidels or deists, they continue to discharge their functions, as being the only calling they can exercise. It would require strong Christian conviction to enable them

to renounce all, and sacrifice their temporal interests; but such a conviction is rarely met with amongst a clergy who occupy all their time in the routine of the Breviary, and in discharge of offices foreign or opposed to the Word of God. This discipline is so opposite to what the Scriptures prescribe, that in the official relations of the clergy there is not a word which indicates the fraternity and spiritual union of the members of the body of Christ. Their style (of which we have proof in a correspondence now before us, between a vicaire and several of his superiors) is exactly the same as that in use in the office of a civil administration. It may have some regard for politeness; but never appears to be the language of brethren, who entertained some different views, and were endeavouring, with the Bible in their hands, to overcome them, and who respected and loved each other in Jesus Christ notwithstanding. Nothing in the letters of these gentlemen recalls to our mind the language of Paul to Timothy or Titus. It is only common civility, where threats or anathemas do not give another character to the style. The same may be said of the correspondence of the clergy with the laity, and the members of Government. You never can recognise that it is men who profess the same religion, or that are united by any spiritual bonds. It is rather as if one power was treating with another. This leads us to speak of the spirit in which the relations between the clergy and the civil authorities are carried on.

POPERY IN ITS RELATIONS WITH THE GOVERNMENT.

It was by the alliance of the priesthood with the liberal party in 1830, that they succeeded in overthrowing a Government, the only fault of which, in their eyes, was its being Protestant. They would not hesitate to repeat this revolution now; it is their work. Thus they have again sanctioned and consecrated revolt, when it advances the interests of Popery. A striking lesson this, to those Governments who think they can strengthen their power by means of the Romish clergy; they may be assured that this alliance of the throne with the altar will be broken, (violently perhaps,) on the day when the former attempts to curtail or limit the power of the ministers of the latter; and the divine right of kings will be no more respected by the Romish clergy than by revolutionists of the very lowest grade.

In Belgium, the Roman Catholics amount in number to nearly five millions, and the dissenters from that communion to a few thousands only. The clergy flattered themselves that, after the revolution, they should

rule unrestrained, and that the people would allow themselves to be brought entirely under their dominion; therefore they did not hesitate to subscribe to the articles of the constitution relative to religion, though they were extremely liberal; we will give a transcript of them.

"Freedom of religious worship, and the public exercise of it guaranteed. If any disturbance should be made in using this privilege, it will be repressed.

"No one shall be compelled, in any way whatever, to take part in any religious ceremonies, or to observe the days set apart for such purposes.

"The State has no right to interfere in the nomination or installation of ministers of religion, nor to prevent them corresponding with their superiors, and publishing their acts. In this last case, they incur the ordinary responsibilities of the press and of publication.

"The salaries of the ministers of religion are at the charge of the State, and will form part of the annual budget.

"The Belgians have the right to form societies, and this privilege shall not be subject to any preventive measures."

That the clergy, who had given either a voluntary or a forced assent to these provisions, have been much disappointed in their expectations, none can doubt; for Protestantism, which they thought had died with the fall of the Dutch dynasty, took advantage of the liberty insured by the constitution to propagate its doctrines, to form various religious societies, and colport the Holy Scriptures; and succeeded, by the blessing of the Lord, in spreading abroad the vital doctrines of Christianity; and about twenty new churches have sprung up in Belgium, principally composed of pious proselytes from Popery. The liberal party, though Papists, became united in strenuous opposition to ultramontane principles, as long as the liberal and clerical parties were not clearly defined, and neither had expressly stated their views. Union was maintained, though with mutual suspicion. Various differences, however, quickly took place, conflicts ensued, and now the allies of 1830 are at open hostilities.

Trials had frequently been made in the Chambers, in order to ascertain to which of these parties power should belong; it ended by the liberals being conquerors. The clergy saw with grief and indignation that temporal power and influence had left them, and could not hide their discontent; but, sooner than abandon the field of battle, they entered upon a struggle with the Government, of which no one could foresee the result, or calculate the consequences. It was on the ground of public instruction, the education given at the expense of the State, that the clergy exhibited a spirit of the most deplorable intolerance and exclusiveness. Some years before, under a mixed ministry, a law regarding

elementary schools was voted, which was extremely favourable to clerical domination. Every school which was supported, either in whole or in part, by the State or the commune, was compelled to have the religious instruction given by a priest. It was entirely confided to him; but if he, from some motive known only to himself, refused to come to the school, and the bishop did not send another priest to replace him, the school immediately ceased to be communal, and became simply a private institution, and had no longer any claim to the subsidy allowed from the public purse; and the bishop had no account to render of his determination to any one. How little soever the ecclesiastic might be dissatisfied with the choice of books, or with the professors, or should he find he cannot govern the school according to his own will absolutely, he could close the establishment, and there were no means of obtaining any redress. Having obtained such success, the clergy flattered themselves that they should obtain the same advantages in the law regulating the "Enseignement Moyen," or second stage of education. But strong clamour and numerous objections having been made against the intolerance of the law voted, the liberal ministry in power since 1847 were led to propose a measure, of a less objectionable character, on secondary education. They proceeded, nevertheless, very slowly, and during the discussion of the bill they admitted all the amendments consistent with the maintenance of religious liberty, and the independence of the State. But the blow was struck, the law was voted, against all the clamour of the clerical party, and the protestations of all the bishops and the court of Rome. It provided that the priests should still be called upon to give religious instruction, but their retirement should not in any way cause the suppression of the school. The ministry deferred putting the law in force for some time, in the hope that when the excitement of party feeling had passed away, the clergy would avail themselves of the advantage of being the official religious teachers in the schools. But this did not satisfy them, they refused it, and again protested; and in a correspondence between the Minister of the Interior and the Archbishop—the organ of the whole episcopate of Belgium—the objections of Popery against the new law are formally stated. We will mention the principal.

1. The clergy *reject* being called, as any favour; they claim *the right* to enter the schools. They are the spiritual authority, and, as such, command; they do not receive their mission from the State—this is to be clearly understood.

2. The introducing dissenting or Protestant ministers into the colleges, to teach the pupils of that faith, violates the principles of Romanism, and consequently is contrary to its liberty.

3. No guarantee is given as to the choice of books, or professors, so that the instruction may be homogeneous in all its branches.

4. They will not submit to the rule, that if the priest should retire, from some particular reason, known only to himself, the religious instruction should be given by a layman.

The clergy do not acknowledge themselves in possession of religious liberty, until they can interfere with the educational establishments *by virtue of their own authority*, expelling from them the *dissenting ministers*, and receiving guarantees that *professors and books shall be chosen according to their views*. If they fail in obtaining their demands, they exclaim against the violation of liberty of worship, and the intolerance of the Government. The clamours they have succeeded in raising have already produced a certain effect upon timid consciences, but their accusations have lately become doubly violent, on account of the approbation expressed by the Chamber of Representatives with the conduct of the Minister of the Interior, regarding the clergy, and his correspondence with the bishop.

To this intolerance in principle, and these tendencies towards the usurpation of power, Roman Catholicity in Belgium adds, as often as it is able to do so, persecution, open and cruel. We could fill pages in relating the repeated attacks instigated by the clergy, during the last fifteen years, against the *colporteurs*, the schoolmasters, and the evangelists; but, in the majority of instances, the civil power has interfered for the protection of the victims. These attacks are now becoming less frequent, and the principles of religious liberty are beginning to be understood, as well as the right of the dissenting ministers to exercise to the full their work of evangelisation. Instead of recording these scenes of persecution, we prefer quoting the words of one of the clergy, who at present enjoys much consideration in the Romish church. M. Malou, bishop of Bruges, before his elevation to the episcopal dignity, spoke in the following terms of William Tyndal, in the work already quoted on the reading of the Bible in the vulgar tongue:—"Obliged to leave his country, in which the heretics (the Protestants of the sixteenth century) were most vigilantly pursued, he took refuge in Belgium, where the Spanish laws were not very indulgent to men suspected

of heresy. *He was burnt alive as a heretic at Vilvorde.*"—Page 178.

This punishment is termed a *want of indulgence*, and there is not one word from the pen of the bishop condemnatory of the murder. What does it, on the contrary, stigmatise as intolerance? It is the resolution of the British and Foreign Bible Society to withhold the apocryphal books from their editions of the Bible. Three pages after that in which Tyndal is mentioned, M. Malou terms the measures of the Bible Committee *little tolerant*, and adds, a little further on, "The rigour of the Bible Society cannot be softened."

He also manifests his persecuting spirit in recording the tragic end of Cyrille Lucar, patriarch of Constantinople. This dignitary had adopted some of the Reformed opinions, and committed what in the sight of Popery was the immense crime of translating the Bible into the vulgar tongue. "This publication was the cause of some troubles, and," coldly adds the new bishop of Bruges, "the Grand Turk *had him strangled*, in order to stifle his intrigues." Further on, M. Malou considers the Grand Turk as the instrument of Providence for the infliction of a just punishment, and commences a fresh paragraph with the cruelly emphatic words:—"But Cyrille, before suffering this just punishment of his apostacy, &c." Although the sympathy of Belgian priests towards the Greek church has not been very lively hitherto, it would doubtless be soon awakened were the clergy and the people of this communion brutally to oppose the dissemination of the Holy Scriptures by the evangelical missionaries. "The people of Syra," writes the same author, "attacked the house of Mrs. Leeves, and the Protestant establishments of the island. The missionary was obliged to call in the assistance of the authorities, but so strong was public animosity, that the troops took part with the people, instead of repulsing them."—Page 270.

Not a word of sympathy is expressed for the victims of so culpable a violence, and not a word of blame against the people, nor the military forces, which, instead of obeying their leaders, joined the rioters. All is well in the eyes of Rome, when a tumult is excited and outrages are committed for the purpose of destroying the Holy Scriptures, and maltreating the missionaries who translate and distribute them. "The end justifies the means," is Rome's old maxim. But we have not yet come to the end of the bishop's pages on this subject. "The same scenes," says he, "were repeated in most of the towns of Greece. A young Greek perished at Para for having brought a Protestant Bible there."

More Bibles were burnt in the isle of Tina, perhaps, than at Syra, &c." "In a word, the biblical colportage in modern Greece meets with all the obstacles *it has been accustomed to encounter* in Catholic countries."—Page 270.

We confine ourselves to the record of this avowal. It is, indeed, excellent on the part of a bishop to reveal what the Romish clergy would do in Belgium, a *Roman Catholic country*, if the Government allowed them the power, and put the gendarmes at their disposal. We know, by the persecutions practised in Greece, what would be *the obstacles* raised in our way.

The work of M. Malou possesses an official character. It is approved by the archbishop of Malines, its author is one of the highest dignitaries of the church, and his colleagues in Belgium and France eagerly joined him last year at Bruges, for the purpose of celebrating with the greatest splendour the festival of the *Precious Blood*.

It is on account of this spirit of intolerant and cruel usurpation that many men, while composing the Catholic party in Belgium, and outwardly professing Romanism, are leagued against the maxims and the influence of the clergy, being persuaded that, were the spirit of Popery to prevail, the civil and religious liberty of their country would perish at once. We meet, indeed, with the following words in one of the liberal papers, concerning a motion of the Chamber of Representatives: "It signifies that there is in Belgium a compact, united majority, which has inscribed the principle of religious instruction among the laws of the State, but which is decided to repel every pretension tending to invest the clergy with unconstitutional power."—*Politique*, 23rd July, 1851.

PART II.—THE OPERATIONS OF POPERY IN BELGIUM.

In order exclusively to dominate over the conscience, and to obtain political influence and wealth, Popery particularly employs—
1. The Religious Orders. 2. Schools. 3. Festivals and Ceremonies. 4. The Press; and,
5. The last Testaments of the dying.

1. THE RELIGIOUS ORDERS.

Almost all the denominations among the religious orders are found in Belgium:—Capuchins, Barefooted Carmelites, Trappists, and especially Jesuits, also known under the names of Redemptorists and Liguorists. Some devote themselves to education, some to preaching, some to the care of the hospitals and prisons, and some to a contemplative life. They live in convents,

VOL. V.—DECEMBER.]

cloisters, or otherwise, and both sexes have their establishments.

According to the yearly register of the clergy, there are about 600 institutions of this kind; 450 for women, and 200 for men. Reckoning twenty persons to each convent, which is rather under than above the real number, we find 13,000 individuals of both sexes, in the prime of life, who form the regular support of Popery, and are its sworn militia. Adding to these about 6,000 secular priests, we find nearly 20,000 ecclesiastics, or persons of both sexes, devoted to a religious life, without reckoning the clerks, beadles, choristers, sextons, &c., devoted, in virtue of their position or their salary, to the propagation and the defence of the "mystery of iniquity," in a kingdom numbering 4,500,000 inhabitants. One can imagine what power of action such a militia must have, under the government of five bishops and an archbishop, who servilely receive their word of order from Rome.

To all this power must be added that of the fraternities or associations formed among the laity, adults, and children of both sexes; associations of the Rosary, the Sacred Heart, the Good Death, St. Vincent, &c.

One may number by thousands and tens of thousands the members of these associations, who engage themselves to recitations of prayers, mortifications, subscriptions, and the payment of a certain number of masses.

In the presence of such a force, it is rather a matter of wonder that Catholicism does not bind the country hand and foot beneath the yoke of Rome, than that it maintains its empire in Belgium.

2. SCHOOLS.

Since Popery has been made ashamed of the state of ignorance in which it kept the populations under its domination, it has begun to occupy itself generally with the subject of education. The instinct of self-preservation has caused it to discover that men's minds are beginning to be enlightened, and that unless it constitute itself their instructor, they will escape from its influence altogether.

Since this period, it has directed all its attention to the subject, particularly in France and Belgium. Little anxious to impart elementary instruction to the youth of Spain and Italy, it is ardently desirous that the schools of this kingdom, and of the central European countries, should be placed under its care and directed by its ministers.

By negotiations skilfully conducted it has obtained the right of installing itself into all the primary schools, supported by State funds. There is, therefore, not one com-

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muné in which the priest does not possess the right of inspecting and of giving religious instruction in the public school.

In addition to this, the Romish clergy have employed the association or order of the Christian Doctrine to multiply its schools in all the towns, and even in the most obscure hamlets, but more particularly in those localities where evangelical chapels and schools have been opened.

After having made sure of the religious direction of the communal school, they have intermeddled with that class of establishments which appeared to them to be still more or less under lay influence, and the brethren of the Christian Doctrine, commonly called Little Brethren, or Illiterate Brethren, as well as the nuns or *béguines*, have been imposed upon the parents at the confessional, as the teachers of their children.

The liberty of worship and instruction that prevails in Belgium, undoubtedly permits any one to open an educational establishment side by side with the school of the parish, and that of the clergy, but the maintenance of such schools has usually been found impossible. The parents may send their children almost gratuitously to the other schools, where they receive the instruction adapted to their age, and are prepared for their first communion—a ceremony which Romanism and the custom of the country have consecrated as indispensable. In a private school, on the contrary, a monthly equivalent must be paid; and as these are ill-regarded by the clergy, the young people who frequent them are exposed to expulsion from the catechism class, and to rejection at the first communion.

On the one hand is a teacher, clever, perhaps, but poor and isolated; on the other, a compact mass of ecclesiastics, supported by all the prejudices of a superstitious and false religion. The victory of the latter is not doubtful; and, therefore, not only is the formation of primary schools, in which the parents are obliged to pay, a thing almost impossible in Belgium, but those that still exist are gradually disappearing.

The small number of establishments of this nature yet to be found, only preserve their existence by means of submission to the clergy, and by seeking in every way their protection and support. We have more than once seen honourable teachers weep at witnessing their school-rooms emptied of pupils, who have gone to fill those of the *Little Brethren*, or the *Nuns*. And more than once we have seen them burst forth into bitter complaints, and shudder with indignation at the humiliations, and even the oppressions to which the clergy subjected

them, and to which they were obliged to submit, in order to avoid being deprived of the only means they had of gaining their bread. The only competition dreaded by the clergy at present, is that of the evangelical free schools. Now it is remarkable that these are everywhere well attended, even by children whose parents have not yet abandoned Romanism. The efforts of the clergy are in vain, they cannot disperse the pupils.

For secondary instruction, Popery has founded establishments in all the towns, and by means of a convention with some of the communes has even succeeded in causing some of its colleges to be adopted and supported as public institutions, while reserving the entire direction of them to itself.

The new law regarding secondary instruction has caused this state of things to cease. But, even although this new law has opened the doors of the colleges and the schools for secondary education to the priests, these gentlemen cannot restrain their anger at being excluded from absolute authority. Rome desires an undivided sway. No idea of this can be formed without reading the "Memorial on Public Instruction," by Mr. Van Bommel, bishop of Liège, dedicated to the Queen in 1846. It is impossible to present, with greater crudity, these pretensions of Belgian Catholicism to the exclusive care of the youthful population, in the name of liberty of worship.

The clergy have also their large and small seminaries paid by Government, which, however, possesses no right of inspection or surveillance. But an institution remarkable in its nature, and, perhaps, unique on the Continent, is the University of Louvain. Free in its operations, because wholly unsupported by the State, and only receiving the subsidies of the town, and the use of the halls and buildings necessary for the purposes of study, and for the residence of the professors, it is solely under the direction of the archbishop of Malines and the court of Rome, and is only supported by the gifts and subscriptions of the faithful.

This novel kind of institution takes its date from the years succeeding the Belgian revolution of 1830. Its origin is owing to the distrust entertained by the clergy regarding the two State Universities, Liège and Gand. Here, again, Rome will have all or nothing; and to be a good Catholic, parents must send their sons to study rhetoric, law, medicine, and chemistry, under the reverend fathers at Louvain. In order to rival the public and private institutions for classical instruction, the Jesuits have also founded a college at Brussels, which, of modern date, and already very spacious, becomes from year to year too

small, and requires additional buildings. A magnificent edifice is now being erected there, which will admit of the chapel being converted into new halls of study.

In order to judge of the spirit which directs the education imparted, it is sufficient to say, that the Rev. Father Boone, the furious opponent of the reading of the Scriptures in the vulgar tongue, has been the director for many years, and has caused the institution to prosper.

There is, indeed, cause for the tears of Jeremiah to flow, when so many men, calling themselves the priests and prophets of the Lord, usurp authority over almost the entire youthful population of a country, in order to draw it to the feet of their altars, which Baal might well claim as his own.

3. THE FESTIVALS OF POPERY.

These are powerful and efficacious means of retaining the people within the pale of the Romish church.

In the first place, because they are always associated with the pleasures and diversions of the times, as we have already seen. For this reason many unbelievers, and persons indifferent to religion, use the following language:—"The wind of human opinion is not in favour of Protestantism. The doctrines of Calvin are severe; they are not human. I have seen the English at home; I have a horror of their Sunday; their prejudices against the theatre are ridiculous; and their narrow spirit does not understand life aright. No, never do I wish my country to become Protestant; I should dread it as a misfortune. We like our festivals, our fairs, and the joy that follows our public solemnities."

Secondly.—The pomp of the Romish worship, which the clergy are ever striving to augment, retains many of its followers within the church, as well as procuring for it new adherents.

In vain we cry out to this people, "Wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not?" They would rather be deprived of bread than of these theatrical festivals, where they see brilliant costumes, and hear harmonious voices mingling with the strains of the organ and a thousand instruments. The processions enchant them above all things. They can follow the shrine of their patron saint, display the consecrated banner, and carry it in triumph amid the sound of melodious music, and a band of girls elegantly attired. Now, will not an unregenerate heart prefer these almost magic spectacles, to the calm and severe tone of the evangelical worship, where only the voice of

prayer and the exposition of the Scriptures are to be heard? Rome reigns as heretofore, by giving *plays* and *bread*. Yes, bread—for that is the third advantage of its festivals; they retain within the pale of Popery all those who directly or indirectly gain money by the preparation or the execution of the Romish worship. One cannot take in the whole extent of this means of influence and action upon the people. Besides those persons who are directly receiving payment, and they are very numerous, almost every art and trade is called in to assist in the performance of the Romish worship. It is a religion, we have often been told, which gives the workman bread; it furnishes him with work.

4. THE PAPAL PRESS IN BELGIUM.

This means of action, the Romish church undoubtedly fails not to employ; but, considering the number of the clergy, convents, and fraternities, and the millions of Catholics who inhabit this country, there are few journals, periodical papers, tracts and pamphlets published and circulated by the Romish clergy. We may affirm, that, proportionably speaking, the religious press is ten times more active in England than in Belgium. The few thousands of Protestants inhabiting Belgium have almost as many journals and fugitive publications devoted to the defence and exposition of their principles, as the four millions of Catholics.

In some of their periodical papers, and, amongst others, the *Catholic Review*, published at Louvain, serious articles bearing the stamp of erudition appear, from time to time, upon patristic archæology, and the canon law; but scarcely any upon the hermeneutical and exegetical study of the Holy Scriptures. As to the preaching of the doctrines essential to salvation, it can hardly be said to exist. The eloquence of the pulpit is regarded superficially, importance being attached to the form of the discourse, and the more or less skilful use of the writings of the fathers, rather than to the exact and full development of the words of Scripture chosen for the text.

Among the publications of the Roman Catholic press, there is not one journal to be found which is solely devoted to subjects of Christian meditation and edification; not one journal, such as the *Glaneur* and the *Chrétien Belge*, in this country; the *Temoin de la Vérité*, in France; and the *Feuille Religieuse*, in Switzerland. This deficiency is attributable to the fact, that none but the priests and their most zealous adherents subscribe to the religious papers. The writer of this statement does not, indeed, remember,

during the twelve years of his residence in Belgium, to have seen, in the house of an artizan or agriculturist, a single periodical paper devoted to the subject of edification, and edited by the Romish clergy.

The entire library of persons in this grade of life is limited to a few books of devotion. The higher class possesses, in addition, works belonging to religious literature, such as the immortal writings of Bossuet, Fénelon, and Pascal; but it is rather for the sake of the style, than the subjects treated of, that they occupy a place upon the shelves of the library. In general, religious works are not read.

A glance at the following statement will afford conviction of the sterility of the Belgian press, in matters purely religious.

We extract, for the months of March, April, and June, the critical notices of books from the two most important monthly journals published in this kingdom, the *Catholic Review* of Louvain, and the *Historical Journal* of Liège.

A single original and indigenous work is noticed, bearing a character of scientific study. It is the second volume of Belin's Commentary on the Acts of the Apostles, published at Louvain, 1851. This is followed by a little treatise on Confession, and a few works for the use of the Societies of the Precious Blood, and the Immaculate Conception. All the rest, consisting only of some translations or reprints, is either of a foreign origin, or has no direct connexion with religion. The institution of religious Catholic libraries is also a thing almost unknown in Belgium. There is one at Brussels, and they may, perhaps, exist in a few of the principal towns, but they bear no proportion, either to the amount or the wants of the population. It is by means of images and ceremonies that the clergy desire to instil instruction and morality. For this purpose they address the senses and not the understanding; they speak to the eyes of the body, but nothing is said to the conscience. They agitate the religious sentiment, but neither enlighten nor direct it.

The Catholic political press, on the contrary, is very active. It sends forth large daily papers in the capital, and numerous small journals in the provinces, at a low price, and edited in the same spirit. The style of all is exceedingly uniform, the clergy continually reiterating their complaints against the incredulity and impiety of the age, or against the intolerance of the Government, because it will not permit Popery to usurp the public administration, to assume the direction of all education, and reduce the dissenters to silence and inaction.

The concordat of Spain with the Pope, on

the contrary, would be highly extolled—the concordat already mentioned as implying the most absolute interdiction of any other worship but Romanism.

They declaim against the intolerance of England in refusing their ecclesiastical titles to the Romanist bishops, while they openly justify the persecutions which have been recently perpetrated in Otaheite, at Rome, and at Florence.

These politico-papist or ultramontane journals are supported by certain members of the Chamber of Representatives, who are the blind partisans of the Popedom. But these gentlemen, with a few honourable exceptions, are scarcely remarkable for anything besides their unjust and violent tirades against everything that does not belong to their party; and, for want of solid arguments, they abandon themselves to the most absurd extravagances. Accordingly, one may say that the influence exercised by the speeches of the ultramontane members of our Parliament is almost null; and the system of tactics which they have followed for some years past, is by no means calculated to gain them the favour of a just and enlightened public. But this is somewhat deviating from the plan of my reflections.

5. MONEY OBTAINED AND EMPLOYED BY ROME IN BELGIUM.

We have already remarked that the pompous and splendid worship of Rome entails considerable expenses. This procures for the clergy a direct means of action over a numerous class, that lives almost entirely by the work which it performs for purposes of worship. Taking the musicians, painters, sculptors and decorators, down to the owners and letters of chairs, the number of those is immense whose daily bread depends almost exclusively on the good pleasure of the priests. But, to supply these enormous expenses, proportionate resources are necessary. And that is not all. To the expenses of worship, we must add the maintenance of the monks and nuns who inhabit the convents. Then the cost of erecting no small number of churches and chapels, built without the aid of the State. One never sees the regular or secular clergy stopped in their undertakings by the want of money. Here, in full view, the Jesuits are adding a magnificent cupola to their College; and, in another part of the city, they have hired a church, of which, according to report, the rent is 40,000 francs a year.

Even while the law of the country forbids the existence of mortmain in favour of religious establishments which are not acknowledged and adopted by the State, they are continually acquiring houses and lands; and

even the "*fabriques*"* of churches under the surveillance of the Government have found the means of possessing vast properties, over and above what is known to the civil power. To give an idea of the wealth of these "*fabriques*," we will cite what has been declared in the communal council of Brussels. The "*fabrique*" of St. Catherine has offered 100,000 francs towards the building of a new church, as well as to give up the ground and materials of the old one.

Then the bishops, curés, and vicaires double and triple, and sometimes quadruple the moderate but sufficient stipend which they receive from the Government; as the archbishop of Malines, whose stipend is fixed at 21,000f.; the bishops, 14,000f.; the curés, first class, 2,047f.; second class, 1,365f.; the vicaires, 787f.

If one asks oneself by what means the secular and regular clergy get possession of so much money, one is compelled to avow that, in addition to the considerable sums which the voluntary offerings amount to, and the perquisites regulated by a fixed scale, one must look for some other source of revenue; and one need not seek very long to find it in the shameful transactions which take place between the confessors and their penitents, and which result in donations or testamentary legacies.

Let a man who possesses some hundred thousands of francs' worth of property, which has been wrongfully gained, see death approach, and he will regard as very light the condition which is imposed upon him of reconciling himself to the church by the sacrifice of a few thousand francs. Let the pains of the wretched man's conscience be a little sharp, and he is happy if, by the gift of these thousands, he can quietly leave to his natural heirs three-quarters, or two-thirds of his fortune.

It is precisely the same if the dying man, instead of being dishonest, has been the slave of guilty passions. Donations or pious legacies will be proposed to him to make his peace with God, with the addition of certain acts of penance and devotion.

Persons of both sexes, who, without having to reproach themselves with similar offences, have allowed the clergy to become their masters during their life-time, particularly if they have no children, are sure to leave all, or a part, of their property to some priest, or to the "*fabrique*" of some church. Alas! this is what is seen in every country where Rome has dominion; and Belgium sees the recurrence of it but too frequently. Quite lately,

a lady of Antwerp, not having any but collateral relations, left all her property to the sister-in-law of her confessor. These relatives opposed the alienation of the estate; and the matter is now before the courts, who, suspecting that the will was made under undue influence, have caused seals to be placed on the house of the deceased.

Another method, of the same kind, by which the clergy used to enrich themselves, was to get charitable foundations created by will, and to have themselves named as trustees. Such or such a priest, accordingly, became the manager of a considerable estate, without being subjected to regular and sufficient control, while, in the eyes of the public, he did not appear to have had any object in view except the interests of the poor. The abuses on this head became so crying, that the Government stirred about it; and, with a praiseworthy severity, it now causes all the bequests of this nature to be handed over to the chest of the "*Bureau de Bienfaisance*" of the commune.

In order to continue exclusively in the hands of the clergy the property acquired by these artifices, the priests in their turn make their wills in favour of other priests. Only a few days since, the newspapers recorded the fact, that a bishop had left his fortune to a brother bishop. At other times, the families of ecclesiastics are the gainers, and for fear of losing their inheritance they show themselves zealously Catholic. And the cases are frequent where a curé, after thirty years' service begun in poverty, leaves to his kindred a hundred thousand francs to share amongst them.

How is it that, in sight of all these facts, the world does not open its eyes, and see that Popery is, in reality, both in its spirit and in the means which it employs, nothing more or less than the most artful system for deceiving consciences, and gaining honour, money, and favour; and that it deserves in no respect the name of religion, and least of all, the character of being a Christian church? When will the nations, who have been so long blinded by it, see it in its true colours? It is the answer to this question which will bring our present task to its termination.

PART III.—THE PROSPECTS OF POPERY IN BELGIUM.

Our Lord has told us, "The world loves its own," and the spirit of Popery being that of the world, this spirit will maintain its influence so long as men shall love dark-

* The *fabrique* of a church is a sort of trust or committee, whose business it is to partition the funds received, in a regular proportion, to the priest, the building, &c.

ness rather than light, because their deeds are evil.

Besides, the means employed by Popery being such as generally procure success in the world,—namely, reputation, power, numbers, fortune, added to the influence of a position established by the support and pay of the State and of long standing,—we must expect, humanly speaking, that the “mystery of iniquity” will yet display its power for a long time. And if cunning, superstition, pious frauds, flatteries adroitly directed, and threats judiciously fulminated, ought to give prosperity to a cause, that of Rome will see its successes multiply.

We shall find a new element of durability and power for Popery in the character and dispositions of the Belgian people.

The spirit of inquiry and research, in matters of religion, is null in the population, and particularly in the Flemish part of it, which counts two-thirds of the whole. They can criticise the clergy, and turn into ridicule the doings and actions of their curé; they will laugh sometimes at certain ceremonies, and will perhaps so far emancipate themselves as to deny their belief in some absurd dogmas; but no one gives himself the trouble to discover the true road which conducts to heaven.

Amongst the men who are the least under the influence of Popery, their religion consists, as they express it, in being honest men; and as to *forms*, they submit to them, at long intervals, out of respect to public opinion and for the sake of their families. How, then, can a religious reformation extend itself amongst a people, one part of which is bigoted to excess, and the other indifferent and worldly, but held in the bosom of Romanism by the power of custom,—and, we must add, by that of fear? For, even in parts where the clergy are not loved, they are feared. Their rule has been long exclusive and without control, and they say it may return in full force. Its influence with the rich, the nobility, the magistracy, and the proprietors of landed property or of manufacturing establishments, is still great, because it flatters their tastes and their fancies. Accordingly, every one is afraid, if the priests are against him, of losing his work, or his custom, or his inheritance. As regards the poor, the greatest part of the help which they can hope to receive must reach them by the agency or with the consent of the clergy. In the towns, the overseer of the poor is almost always the friend of the curé, and his right hand; and, in the small towns and villages, the burgo-master must be a man of great energy if the “Bureau de Bienfaisance,” of which the curé is a member, is not entirely under the domination of the latter. Also, in the distribution

of the public charities, we see continually the poor and needy, who have left the Roman communion, deprived of that which, according to the law, they have a right to receive. It is indeed rarely that claims of this sort are even listened to.

The rich and the noble, from an idea of self-preservation, generally ally themselves with the clergy. They think that without them their influence, their titles, and their property would be wrested from them. One can scarcely count *one* in a *thousand* of those who belong to this class, who has dared to act in opposition to the priests’ party, and who seeks the light of the Gospel.

In the class of the bourgeois, the shopkeepers, the manufacturers, and the men of liberal professions, one finds, much more than elsewhere, a dislike to the doctrines of Rome and opposition to clericalism. It is also from this class that the party is recruited which offers the most vigorous resistance to the ultramontanes, and asserts strongly the independence of the State in relation to the church of Rome, as well as the rights of religious liberty. Nevertheless, this party gives us very little reason to hope for a genuine reformation. Liberal, it is true, in its policy, as regards the Popedom, and rejoicing in everything that puts an obstacle in the way of the clergy, it neither has, nor seeks to have, generally speaking, genuinely Christian convictions. Its delight is in pleasure, fêtes, the theatres, luxury, and all that development of a superficial civilisation, which multiplies external enjoyments at the expense of domestic life, economy, and religious habits. To support its philanthropic designs independently of the clergy, it will be continually setting on foot new fêtes to be given on Sundays. So, every time that the disciples of the Gospel address themselves to men known as *liberals*, and make known their own opinions, and the language of the Word of God, on what ought to be the life of a Christian, they find themselves repulsed with more animosity than if they had been priests or Jesuits; and they are forthwith accused of puritanism, of unreasonableness, and even of intolerance and a sectarian spirit.

Many, thinking that they would find amongst us a system of morals which would permit them to live in our religion in a more unrestrained manner, have very soon withdrawn themselves when they have known us better.

It appears, besides, that they hold, more than the poor, to their temporal position; and knowing well that Rome will pardon them, sooner or later, if they return to her bosom, and that public opinion will support them, so long as they have not *changed their*

religion, and committed the crime, which in the eyes of all honest people is most grievous, of forsaking the religion of their fathers, they will not cease to be Roman Catholics. So long as this almost universal and deep-rooted prejudice against all change of religion shall continue, the future of Popery will not incur any serious danger.

It is true there are men, both in the republican party and amongst the liberals, who do their best to bring about the complete separation of the Church and State; and others, who think it possible, under the influence of democratic institutions, to reform Catholicism, and make it return to the point where it was in the seventh century, before Gregory I. assumed the tiara, and took the title of Universal Bishop. The Pope would then be nothing more than a president, "primus inter pares;" all abuses would in like manner disappear, and the superstitions which the middle ages gave birth to; and the clergy would be subjected to popular election, like the public functionaries. We have heard this system set forth by men of talent and study, but we cannot at all see that such views are becoming popular; and the thinkers who have adopted them have forgotten that Rome, which is easy to deal with on questions of morals and politics, will yield nothing as to the rights of the Pope. For an instant she will know how to bend her head, in order to let the storm pass over her; but it will be to lift it up more proudly than ever, as soon as the times are more favourable to her.

Further, politicians and members of the liberal press scarcely exhibit any marked favour to Protestantism. Its doctrines seem to them to belong to an age long past, to be mystical, and to tend to a morality little in accordance with the state and wants of society. They have learned, too, that men of influence and numerous ecclesiastics in England have passed over to Catholicism, which already fills them with distrust.

And, in a political point of view, they do not consider the Protestant church as being at all more liberal than the Catholic. They remark enormous abuses in certain Reformed churches, and accuse them of being equally intolerant with those that are under the dominion of the Pope. Ireland is the continual theme of their charges against the professed liberalism of the Protestants. Persons of high consideration in Belgian liberalism have told us very plainly that the Protestant ecclesiastics were not the friends and defenders of liberty of worship, except in the countries where they were in the minority, or only while they did not succeed in getting themselves acknowledged and paid by the State. The following article from a journal

edited at Brussels, in the liberal interest, will give an idea of the exaggerated character of the complaints of this party, in its accusations of intolerance against the Protestants:—

"In England, the Protestants are acting towards the Catholics and the Jews in the same manner as, with us, the episcopate would wish to see the Government act towards the Protestants and the Jews. In England, under the pretext of the supremacy of the Anglican religion, the Parliament is exerting itself in the making of Bills to hinder the Pope from conferring ecclesiastical titles on the bishops; in Belgium, under a similar pretext, the bishops demand that no State professor may be named without their approbation; that is to say, in fact, that all professors belonging to other than the Catholic religion may be excluded from the State instruction, and so on. In England, the Parliament shelters itself behind a law which it might easily modify, to shut its doors against Mr. Lionel Rothschild, and to drive from its bosom Mr. Salomons, because they are Jews: in Belgium, the bishops demand, against the formal will of the Constitution, the right to hinder pupils from receiving the religious instruction of the ministers of their own religion, in the colleges of the State, because they are Jews or Protestants!

"The bishops, above all, considering the evils which the Catholics have to suffer in England, ought loudly to proclaim the principle of complete religious liberty, instead of giving themselves up to quibblings, in order to bring about a change in the carrying out of the wise provisions of our Constitution."—*Le Politique*, July 25, 1851.

If you join to this cause for the unpopularity of Protestantism, the fact that Belgium has shaken off the yoke of the Protestant Government of Holland, and has retained a feeling of resentment against everything belonging to its old masters, you will agree with us that the Popedom has not the least reason to fear that it will see the Belgian people turn, in a body, to the Protestant religion.

Lastly, will the Popish clergy see a reforming movement proceed from themselves? What we have said of the spirit in which they are educated—of the practices to which they are continually addicted—of the influence which they exercise—of the servitude and absolute dependence under which they are placed in relation to their rulers, and to the powerful hierarchy which directs the action of the forces of Rome, as it were, by one head and one arm—gives us reason to doubt whether a movement of any extent could declare itself amongst the ecclesiastics towards a return to the doctrines of the Gospel.

Unquestionably, there is in the clerical body, and particularly amongst the young priests, as well as an ardent and fanatical party which is devoted to Rome and which favours Jesuitism, another class which submits impatiently to its servile position. It would willingly break its chains, but by little and little it is gained over and brought into subjection. The most refractory are driven away, or sent to convents to do penance.

Very soon, by far the greatest number of those who have dreamed of changes, end by being calmed down and resigning themselves to their lot. They get accustomed to slavery, and come, at last, from finding it pleasant themselves, to persuade their young brethren to follow their example, and bow the head under the gilded yoke of the Popedom. To have reason to hope for any reform of a useful and blessed character, we must have ecclesiastics rich in evangelical light and strong in Christian convictions. But where are the members of the Romish clergy to find these treasures? It is not in their "offices," which take up a great part of their time; it is not in each day's compulsory reading of the Breviary; and still less in their relations with laymen or ecclesiastics who are strangers to the Word of God.

The absurdity of the dogmas and rites of Romanism will render them sceptical and indifferent, and will make them cold deists, who do the work of the priesthood as the only means of existence within their reach; but, without the work of the Spirit and a serious perusal of the Bible, it will never guide them to saving truth. Accordingly, to whichever side we turn, we see that, as far as man can judge, the partisans of Rome may feel the greatest security, and flatter themselves with the prospect of a long domination over the people of Belgium; and a few isolated defections of ecclesiastics and laymen do not hinder them at all from singing their triumph, and from continually recording in their journals that the confessional has never seen so many penitents, and that their *fêtes* and their processions have never been better attended.

Must one, then, absolutely despair of the future of Belgium, in a spiritual point of view? By no means.

Popery, being a worldly religion in its spirit and its practice, bears within itself an unceasing cause of dissolution—like every thing else which is of the flesh and of Satan. The lie which is at its foundation, and which reproduces itself in its different ramifications, is the ever-gnawing worm which, sooner or later, according to the Word of God, will bring on its ruin.

Truth must eventually triumph over fraud and cunning; we have on our side Jesus Christ, *the Truth*: and the gates of death shall not prevail against the church of his people. Now, such a church exists in Belgium; the Lord has a people and flocks there. The lamp has been set up, by Him who is *the light of the world*, upon the table of many houses. Messengers of good news are repeating, from hill to hill, the tidings of salvation; and the church of Christ is erected

amongst us, like a city set on a lofty mountain, whither all those who, like Lot, have their souls afflicted on account of the sins of their generation, go to find a refuge.

Besides the ten Protestant churches, with their schools, which are supported by the Government, there are twenty independent churches, of which the greater part, with their schools, are in connexion with the Christian Missionary Church of Belgium. Although spiritual light and piety are not to be found, in the same degree, in each of the congregations spoken of, one may truly affirm that most of them possess faithful leaders, and count amongst them pious members, more or less numerous.

Nearly 170,000 copies of the Bible or New Testament have been distributed and sold, as well as some hundreds of thousands of tracts and of printed writings, containing sound doctrines of faith. Various institutions, such as regular meetings for prayer, Sunday schools, societies for aiding the cause of missions, and that of the Evangelical Alliance, exist in Belgium, and hold their ground with a manifest blessing. But the most important is the Christian Missionary Church of Belgium, or Evangelical Society. By its past labours, which date from fourteen years back, as well as by its present efforts, it contributes powerfully to the propagation of the truth.

If the pecuniary resources of the different associations which devote themselves to the work of Christian proselytism were stronger, and more commensurate to the wants of the population, one would see a much greater number of men shake off the chains of Popery and break them asunder; for generally in every place where one has been able to open chapels and schools and to provide regular instruction, great numbers of adults and children have come to profit by them, in spite of the opposition of the Romish clergy. Without exaggeration, one may put down at more than 2,000, if we add together the different congregations, the number of Romanists who at present attend the worship of the Evangelical churches; and these churches have prospered, in spite of the difficulties of all sorts which have been raised up against them, and the extreme poverty and distress which they have had, and still have, to suffer.

The Protestant press publishes, not only numerous edifying writings or tracts, which are distributed at a very low price, but, moreover, three religious monthly journals have been successively established, and reckon, each of them, a thousand to fifteen hundred subscribers. Two of these publications are of a character decidedly orthodox and edifying.

If we sum up these different means of action, one will easily be convinced that if Popery as a whole does not incur serious danger from the Evangelical church, it has been, nevertheless, vanquished by it in several places, which have seen some hundreds of inhabitants join together to form congregations, presided over by ministers of the Gospel. Brussels, Liège, Nessonvaux, Paturages, La Bouverie, Charleroi, Jumet, &c., have been witnesses of such facts.

To what degree will the Lord, by the life-giving breath of His Spirit, continue to breathe on Belgium, and to bless the efforts of the friends of His reign? He alone knows. But this we can affirm, that to the Gospel alone, in Belgium, belongs the glory of having burst for thousands the chains of Popery, and of having led very many souls to the glorious liberty of the children of God.

By prayer, by the dissemination of the Scriptures and of godly tracts, by the faithful preaching of the truth, by the establishment of numerous evangelical schools, and by the Christian zeal of the members of the churches, there is no doubt that the Popedom has sustained shocks much more fatal to its empire than the blows have proved which have been given to it by liberalism.

Nevertheless, on this latter side, also, it may have to suffer grievous trials. Popery always stays itself upon the world; but the world is inconstant, and often perfidious. It is an ancient, and it is also a modern proverb, that the multitude may crush to-morrow what it crowns to-day; and Popery being at its mercy, is exposed to all the variations of popular caprice.

Besides, the avarice, the ambition, and the despotism of the Romish clergy weigh heavily upon many, who only wait for a favourable opportunity to get rid of the burden. Although in a minority, they will avail themselves of every means which political disturbances may put at their disposal, to humble the clergy, and to overthrow, wholly or in part, the whole system of the Papacy. Even the monarchists and the conservatives may at last come to the conclusion that the Popedom has always betrayed them, and that it is a perfidious ally which turns its back in the day of battle. Accordingly, Popery stands upon the shifting ground of human opinion in Belgium, as well as in all other countries where the social soil is in movement, owing to political passions and the exaltation of human reason. In short, the Belgian episcopate, by its intolerance and ultramontane pretensions, may bring on a crisis which will be fatal to it. The liberal party does not demand the overthrow of Popery on the contrary, it professes great

regard for the religion of the country. But when one knows the men who are at its head, one may well have doubts as to the sincerity of its professions. Now, the headstrong and obstinate conduct of the episcopate, encouraged by the court of Rome, may occasion a decided schism. The Papacy is running the risk of destroying itself in Belgium by its own fault.

We have omitted all considerations drawn from Scripture which militate in favour of the Gospel against Popery, and the numerous predictions of the ruin of this wicked system. Powerful as they are, we leave them to the appreciation of each reader of the sacred volume. We should teach them nothing which they do not know already; or which, if they are ignorant of it, they may not learn in innumerable writings on the subject. Besides, our reflections on this head would have no more particular relation to Popery in Belgium than to the whole of Roman Catholicism established in the ten kingdoms of the empire of the west. We believe, with all our brethren, that ere long, perhaps very soon, the colossus, with his feet of clay and iron, will be smitten by the stone cut out and hurled without hands, and that the cry shall be heard over all the earth, "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."

We close by presenting the following conclusions:—

1. The spirit of Popery in Belgium being antiscritptural, and consequently in agreement with the spirit of the world and hostile to true piety, ought to be combated by all the means which the Holy Spirit has provided in the revealed Word.

2. The mode of action and the works of Popery in this country, being in conformity with the spirit of its system, are such as ignorance and superstition on one side, and pride and worldliness on the other, can provide; and their results cannot but be carnal and fatal to true religion.

3. The future of Popery in Belgium, smiling as it may be in their opinion who look to the wisdom of the world and the strength of man, is terrible in the eyes of thinkers—who have often observed in history, that the world is a Saturn devouring his own offspring—and of Christians, who see it condemned by the Word of God to a near-approaching ruin.

4. The Christians whom the Lord has brought together, in Belgium, in His purposes of mercy towards this kingdom, on account of their weakness and their small number, as well as in consideration of the

multiplied obstacles which they meet with on their road, have a claim upon the sympathy and support of their brethren who are placed in more favourable circumstances, in order to have it in their power to struggle courageously and successfully against the influence and strength which numbers, riches, dignities, and temporal power give to Popery.

5. The religious liberty with which God at this time favours Belgium, furnishes the most favourable opportunity to the friends of the reign of Jesus Christ, for applying the resources which the Lord has confided to them to the propagation of the Gospel, by supporting evangelical chapels and schools, and the colportage of Bibles and tracts.

6. Lastly, the influence which the kingdom of Belgium exercises over the neighbouring States, by its two languages, by its constitutional and liberal institutions, by its industry, by its situation and facilities of communication, and by the residence which it offers to numerous strangers, renders it of the highest importance that the Popedom, which reigns there up to this day, almost without control, as in one of its strongholds, should be energetically and unceasingly combated on the spot, by means of the Sword of the Spirit, the Word of God, by all the disciples of Christ who have at heart the temporal and spiritual welfare, not of Belgium only, but of all Europe.

European Intelligence.

FRANCE.

LIBERTY AS INTERPRETED BY THE ROMANISTS—THE QUESTION OF THE EXTERMINATION OF HERETICS—THE INCREASINGLY AGGRESSIVE TONE OF THE CLERICAL PARTY—COMPLAINTS OF THE FRENCH JESUITS AT THE PROGRESS OF THE GOSPEL IN ITALY—INTERFERENCE OF THE CIVIL POWER AT THE BURIAL OF A PROTESTANT CHILD—PROJECT OF NOMINATION OF A PROTESTANT COMMISSION BY THE GOVERNMENT—SUCCESS OF EVANGELISATION IN FRANCE—EXPECTED PUBLICATION OF UNPUBLISHED LETTERS OF CALVIN.

—, France, Nov. 1851.

There exists in the history of the papacy in our time a phenomenon which deserves to be examined with some care. It is this:—the defenders of Rome are, or seem to be, in perpetual and universal disagreement on the

QUESTION OF RELIGIOUS LIBERTY.

In England, Holland, the United States, Switzerland, and Prussia, they claim, with indefatigable energy, this liberty and its consequences; whilst at Rome, Florence, Naples, Spain, Portugal, Austria, and even in France, they reject it. This is not all. Not only do they change their tone on this subject in different countries, but also at different periods. Thus, for example, in the month of March, 1848, M. de Montalembert, the bishops, archbishops, and Papist journals of France demanded liberty, *sincere* and *absolute* liberty, liberty of conscience and worship, liberty of thought and science, liberty of the press, liberty of education, &c.; and now they use all their efforts to attack and overthrow all these liberties as much as possible. How are these great *differences* to be explained? What are the causes? and by what strange process can Papists fall into such enormous contradictions?

There are some persons who maintain that it is altogether simply, on the part of the Jesuits and their friend, a piece of *hypocrisy* and *bad faith*. I cannot fully admit this expeditious way of solving the enigma. Doubtless, many of the advocates of the papacy are hypocrites and liars—but *all* are not so; and yet *all*, or nearly *all*, express the contradictory propositions which I have stated. Again I ask, how can, then, the problem be resolved?

To do this, it is necessary, I think, to well define what the Romanists intend by the word *liberty*, and the difference between us in this particular.

Liberty, in the sense of Protestantism or the spirit of the age, is *equal right* granted to *all* notions, and to *all* opinions and beliefs, to develop themselves, provided the general laws of the country be respected. According to this interpretation, atheism, materialism, deism, or any other antichristian doctrine, may be maintained, in meetings or periodicals, as well as the Gospel. The foundation of liberty thus understood is *faith in the power of truth*. The faithful disciples of Christ are convinced that if all opinions are entirely free, and may be with equal right presented to the examination of the human conscience, that which is good and true will eventually triumph. This is our principle.

But the Romanists have very different conceptions of the matter. They have not confidence in the intrinsic force of truth. They think that the free examination of all beliefs must produce *more evil than good*. Consequently, under the name of liberty, they understand only the liberty of the *papist* doctrine, of papist education, and *papist* institutions. It is an *exclusive* liberty, or rather, it is not *liberty*. The foundation of their system, in this respect, is the absolute monopoly of the Roman dogma, and the oppression of all other religious communions. In acting thus, they think they are charitable, and labouring for the greatest good of humanity.

Such is, then, their fundamental principle. They always vigorously apply it, and especially where they are the *strongest*. This shows why they do not tolerate religious liberty at Rome, Naples,

Madrid, Lisbon, &c. But there are some countries in which the Papists, *being the weaker*, cannot carry their theory into practice. They then accept the doctrine of common right or liberty. It is with them, notice well, a matter of *necessity and constraint*. Liberty is with them a provisional refuge, an accidental circumstance. Should they obtain the preponderance to-morrow in England or the United States, they will immediately, *as a conscientious duty*, oppress Protestant communities.

To sum up—liberty is essentially *Anti-Romanist*. Between the papacy and liberty there is a mortal combat. If the papacy triumphs, liberty will perish; if, on the contrary, liberty gains a decisive victory, the papacy must fall. This throws much light on all that is at this moment taking place in Europe, and especially in France.

Among the discussions which have recently occupied the press of Paris, I will mention the singular debate on

THE QUESTION OF THE EXTERMINATION OF HERETICS.

Its origin was as follows:—The Jesuit journal, *l'Univers*, had frequently contained a panegyric of the war against the Albigenses, and of St. Bartholomew. It had said that these were *national, popular acts*, which had saved society, and rendered eminent service to the cause of civilisation. *M. Emile de Girardin*, wearied with these apologies, put plainly this question to the *Univers*, "Do you approve or disapprove the extermination of heretics? No equivocal phrases; no figures of rhetoric; answer, *yes* or *no*."

The *Univers* was much embarrassed. On the one hand it justly felt that, if it condemned the extermination of heretics, it would pronounce a terrible judgment against the decisions of fifty councils, and the briefs of fifty Popes of its church. But, on the other hand, notwithstanding its habitual impudence, the journal of the Jesuits did not dare to proclaim openly, in the face of France, the principle that all heretics ought to be exterminated. Such a proposition would have much displeased some Roman Catholics, whose suffrages are essential to the influence of the clergy.

In this perplexing situation, what course did the *Univers* pursue? Faithful to the method of the Jesuits, its patrons, instead of answering directly the question, it evaded it. Heretics, according to the explanation of this honest journal, have not been exterminated *as heretics*, but *as bad citizens*, *as factious*. When the despotic Innocent III. preached, in all Europe, a crusade against the unfortunate Albigenses, and promised favours to those who bathed themselves in their blood—he punished in them, not sectaries who denied the supremacy of the Pope and transubstantiation, but *rebels* who endangered civil order! When King Charles IX. ordered, at the instigation of Rome, the tocsin of St. Bartholomew to be sounded, he massacred, in the persons of the Calvinists, not disciples of heresy, but insurgents, who had organised civil war in his kingdom! Rome is then clear of all this blood; it never commanded these massacres; but princes did well to purge

their states of the *seditions*. "All society," says the *Univers*, "must defend the foundations on which it rests, against the *factious* who try to overthrow them."

This theme is, indeed, well chosen. The papacy thus becomes perfectly innocent of all the horrors which have been committed in the past; it has consequently been mild, indulgent, and opposed to violence; only, as the heretics were at the same time bad citizens, it approved the kings who slaughtered them! Recent persecutions proceed apparently from the same cause. If in the island of Madeira, or in Portugal, individuals who had embraced Protestantism have been condemned to death or banishment, it is not because they became Protestants, but because they manifested a seditious spirit. If Count Guicciardini and his friends have been imprisoned at Florence, heresy had nothing to do with it; Rome is not responsible; the noble Guicciardini was a factious man.

O Jesuits, and disciples of the Jesuits, this invention is so gross, that it is unworthy of a serious response. Although you may be very skilful and very impudent, you will not succeed in effacing from men the unanimous testimony of history. The Albigenses, the French Protestants, and many others, were not bad citizens, and were disposed to live in peace under the protection of the laws; they have been persecuted, despoiled of their goods, tortured and exterminated, because of their religion, and from no other motives. Their blood is on the hands of the Roman church, and will never be washed away. If it suits you *to-day* to cast upon temporal princes the responsibility of these atrocious massacres, it is a lie which will not succeed. Each must bear his own burden, and the papacy must pay to humanity the penalty of its crimes.

Further, notwithstanding the embarrassing position in which it is sometimes placed,

THE INCREASINGLY AGGRESSIVE TONE OF THE CLERICAL PARTY

is noticeable. You have had in England the *Papal Aggression*, and you have repelled it with manly firmness. We French must bear another kind of aggression—the incessant irruption of all injuries and of all imaginable anathemas against the laws, opinions, manners, and men of our age. This is surely a spectacle that would be ridiculous, if it were not so grievous.

There was a time (and not long since) when the priests had a very modest air and humble attitude. These poor creatures then only asked a little space under the sun of France; they were content with little, very little; they made no noise, they scarcely dared to appear in public places, and took the dress of the laity in order quietly to pass on their way. It sufficed them to sing the mass in their temples, and prepare young Levites in the seminaries; they left free space to the university, the magistrates, the instructors, the administration, and the Government. Truly, seeing the priests so reserved and disinterested, all the world manifested sympathy for them. But now—oh, what a change! what incredible pride! what exorbitant pretensions!

The clerical party is like Ishmael: it has its hand raised against all who oppose its domina-

tion; its speech is fierce, its gesture menacing, it suffers no superiors, nor even equals. Open their pamphlets, hear their discourse, and you will be astonished at their presumption. They insult daily the *friends of democracy*, and treat them as fools and wretches who ought not to be tolerated under the French sun. And the *Orleanists*? They are, according to the priests, individuals without morality, without principle, incapable of pacifying and governing the country. And the legitimists? Alas! the legitimists themselves find no favour at the tribunal of the Jesuits, because the partisans of Henry V.—the *Gazette de France*, among others—have sometimes ventured to blame the pretensions of the priesthood and monks. And the *professors of the university*? Unhappy professors! they are invariably represented in the clerical pamphlets as men who have no religion, nor virtue, nor learning, and who ought to be cast, without delay, out of the colleges. And the Protestants? Protestantism is disappearing; it is expiring; it is already dead: so that those who still bear the name of Protestants are as phantoms, or wandering shades on the banks of the Styx! The priests alone and Jesuits still live; to them belongs the empire of all things, for the greatest glory of God and happiness of the human race!

I do not exaggerate. Such is the language, such are the pretensions of the clerical faction. The bishops themselves fill their pastoral letters with these proud accusations and invectives. But the Papist clergy of our country will learn one day the truth of the words of Scripture, that *whosoever exalteth himself shall be abased* (Matt. xxviii. 12); that *pride goeth before a fall, and a haughty spirit before destruction* (Prov. xvi. 18). Already, remarkable symptoms of opposition appear. It is only a commencement. The struggle against the priests will be tremendous, and they will repent not having practised humility, which is good for all, and especially for the ministers of religion.

There is also a shade to this picture of clerical glory, viz.:—

THE PROGRESS OF THE GOSPEL IN ITALY.

The disciples of Ignatius Loyola make bitter complaints against the Government of Piedmont, because it loyally observes the laws which decree religious liberty. Lately, the municipal council of Turin granted to the Vaudois land on which to construct a church. This favour has excited the wrath of the Jesuits, who have formally set forth this charge against the magistrates of Turin in four points.

1st, To erect Protestant temples in Piedmont is to establish liberty of worship. 2ndly, To establish liberty of worship is to destroy in Italy religious unity, its *only glory* and its *only power*. 3rdly, To call Protestants into Piedmont is to call into it strangers. 4thly, Finally, to establish Protestantism in Piedmont is to dishonour the dynasty of Savoy, whose chief merit is that of having opposed heresy.

This is clear and positive. The unfortunate Vaudois have been a mark for the most atrocious persecutions during six hundred years. They have sown with their bodies the valleys in which they had sought an asylum, and no people has experienced such long and horrible sufferings.

This is not sufficient, it appears, for the servants of the papacy. The Vaudois are *strangers* in their native land; they must be imprisoned in the Alps as pestiferous. The dynasty of Savoy, which has acquired *so much honour* by oppressing them, will be dishonoured if it grant them the right of worshipping God in the city of Turin, and the glory of Italy destroyed! What do your readers think of these odious diatribes? Is it possible to push intolerance further?

Certainly, King Charles Emanuel and his counsellors will not allow themselves to be arrested in their generous projects by such lying attacks. Piedmont (strange circumstance!) is at the present time in advance of France, and treads with a firmer step the way of liberty. The Vaudois gain ground, and, in general, Protestantism meets with a good reception on the part of the Italians. Let the papacy take care! The words of the ancient king Mithridates, *Rome will never be conquered but by Rome*, may be realised; and whilst the pontifical court is seeking to extend its tyranny to the extremities of the world, it is liable to meet in its own sanctuary an irreparable defeat. The history of Greece records that a philosopher fell into a well whilst looking at the stars; who knows but that this may be the destiny of the Roman giant?

French Protestantism has not presented, during the past month, much worthy of place in our correspondence. I will mention, however,

THE INTERFERENCE OF THE CIVIL POWER AT THE BURIAL OF A PROTESTANT CHILD.

There exists in the village of St. Michael, in the department of the *Basses-Alpes*, a small congregation of Protestants. A father loses his child, and requests that it may be buried in the communal cemetery. The mayor of the village, who appeared to be an intelligent and liberal man, opposed no difficulty; but the Papist curé of the parish made the most vehement complaints. To inter a *heretical* child in a cemetery blessed by the priest, in consecrated ground, what a profanation! The curé inveighed so strongly that the mayor thought fit to send to the magistrate of a neighbouring town, to know what he was to do. The magistrate, fearful of compromising himself with the higher authorities, refused to answer categorically, and sought delay. Then the friends of the afflicted father, losing patience, dug a grave in the middle of the cemetery, and put into it the deceased child, having obtained the authority of the mayor.

Great scandal among the bigots! The Romanist curé writes to the bishop, and the bishop to the prefect of the department, who, in order to please the priests, deposes the mayor of St. Michael. The reasons alleged by the prefect to justify this act of deposition are curious:—“Whereas,” says he, “*M. Laugier*, the mayor of St. Michael, has permitted to be buried, on his own authority, and that notwithstanding the warnings given him, in the part of the cemetery reserved *solely for the Catholic worship*, a young child, which had not been baptised according to the rite of this religion, and which ought to have been regarded as *dying without baptism*, since the State has not recognised the Protestants of St. Michael,—we have determined,” &c., &c.

Evidently, the prefect of the department of the Basses-Alpes is no great theologian, and his reasons have been drawn from political calculations, more than from books of Christian doctrine. The deceased child should be regarded as dying without baptism, because the State has not recognised the Protestants of St. Michael! So it is the sanction of the State which resolves a question purely ecclesiastical,—the question of the validity of a baptism! If the newly converted Protestants of St. Michael had been recognised by a civil act, the child would be regarded as baptised; if not—not. What is this strange theology? And then, even had baptism not been administered, by what right would the authority have refused this child a place in the cemetery? Remember that, according to law, cemeteries are communal, and by no means Roman Catholic in an exclusive sense. They are not the private property of a communion, but the collective property of all the inhabitants of a town or village. Every French citizen has a right to burial in the public cemetery. The prefect of the Basses-Alpes has, then, acted and reasoned badly throughout.

To this the *Univers* has replied, that the Roman faith does not permit Protestants to be interred in (Roman) Catholic ground! It appears that the dead of the two communions cannot sleep in peace in the same ground. The dignity and repose of Papist corpses would be doubtless destroyed, if heretic corpses were buried at their side. "But, then, be logical and consistent in your intolerance," one of the organs of liberal opinions has replied. "If the Romanists refuse to have any association with Protestants in a cemetery, they ought, on much stronger ground, to refuse to associate with them in political and civil relations. Propose, then, to exclude Protestants from the legislative assemblies, communal councils, and public functions, since you demand their exclusion from the cemeteries. Let Protestants be treated everywhere, in all respects, as *outlaws* and *pariahs*! Is this your secret intent?" The *Univers* keeps silence at this interrogation; for what satisfactory answer can it give? Its aim, we know well, is the proscription of Protestants, but it dares not openly to avow it.

I have spoken to you, more than once, of the project of convoking a National Synod of our communion. This matter, as I said in my last letter, is now terminated. The majority of the consistories considered present circumstances unfavourable to such a reunion. The French Protestants, generally, are timid and fearful; they have been so long under the yoke of an oppressive domination, that they dare not always claim their most lawful rights.

But a new project has been put forward, viz.,

THE NOMINATION OF A PROTESTANT COMMISSION BY THE GOVERNMENT,

in order to lay the foundation of a better organisation of the Reformed National Church. The public have not been made acquainted with the intentions of the executive power, and the details of this matter are imperfectly known. If the information I have received be correct, the commission would have been composed of twenty members, among whom are men univer-

sally esteemed in French Protestantism,—*MM. Frederic Cuvier, Francois Delessert, Charles Verner*, and others. But, by a strange notion, the Minister of Public Instruction intended to put also in this commission several Roman Catholics, besides the Director of Worship, who, as the organ of the Government, would have the right of entering it. So that our Protestant ecclesiastical constitution would have been framed, to a great extent at least, by Papists! Such is the abased condition at which we have arrived. Energetic appeals have been made to the Minister against so hurtful a measure. The defenders of our communion have told him that the introduction of several Roman Catholics into this Protestant commission would be an act of distrust and an injury;—that never, even in the worst days of our history, had French Protestants submitted their internal affairs to the members of another profession;—that the consistories could easily find twenty French Protestants who would furnish every kind of guarantee to the Government, &c. &c. The last tidings I have received announce that the Minister of Instruction has suspended the execution of his project, and that the nomination of an official Protestant commission has been indefinitely adjourned. Thus we continue under the rule of the bad law of the 18th Germinal, an. X.

The more we study the real state of things, the more we are persuaded that French Protestantism has nothing to hope for from the political power. The descendants of the ancient *Huguenots* are always regarded and treated with distrust by the Governments of our country. The liberty they enjoy is incomplete and ill ensured. They have, in the persons of the Romanist bishops, crafty and powerful adversaries, who incessantly calumniate them, and inspire the heads of the State with insurmountable prejudices against them. National Protestantism is forced to be ever on the defensive; and if one day it should obtain a good organisation, it will be by its own efforts, by its own initiative, and not by the favour of the Government.

SUCCESS OF EVANGELISATION.

Whilst the Reformed churches united to the State encounter sad discouragements, the independent Protestants continue their works of evangelisation, and attain, in many directions, cheering success. I will mention a few of the most recent facts.

In the town of *Lisieux*, in the department of *le Calvados*, in Normandy, a somewhat considerable number of Roman Catholics have embraced the evangelical doctrine. They were tired of belonging to a church, the errors and superstitions of which they disapproved. They have openly renounced Popery. A Wesleyan pastor had laboured much for their conversion, and is now placed at the head of the new church. A chapel has been built by these new Protestants. The inauguration of this temple took place lately. The pastor of the consistorial flock at *Caen*, *M. Melon*, united in the ceremony with the Wesleyan minister; and everything inspires hope that the Protestants of *Lisieux* will proceed with fidelity in the way on which they have entered.

At *Boulogne*, in the department of *le Pas de Calais*, the evangelical faith has also made remarkable progress. We have evident proof of this, in the complaints of the Papist journals, which bitterly deplore these successes of *heresy*. You know that a great number of English live at *Boulogne*; they have opened there four chapels, consecrated to the *Anglican* worship, and a *Wesleyan* chapel. Their presence, their discourses, their example, have powerfully served to make known their Protestantism, and a Protestant congregation has been formed there, by the efforts of Pastor *Poulain*. The number of members of this flock sensibly increases. The priests have been alarmed, and in the letters which they have addressed to the Jesuit journals, they state that the English give the poor money, or other presents, to turn them from the Roman faith. This is a gratuitous calumny, which does not deserve refutation; but it confirms the fact we have pointed out.

Two new temples have been opened in the Pyrenees, at *Bagnères de Bigorre* and at *Luchon*. The Romanists of this province generally manifest eagerness to hear the doctrines of the Reformation, and some have been converted to the truth as it is in Christ. In the little town of *Mausle*, in the department of *la Charente Inférieure*, the religious census states the existence of eighteen hundred Protestants. Note, that in this canton there was not a single Protestant, five or six years since. Let us, then, be of good courage, and persevere in the work of evangelisation. Far from *expiring*, as the clerical

party declare, Protestantism has before it in France a vast field of labour and triumph.

A communication made to the Academy of Moral and Political Sciences at Paris announces a

SPEEDY PUBLICATION OF SOME UNPUBLISHED LETTERS OF CALVIN.

A young man, equally distinguished by his piety and learning, *M. Jules Bonnet*, had been commissioned, in the reign of Louis Philippe, to collect these letters in the public libraries of France, Geneva, &c. He has found 497, of which 190 are written in the French language, and 307 in Latin. This correspondence promises the greatest interest. It commences in 1524, when Calvin was yet on the benches of the University, and continues up to 1564, the period when the illustrious Reformer died. The greater part of these letters are addressed to Farel, Melancthon, Theodore Bèze, and other distinguished theologians; the French letters are written to the King of Navarre, the Duchess of Ferrara, the Prince of Conde, &c. One is addressed to Lord Somerset, who exercised then high authority in England; it contains 23 pages.

It is desirable that this correspondence be soon published. It will present to literature some excellent models of style; to the historian, some precious documents; to the theologian, some interesting ideas; and to the simple Christian, some edifying sentiments. Calvin has exerted a most decisive influence on the development and acts of French Protestantism, and everything that has proceeded from his pen deserves the attention of posterity. X. X. X.

HUNGARY.

PROTESTANT STATISTICS.

Dear Dr. Steane,—In vol. iv., page 274, and vol. v., page 150, of *Evangelical Christendom*, you have given a statistical list of the Protestants in Austria, with the exception of Hungary. The accompanying statistical account of the kingdom of Hungary and its dependencies is extracted from a work on that kingdom, just published; these accounts pretend to be correct, and to have been taken from authentic records. They may go some length towards completing the statistics with respect to Austria, given in your journal by our dear brother, Dr. Marriott; and though they do not enter so much into particulars as his, they may yet go far to show the importance of that section of Protestantism, which looks very much like the remote outpost of Gospel truth, facing a host of benighted beings, and is thus called upon to shine as a bright and glorious light, known and read by all men, in regions of utter darkness.

Nuremberg, Nov. 10th, 1851.

PAUL G. GOTTHEIL.

Statistics of the Protestant Churches in Hungary and its Dependencies, with the Number of Adherents.

I.—LUTHERAN CHURCHES.

NAME OF SUPERINTENDENCY.	Congregations.	Adherents.
Bergstaedte	170	290,216
Siebenbuergen	286	210,334
Jenseits der Donau	141	175,398
Diesseits der Donau	86	167,217
Dies-und jenseits der Theiss ..	120	163,045
	803	1,006,210

II.—REFORMED CHURCHES.

NAME OF SUPERINTENDENCY.	Congregations.	Adherents.
Jenseits der Theiss	548	711,499
Jenseits und Diesseits der Donau	238	297,545
Diesseits der Theiss	359	235,994
Jenseits der Donau	276	326,278
Siebenbuergen	581	275,528
	2002	1,846,844

RECAPITULATION.

General Statistics of Protestantism.	
Superintendencies	5
CHURCHES.	
I.—Lutheran	803
II.—Reformed	2002
ADHERENTS.	
I.—Lutherans	1,006,210
II.—Reformed	1,846,844
	2,853,054

General Statistics of Hungary and its Dependencies.

Denominations.	Dioceses.	Parishes.	Adherents.
Romish	22	3521	6,130,169
Greek, united	5	2187	1,322,344
Greek, not united ..	9	2487	2,283,503
Protestants	5	2805	2,853,054
Unitarians	..	..	47,260
Jews	..	..	244,035
No. of Inhabitants ..	..	..	12,880,406

GERMANY.

THE BAPTIST MISSIONARY SOCIETY.*

BY THE REV. JULIUS KÖBNER, HAMBURG.

An article on the "Inner Mission" having appeared in *Evangelical Christendom*,* with a view to excite the sympathy and secure the prayers of British Christians on its behalf, it hardly appears right that want of information should restrict the interest felt in the progress of truth in Germany to the efforts of that Society. The state of the country is such, that every flower blooming in the kingdom of Christ should be pointed out to spectators, who have hearts to love the things of the Lord, that the distress may be in some measure mitigated, with which they gaze on the present condition of unhappy Germany. It would be wrong to conceal one ray of light from the eye too well acquainted with the darkness of impiety and infidelity brooding over the land.

Materialism and naturalism hang over us in a trembling balance, and ignorance of the one thing needful covers the moral landscape as the waters cover the sea. The great majority of our German pastors, there is too much reason to fear, are blind leaders of the blind; yet it is a matter of thanksgiving and praise to all genuine Christians that no inconsiderable number preach Christ, for they know him as "the Way, the Truth, and the Life." The Sabbath is still desecrated in every city and village of Germany, both in private and public life; and where some few faithful men endeavour to restore lost respect for the service of God, they meet with almost insurmountable difficulties, unaided by the Short Catechism in general use, or the Confession of Augsburg; the former making no mention of a Sabbath of rest, in contradistinction to work-days; and the latter simply affirming that Holy Scripture has abrogated the Sabbath, the observance of which, with other holidays, is no longer binding on conscience.

The authority of the Bible is set at nought by a people who regard and treat it as a school-book for children. In England, it is revered as the Word of God, in Parliament and palace, in the halls of the aristocracy and the homes of the people, by the rich and by the poor; but it is thrown aside in Germany, from the hour of confirmation, its possessor being only too happy to escape from a compulsory study of its contents.

No visible results have at present attended the publication of evangelical truth from many of our pulpits, and the deadly error of baptismal regeneration, against which true Christians in England rose as one man, is daily gaining ground amongst our orthodox clergy.

Under such circumstances, every attempt to promote the glory of God and the salvation of men, is in Germany of the utmost importance. What the Inner Mission has been privileged to accomplish in this respect is already well known to the English public, through the medium of a printed Report, which has, it may be hoped, engaged many intercessors to plead with the Lord for its future success.

We must now turn our attention to the establishment and operations of the Baptist Missionary Society. It appears, from the Report just referred to, that the German Church Union owes its existence to certain political events occurring in Germany in 1848; when, combating the general religious and political tendency of the time, it contended for the support and preservation of the State church intact, against those who would have separated it from the temporal power, and adopted the "Inner Mission," as a kind of instrumentality for the work it proposed. A few words will be sufficient to describe the origin and views of an elder Missionary Association. The German Baptist mission was founded in 1834, on the secession of J. G. Oncken, agent of the English Continental Society, labouring at Hamburg, to the Baptist communion; the object it has prosecuted since the commencement is of a two-fold character—the conversion and salvation of perishing sinners through the Gospel of Christ as the only adequate means, and then the organisation of believers into churches, maintaining the means of grace, and governed by a scriptural discipline, for purposes of mutual encouragement and edification. The state of Germany, previously to 1834, gave rise to our mission; and as North American brethren affectionately came to our aid, it has remained intimately connected with them ever since. Its operations extend, through the blessing of God, over the whole of Denmark and Germany, to Sweden, Switzerland, Holland, and Hungary. Baptist churches, or little bands of Baptists, are found in Zurich, Altheim (in Baden), Baireuth, Vienna, Pesth, and Breslaw; in Memel, Wolgast (in Pomerania), Wismar, Lübeck, Aalborg (in the north-east of Denmark), Hamburg, &c. The number of Baptists in Germany and Denmark was, in 1834, seven; increasing in 1848 to 1982; and in 1851 to 3746. These numbers indicate the actual members of their churches, and do not include those who, in addition, attend Divine worship in their congregations. Only about a fifth part of them were true believers before they entered the Baptist communion, which is a sufficient evidence of the favour with which God has regarded this attempt to glorify him, although few and feeble were the men who made it. We must not, however, omit to mention, that every member may be considered a missionary, each one looking on the mission-work as the grand end and aim of his life; even the women taking an active part in the circulation of the Scriptures and religious tracts. Without united effort such results as those we have specified, had never been seen; indeed, exertion to any amount, standing alone, is powerless to effect what is peculiarly the work of the Spirit of God. Besides this general co-operation, about sixty regular missionaries and colporteurs devote themselves exclusively to the cultivation of the Lord's vineyard in different parts of Germany.

* Vol. v., pp. 179, 203.

By these means, 50,000 copies of the Word of God have been distributed within the last two years, and some 700,000 to 800,000 tracts annually.

The agents of the Society, provided with Bibles and tracts, have also invariably made a point of visiting the numerous vessels which put into harbour at Hamburg. The founder of the mission, the Rev. J. G. Oncken, established the first Sabbath school, on the English plan, in that city, which has occasioned the formation of sixteen others in connexion with the National church. That millions of immortal souls have thus become acquainted with the precious truths of the Gospel,—the influence of which, on their minds, we are not permitted to know,—is a circumstance calculated to raise many bright hopes for the extension of Christ's kingdom on earth.

The German Baptist mission, as is universally admitted, has had much to contend with; fines and imprisonment, persecutions and prohibitions, have all been employed to hinder its progress. In the electorate of Hesse, for nine years, the Baptists were bitterly persecuted; and the clergy of the Established church, generally, suggested proceedings which the civil authorities often unwillingly sanctioned. In the year 1848, penalties ceased to attach to the profession of Baptist principles throughout the land; but on a re-actionary movement in the political world, persecution for conscience sake broke out afresh in the Grand Duchy of Mecklenburg Schwerin, and, in Vienna, a whole company of brethren and sisters were cast into prison together.

Let God's justified children in England pray earnestly and affectionately for Germany.

SWEDEN.

THE PROJECTED JOURNAL—UNION OF CHRISTIAN DENOMINATIONS—EVANGELICAL ALLIANCE
—RELIGIOUS LIBERTY IN SWEDEN.

(To Sir C. E. Eardley, President of the British Evangelical Alliance.)

Christianstad, Sweden, Oct. 17, 1851.

Accept my sincere thanks for your letter, received some days ago. I am quite overpowered by the friendship France and England testify towards me.

Is it possible that our poor, weak petitions for the liberty of our Swedish church are already answered? Yes! I sincerely believe they are so, and I believe we have not prayed alone. No! Your supplications united to ours have drawn down this blessing upon us.

You have lately written to me that our Christian brethren of the Evangelical Alliance beseech the Lord on behalf of our country, our king, and our oppressed brethren. We appreciate the value of your prayers; but, above all, we know that our High Priest, Jesus Christ, intercedes every day for all of us. (Heb. ix. 2.) We accept your remembrance of us as a manifest token that our Saviour deigns to make use of us to accomplish his great designs.

I shall send the first number of our paper* immediately, as I hope it may appear in December, and I shall be happy to send it to you regularly. It will be printed at Solvesbourg. The pastor Hammer, who is the editor, is a man of great learning, discretion, and, above, all is truly evangelical, and is the centre of all our efforts for religious liberty. Six or seven pastors form with him the little Society whose operations have for a long time caused the clergy great uneasiness. The *Gazettes* are filled with complaints; may our little paper serve to tranquillise and enlighten the mistaken opinions upon this question.

I yesterday received (thanks to Mr. Racine Braud) the seven last numbers of the *Bulletin Echo*, and I have already been delighted in reading those numbers which contain an account of the General Conference in London. This is the first complete information I have received upon the subject. Do I understand you properly,

when I suppose that you consider the multiplicity of denominations in the Protestant church as constituting its greatness?—as indeed it does, although the Popish church mocks us for it. Is not the brilliancy of light produced by the seven colours which compose it? "The light is divided in the clouds: the light is divided in the earth: to God alone it is one," are the words of the poet.

You do not wish, I should think, to persuade different Protestant denominations, in uniting themselves, to lose their individuality, to represent no longer the various colours. You would not call them to a unity, which would be, in reality, but confusion—the fruit of indifference and weakness. Do we not wish a *cordial union* of the various evangelical sects, *each preserving its own individuality*? Do we not wish that as the different opinions develop themselves in love, they shall be mingled in a more elevated union, without being annihilated—on the contrary, they will thus be strengthened. In proportion as each sect becomes more pure and elevated, men will see an admirable fact realised in the Christian world, which was exhibited by the great Dr. Wollaston in nature. He divided a disc of paper into seven sections, painting each a different colour; and mark the effect!—when the disc was rapidly revolved, it appeared white as snow. The seven colours had united without losing themselves. They formed light!

It appears to me, however, that many of our great speakers in the Conferences have not sufficiently understood the true end of the Evangelical Alliance. Many of them think the Evangelical Alliance wishes a feeble and sinister union, analogous to that of Prussia—where, for example, Lutherans are required to receive any sort of pastor, whether Reformed or Lutheran, and who never preaches but upon disputed subjects. They also seem to forget that the expression of different evangelical views is necessary to the elucidation of the various phases of

* See p. 439, note.

the truth; for until the Christian church is perfected in heaven, there will still be different opinions. What is absolutely necessary for us now, is unity in diversity. And it seems to me, that the strict Lutherans in Prussia are right in holding aloof. If this be the intention of the Evangelical Alliance, I hope you may soon hear of the organisation of a branch here. The Swedish bishop Fahlcrantz made an attempt to effect this, three years ago, but was obliged to abandon it. I trust the next may be more successful.

Religious liberty has for some time been a matter of discussion in our country. The following are my poor endeavours in its behalf. I have translated and printed, five or six years ago, Dr. Baird's work upon religious liberty in the United States. Afterwards I was sent as deputy, in 1850, to the Reformed Assembly of Orebro. I there spoke of this liberty for our country. Marvellous to tell, all the assembly applauded the sentiment. About the same time, a voluntary assembly of priests and laymen was held at Christianstad, where (still more marvellous) thirty priests declared themselves upon the spot for religious liberty. I see, in M. Röntgen's

paper, *Le Bulletin du Monde Chrétien*, a report of a similar assembly held at Helsinbourg in September.

We resolved, in our last sitting, that those assemblies should become annual—much to the annoyance of the clergy, who fear them. May Christ, who is the true light of all the world, enlighten their hearts and incline them peaceably towards us. We would willingly receive them in Christian love, as friends and brothers.

I have suffered, during ten years, from hæmoptysis, which prevents me from writing, and therefore my little girl, twelve years old, has written this letter for me. Neither of us understand French perfectly, and therefore pray excuse all faults.

But a few words with my own hand. I cannot thank you as I ought for all your encouragements. I know the great importance of your letter when published in our *Gazette*. You have called me the "poor nameless man," "your dear brother." I will pray our brother, Jesus Christ, that He will reward you for all that you have done for Him. (Matt. xxv. 40.)

Your most humble servant and brother in Jesus Christ,
CARL. BERGMAN.

ITALY.

PERSECUTIONS AT FLORENCE—THIRST FOR THE WORD OF GOD.

In this paper it is intended to give a succinct account, derived from private sources, of the war which is, at the present time, waged in Florence against the Word of God, and of the persecutions suffered by those who read it, or are suspected of doing so. Some statements also will be made, with the design of showing how ardently, and to what an extent the Roman Catholic population of that city are thirsting after it.

On the 25th of April of the present year, Government issued a decree, by which any magistrate is authorised to imprison any person who is known to possess or to read the Bible; and, still further, he may commit to prison any person who is suspected to be averse to the Romish religion, or whose tendencies are suspected to be towards receiving the truths of the Bible.

Under this decree Count Guicciardini and seven other persons with him were arrested, on the 7th of May, being surprised by the police while they were reading together the Word of God. The Scripture they were reading was the fifteenth chapter of John. They were several times privately examined in prison, when they boldly and steadfastly confessed Christ, and on the 17th of the same month they were exiled.

On the 10th June, a poor man, or a farmer, the informant does not know which, was sentenced to a year's imprisonment and hard labour for breaking his images of the Virgin and other saints. A Bible was found in his house, which he stated had led him to do what he had done. And on the 8th September, eight or ten men of the Ponte à Ripedi were committed to prison on suspicion of reading the Scriptures—a suspicion which was, indeed, well founded.

The confessional is used for the purpose of

intimidating persons, and inducing them to betray their relatives. A father in this way informed against two of his sons. He was told that he should get no absolution until he had denounced them to the police. This he did, and they were both arrested and cast into prison. In another instance, a wife betrayed her husband under the solicitations and threatenings of the confessor. His house was three times searched, but he succeeded in concealing his Bible, once in a basket of chips, and nothing else was found to convict him. He was seized, notwithstanding, in the month of August last, and is still in prison. His name is Pasquale Casacci, and he is well known and respected in Florence, having been for twenty-seven years a servant of the post-office.

On the 17th of August, between seven and eight in the evening, the police visited the lodging-house of Francesco Madiati. At the moment he was not at home; an active search was nevertheless made through all the rooms, even into the attics and the cellars. Two Bibles were found, and an English religious book, which were seized. In the meantime, M. Madiati had come in, when he was immediately arrested, as were also three other persons, who were found sitting together in one of the rooms, though they were not reading the Bible, nor were there for that purpose. They were all carried off to prison. One of these persons was an Englishman, Captain Arthur de Noi Walker. At the representation of the British legation he was afterwards released, but not until he had been kept in prison twenty-two hours. The other two were detained in prison seven days, and then, without trial, or judicial proceedings of any kind, or even so

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much as the allegation of a crime, were offered their choice of indefinite imprisonment or indefinite banishment. They chose the latter, and are gone, one to Geneva and one to Turin. Twelve days after the arrest of her husband, Madame Madiai was taken into custody. Private examinations have taken place, at which they have avowed themselves to be Protestants. In addition to the crime implied in this avowal, the infamous charge has been brought against them of keeping a house for immoral purposes. They are still in prison, in separate cells, and are allowed to have no communication with each other. Under date of October 10th, the informant says, Madame Madiai cannot be visited by any one, but she writes as if her long imprisonment and solitary confinement had much impaired her health, and fears are entertained that she will sink under the rigours to which she is subjected. Even her medical attendant has been refused admittance.

To the foregoing facts, two others are to be added. Some years ago, when the church of St. Felicita was repaired, Count Guicciardini and some other persons had caused a few passages from the Bible to be inscribed upon the walls. They were in the Italian language, and from a faithful translation. The priests have had them obliterated, as it was found that persons passing by, stopped to read them. They have, however, been clandestinely republished, with a suitable preface.

The other fact is, that the Government have offered a reward of £6 sterling, to any person who will give information to the police of any one possessing a copy of the printed narrative of Count Guicciardini's exile.

In these persecutions, it is stated, the Jesuits are especially active. Many preachers are sent out, and principally of this order, to persuade the people that what is sold for the Bible is not that book in reality, but a peculiar Bible which the Protestants have of their own. Special instructions are sent from Rome to the confessors, teaching them how to deal with those who confess

having read the Scriptures, or having heard them read by others.

It may be inferred, from the vigilance which is thus used to discover copies of the Bible, and the tyrannous methods employed to prevent its being read, that a desire to obtain it extensively prevails. And this is the fact. Great numbers are thirsting after the water of life, as the following statements will show.

After the decree before referred to was published, people could no longer meet, without the greatest caution, to read the Scriptures. But they still continued to collect together in smaller companies, and in the bye-streets and most secluded parts of the city, changing the locality every time; and they went out into the fields, and along the banks of the river.

Urgent applications for the Bible are made from the provinces, far more than can be supplied; so much so, that one thousand copies might be disposed of in the course of ten days. Strict search is made at the Custom-house, and very few are got through. In this scarcity of the Word of God, a few persons have copied in MS. the greater part of the New Testament, from one which had been lent them to read.

It is a fact already known, that the Italian service in the Swiss Protestant church was suppressed because it was so much frequented. There were between 600 and 700 Italians present, the last time. And none, it is said, but those actually labouring, have a complete idea of the plentiful harvest to be gathered in that land; could public preaching be exercised, it is not too much to say that two-thirds of the whole population would leave the Romish system.

In conclusion the informant says, "Respecting our need of temporal means to carry on the work, and provide for so many children and families without fathers to provide for them, they being in prison or banished, I merely wish thus to allude to it, and to say that the Lord has always made his promises good to us up to this time; and, having giving us his Son, he will withhold no good thing from us."

SUPPRESSION OF PROTESTANT WORSHIP AT MILAN.

Dear Dr. Steane,—I have sad news to communicate this time. By order of the military commander, the Protestant service at Milan is suspended. No reasons for this step were officially given, and the members of the Evangelical congregation were at first reduced to guess what might have provoked this act of hostility against them. But you may well imagine, that though they were almost thunderstruck by this sudden prohibition of their service, they were at no loss to trace the cause whence it proceeded. What else could be the reason of such proceedings than the hatred of the Roman clergy, their fright of the light of the Gospel penetrating through the misty darkness which they have contrived to lay over whole nations? The Protestants were conscious to have strictly complied with the conditions imposed upon them; they had not trespassed against any law of the empire; they had even abstained from doings, which, though justifiable by themselves, would have awakened the

anger and jealousy of the enemies of the Gospel. They aspired to nothing but to be allowed, in all tranquillity, to celebrate Divine service, and nothing could they remember which in the least might have justified such proceedings; and there remained but the fact of a regularly conducted evangelical service to account for the enmity displayed against them. These suspicions were also fully justified by what they learned privately. They were told that the archbishop had complained of them, that Roman Catholics had been invited to attend the service, and had been members of their society. It appears that the archbishop had already, a long time ago, solicited the suppression of the Protestant service; but the General who was then entrusted with the command made no haste to comply with the desire of his grace; but another General, Baron de Martins, was since appointed to this post, and he, without hesitation, issued that unjustifiable order. (I am told, from good sources, that this

same General forced a British lady to leave the country for having tried to make proselytes!)

Now, remark, that this complaint, though that fact would certainly not be imputed as a crime, even in Austria, is utterly unfounded. The fact is, that some Roman Catholics attended the Protestant service, which, however, was never conducted in the Italian language, — the Protestants studiously avoiding all that might impede the so much restricted permission to celebrate their service; but those Roman Catholics were never invited, and never apprised of the hour of the service. Now, no one can be astonished that the Roman clergy do all in their power to prevent a Protestant service being conducted in a place which they regard as a stronghold of their church, neither that they do not shrink back from falsehoods in order to attain their end; but is it not most surprising, that authorities, who permitted this service, should, without previous warning, and without even inquiring into the truth of the statements brought before them, withdraw that permission? For let it well be understood, that the Protestants had not the least knowledge of those intrigues; and may they not reason that, if the fact that some Roman Catholics attended their service be the cause why their chapel was shut, those Roman Catholics ought rather to be punished, as was the case in Florence, and not the Protestants, who are innocent of this apparent crime?

There were, indeed, many symptoms that a good understanding existed again between the Austrian Government and the revolutionary clergy of Lombardy; the Emperor, at his last visit in Lombardy, decorated several bishops and priests with high orders; yet it seemed to be impossible that the military government should be so far condescending towards a clergy, who are most heartily despised by the whole army, and even by the greatest part of the people, as to sacrifice for them the harmless religious assemblies of the Protestants. You do not know, perhaps, that this same archbishop, whose desires meet now with so much favour, when going to meet Radezky, at his victorious entry into Milan, in August, 1848, went on his knees before the Field-marshal, asking his pardon, and received from the irritated chief the answer—"I'll give you twenty-four hours; if you be found at Milan after this space, the hangman will have business with you." However astounded by this answer, he had the good sense to stay at Milan, trying to gain the favour of the Austrians by surpassing even their zeal in persecuting the poor enthusiasts for Italian unity and liberty. Is it credible, that such a man shall have such an influence with Government, which must know that every thing done at his instigation will be severely censured by the whole people? For this reason, no doubt, the military commander, in his official report to the Field-marshal, omitted mentioning those clerical complaints, and justified his decision by

the fact, that the Protestants had formed a society and elected a committee, contrary to the laws of the state of siege. But then, why had he not told the committee that its sittings were illegal? Why, though every man in his senses will think that the permission of Divine service being granted, this involved also the permission of organising it, and of choosing members to be trusted with the administration, the committee would certainly have complied with the demand of the powers that be; but no, the governmental conclusion was not that the committee is illegal, *ergo*, it must be dissolved; but, *ergo*, the Protestant service, that was not illegal, is to be interdicted.

But it is justice to add, that, according to all appearance, the fault lies only with the inferior *commandant de place* of Milan, and that the higher authorities had no part in it. The Protestants may therefore trust that Field-marshal Radezky, whose uprightness and love of justice is generally extolled, will annul the decision of his subordinate. In fact, the news from Vienna are very encouraging, and it is to be hoped, that, in future, by the decision of the Field-marshal, the position of the Protestant congregation will be so strengthened, as to be no longer endangered by such petty, priestly intrigues. I will only add, that not only among the Protestants, but even among the Roman Catholics, great indignation is felt at these proceedings, and the result of the archbishop's endeavours, that the Roman Catholics—now more fully informed of the existence of a Protestant service—will be more eager to see what is going on there, and thus gather some precious truth that will bring forth everlasting blessings.

I should have written earlier, but for the desire to know before something of the issue, and for the apprehension that premature publicity might endanger the Protestant cause. I now think, that ere this news be published in *Evangelical Christendom*, the question will be decided, and I then shall inform you of the issue without delay. In the meantime, I earnestly solicit the prayers of British Christians on behalf of the Protestants at Milan, especially to the effect that this trial may prove a blessing to them in strengthening their faith and love of our Saviour, that they may be a shining light in the darkness of this country. I would also observe, how many blessings British Christians travelling abroad might convey to their isolated brethren in such towns as Milan, by letting them enjoy their Christian communion. I felt often like pain to hear of many British clergymen passing through Milan, that would not leave a single Roman Catholic church unvisited, while they seemed to forget their poor brethren in the faith.

I am, dear Dr. Steane, with sincere respect,

Yours, in Christ Jesus,

PAUL G. KIND.

Home and Miscellaneous Intelligence.

EVANGELICAL ALLIANCE—BRITISH ORGANISATION.

MEASURES ADOPTED IN RELATION TO ROMISH PERSECUTIONS—PUBLICATION OF DOCUMENTS.

ROMISH PERSECUTIONS AND MEASURES THEREON.—At a meeting of the Committee of Council, held on the 21st ult., communications were made on the subject of the persecution and imprisonment of persons in Tuscany for reading the Bible;* on the closing of the Protestant church at Milan by the Austrian military;† and on the imprisonment of Dr. Marriott, at Carlsruhe, for circulating a tract against the Jesuits. On the last, it was reported that a Memorial to Lord Palmerston (which we subjoin) had been adopted by the Protestant Alliance.

Upon these statements it was resolved,—1. To bring them under the notice of a meeting of the London Members of the Organisation, about to be held at Freemasons' Hall, with a view to their giving occasion to special prayer for the persecuted servants of God; 2. To prepare a suitable expression of the sentiments of the Council for publication in the daily press; and, 3. To send a deputation to wait on Lord Palmerston immediately, in support of the Memorial presented to him by the Protestant Alliance, and that the deputation consist of Sir C. E. Eardley, T. R. Wheatley, Esq., J. Finch, Esq., and Dr. Steane.

MEMORIAL

To the Right Honourable Viscount Palmerston, &c. &c., Secretary of State for the Foreign Department.

The Memorial of the Managing Committee of the Protestant Alliance

SHOWETH,—That intelligence has just reached your memorialists, that Dr. Marriott, a British subject, for some years resident at Bâle, in Switzerland, has just been arrested and thrown into prison, on exclusively religious grounds, at Carlsruhe, in the Grand Duchy of Baden, in Germany.

That your memorialists are but imperfectly informed of the details, as Dr. Marriott is not allowed correspondence by letter, and their information is therefore derived from Dr. Marriott's friends at Bâle. From them they learn that Dr. Marriott left Bâle for Carlsruhe, on this day fortnight (Nov. 4th), on account of the seizure at Carlsruhe of a tract, published by him against Popery. Some of his friends at Bâle were anxious to dissuade him from going there. The Jesuits were holding a mission at Carlsruhe, and danger was anticipated to him in consequence. He, however, considered it his duty to go, feeling, as he had expressed himself in a recent letter to the Religious Tract Society in London, that while the Grand Duke of Baden (a Protestant) allows the Roman Catholics to circulate tracts against the Protestant church, it is a gross inconsistency to seize a tract circulated by Protestants on the other side of the question. The next fact that appears is that, on Wednesday, Nov. 10th, intelligence reached Bâle that

Dr. Marriott had been arrested, a few days ago, and sentenced to prison for four weeks.

That your memorialists understand that Dr. Marriott, though a highly valuable correspondent of the London Religious Tract Society, was not their agent, having never received any salary from them; but that he worked for them, and with them, from the sole and disinterested desire of promoting religious truth.

That Dr. Marriott is a British subject. That according to all the information which has reached your memorialists, the Governments of many of the countries of continental Europe, at the instigation of the Roman Catholic priesthood, are attempting a fearful reaction against religious liberty, an enterprise even more dangerous to themselves than to the interests of religion.

Your memorialists therefore pray,—That your lordship will be pleased to direct, as speedily as convenient, inquiry to be made into the circumstances of this transaction, with a view to such measures as may be necessary in order to effect the liberation of Dr. Marriott, if he has been unjustly imprisoned; and to provide for the protection of British subjects in future from similar infractions of their just freedom; so that the unseemly spectacle may cease to be presented to Europe, of Roman Catholic priests clamouring FOR MORE THAN LIBERTY in this country, while the same body are labouring to deprive Protestants of every particle of the same right in countries where they are in the ascendant.

Signed in behalf and at the request of the Committee of the Protestant Alliance, Nov. 19, 1851.

(Signed) C. E. EARDLEY.

PUBLICATION OF DOCUMENTS.—The Committee of Council have, from many quarters, been urged to give a distinct and permanent form to the varied and valuable information as to the state and prospects of Christianity, and its chief antagonists, in different parts of the world, which was presented to the late Conference. They are themselves persuaded that there can be but one opinion on the desirableness of complying with this suggestion. It has, accordingly, been proposed to publish a copious selection of the Documents and Papers which were read, in an octavo volume, consisting of about 500 pages. At the same time the Committee were anxious to place the measure, at the outset, upon a secure footing as to the pecuniary cost, and with this view issued a circular, announcing the proposed volume, and soliciting the names of subscribers. The response from every part of the kingdom has been so decided and encouraging, that the work will at once be proceeded with, under the editorship of the Rev. Dr. Steane. *Subscribers' names will continue to be received at the Office of the British Organisation, Adam-street, Adelphi, till the end of December.* Price of the vol., 5s. 6d.

* See p. 497.

† See p. 498.

**MONIES RECEIVED FOR VARIOUS RELIGIOUS AND BENEVOLENT SOCIETIES AND
OBJECTS, FROM JULY TO DECEMBER, 1851.**

<i>Paris Evangelical Society.</i>			<i>Church at Charleroi.</i>		
Miss Muirhead, per Dr. Robson	£0	10 0	J. S. J., Cheltenham	£1	0 0
J. Dickson, Esq., for "Testaments for the Young"	1	10 0	<i>German Inner Mission.</i>		
<i>French Protestant Schools.</i>			Rev. Mr. Sneyd, by Dr. Steane	0	10 6
M. D., by Dr. Steane	1	0 0	Mrs. B. Donaldson	2	0 0
<i>Toulouse Society.</i>			<i>For Rev. J. G. Oncken, Hamburg.</i>		
Glasgow Ladies' Continental Association	5	0 0	Christians meeting in the Dorset Institu- tion, Sackville-street, Dublin, by W. T., by Dr. Steane	2	10 0
<i>Free Church of Niort, Deux Sevres.</i>			<i>Protestant Church at Driburg.</i>		
A Friend, by Rev. J. Jordan, per Dr. Steane	0	10 0	Rev. Mr. Sneyd, by Dr. Steane	0	10 6
<i>Pastor Puaux.</i>			G. Ellis, Esq., Strand, by Dr. Steane	0	5 0
Rev. J. Russell's Church, Old Kilpatrick	0	10 0	A Lady	1	0 0
A Lady	0	2 6	J. Young, Esq., Taunton, per Dr. Steane	1	0 0
Miss Shaw, Mountmellick	0	5 0	<i>Pastor Kossuth, Prague.</i>		
** In the Number for June, 1850, a donation of 10s. from Mrs. Postle, Ingham, per Mr. A. Ben Oliel, was acknowledged as received for <i>Pastor Puaux</i> . It was intended for the <i>Spanish Journal</i> .			Hon. Mr. Church, Singapore, by Dr. Steane	4	0 0
<i>Felix Neff's Schools.</i>			Arrochar	2	10 0
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<i>The Jews' Society.*</i>					
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Brief Notices of Books.

Memoir of the Rev. Edward Bickersteth, late Rector of Walton, Herts. By the Rev. T. R. BIRKS, M.A., Rector of Kelshall, Herts. 2 vols. London: Seeleys. 8vo. Pp. 461. 476.

Nothing but the great press of important papers demanding publication, and almost entirely superseding our "Brief Notices," has prevented us from giving earlier attention to these deeply interesting volumes. It may, indeed, seem to be a work of supererogation that we should speak of them at all, since all the world knows how much we loved the subject of the memoir while living, and revere his memory now he is dead. Many men have surpassed him in learning, many in eloquence, but few have been his superiors, or even his equals, in practical good sense, in ardent zeal for Christ, and in the spirit of brotherly love. His religion from the first was of that earnest and vigorous kind which subordinates every other principle to itself, and casts the entire character into its own mould. And such it continued to the last. If of any man, since the days of the Apostle, assuredly of him it might be said that "for him to live was Christ;" and which of us questions that "for him to die has been gain?" Into more competent hands the task of preparing his biography could not have fallen than into those of his son-in-law, our beloved friend and coadjutor, Mr. Birks; and he has fulfilled his duty, not only with filial piety, but with great wisdom and fidelity. His work will become, as it deserves, a family book, which godly parents will delight to put into the hands of their sons; while it will also find a place in the closet of many a Christian pastor, as well out of the pale of the Established Church as within it, holding up before him a bright example for his daily study and imitation. We need not add how cordially we recommend it.

The Royal Preacher: Lectures on Ecclesiastes. By JAMES HAMILTON, D.D., F.L.S. London: Nisbet and Co. Post 8vo. Pp. 255.

If we say that this work is eminently characteristic of its eloquent author, both in conception and in execution, we presume that most of our readers will at once have obtained a general, indeed, but at the same time an accurate, impression of it. We know of no writer who is always so much like himself; and since his own distinctive literary features are both so unique and so beautiful, we would not that he should resemble anybody else. It is rare, indeed, to meet with a book in which so much poetry blends with and illustrates so much homely truth and practical wholesome piety. It is a book for us all—for men of taste, for men of fortune, for men of rank, for men of science, and for the devout and lowly Christian.

The History of the Early Puritans: from the Reformation to the opening of the Civil War in 1642. By J. B. MARSDEN, M.A., Vicar of Great Missenden. London: Hamilton, Adams, and Co. 8vo. Pp. 426.

We took a method with this volume which we do not commonly take with works on which we intend to pronounce our critical judgment,—we read it to the family circle; and we give the united feeling when we say that the whole party grew more deeply interested as the history proceeded, and laid aside the book, when it was finished, with lively sentiments of gratitude to the author for the instruction he had afforded us, and, at the same time, for the graphic skill and candid spirit with which he had written this difficult part of the ecclesiastical story of our country. We hope it will not be long before he publishes his intended sequel, the History of the Later Puritans.

Christ and the Pope. By NAPOLEON ROUSSEL. Designs by R. H. ROZ. London: Nisbet and Co.

It is a perfectly legitimate use of the artist's pencil to employ it against Popery; and not unfrequently it exerts a wider and more powerful influence than the author's pen. The Reformation was greatly assisted in this manner; and in the newly revived conflict in which we are now engaged with the Pope and his emissaries, we are glad to see this weapon again employed. The work before us consists of ten plates, admirably designed and executed, exhibiting striking contrasts between portions of our Lord's history and of the Pope's, accompanied with letter-press illustrations, selected, the former from Scripture, the latter from well-known authors. We hope it will have a large sale, for it deserves it. But there is another reason also why we recommend our readers to order it, and that is, that the profits will be given towards the Protestant church at Angoulême.

The Jansenists: their Rise, Persecutions by the Jesuits, and existing Remnant. A Chapter in Church History. By S. P. TREGELLES, LL.D. London: S. Bagster and Sons. Post 8vo. Pp. 98.

If God has always preserved to himself a remnant, even in the bosom of the apostate church of Rome, as we believe that he has, we may certainly look for them, since the times of the Bishop of Ypres, among the followers of that celebrated man. Those who wish to possess themselves of their history, or to revive their acquaintance with it, will find a serviceable compendium in this little work. In the concluding chapter is an exceedingly interesting account of their present condition, as they continue to exist in Holland. It is impossible to read the conversation between the Archbishop of Utrecht and Cappucini, the Pope's nuncio, without admiring the steadfast fidelity with which the former refused compliance with the intolerable terms of Romanism, or detesting the immoral sophistry by which the latter sought to cajole him into submission. We sincerely thank the author for the opportunity he has so admirably afforded us of retracing the path of the persecuted, learned, and evangelical, though Roman Catholic Jansenists.

The Works of John Owen, D.D. Vols. VI. and XIV. Edinburgh: Johnstone and Hunter.

This reprint of Owen's works bids fair to be as widely circulated as the author's name is known. Never before did the great Puritan appear in such a dress—every way in keeping with the character of the man and of his productions, and happily adapted to our modern ideas of convenience and taste. With respect to the important matters of accuracy in the text, and of careful editorial revision, we are constrained to speak in terms of warmest commendation. Mr. Goold seems to have formed a most correct estimate of the task committed to him; never shows himself, but when there is a propriety in making his appearance, and is then nothing more than the interpreter of obscurities, and the usher of his principal into the better acquaintance of the reader. This is a ceremonial by no means superfluous; for, though every one who has so much as set a foot within the domain of theological science is familiar with Owen's fame, few are conversant with the occasions and the circumstances of his multifarious authorship; and, consequently, a few words of preface must be to the bulk of readers a very seasonable and acceptable aid. These introductory notices are really excellent, giving just the kind and the amount of information which

will be generally desiderated, always expressed with neatness, and often with much felicity. There is, no doubt, a transition somewhat startling from the ease and polish and pleasant flow of the prefatory notes to the massive and often cumbrous march of Owen's style of exercitation; but we are not the less reconciled to the effort of wending our way in the giant's company, that we have been gracefully introduced to his acquaintance. We could wish that the editor had done a little more, by breaking down those unwieldy paragraphs, which almost frighten the eye before they are attempted, covering, as they sometimes do, page after page, without break or resting-place.

The two volumes now on our table contain Dr. Owen's valuable treatises on the Mortification of Sin, on Temptation, on Indwelling Sin, and his Exposition of the 130th Psalm; with his animadversions on "Fiat Lux," and other tractates on the Popish controversy. The full value of the polemical pieces is not easily appreciated at this distance of time, and placed as we are in circumstances so different. Though the merits of the question between Rome and the church of Christ are ever the same, yet Owen's main contribution to this department being in reply to a contemporary work which is now in nobody's hands, his argument possesses so far a character of relative value and of temporary interest—an effect which is perhaps increased by the form of direct personal address in which he grapples with his adversary. Hence, probably, he is more sparing of quotations in his opponent's own words than otherwise he would have been, which is a disadvantage to persons perusing the work after the accidents of the discussion have passed from remembrance. We apprehend that from this reason Dr. Owen's arguments against the Papacy, able as they are, full of matter, as classical as learned quotations can make them, and seasoned with unexpected strokes of irony and humour, will never occupy the prominent place in public attention which their great and varied merits so justly claim. Perhaps the single exception we have taken to the value of Owen's productions on Popery is equally applicable to all the writers of his day on that controversy. Their works furnish, however, an almost inexhaustible supply of those facts and reasonings which will be indispensable in every age, and very little difficulty will be experienced by modern controversialists in adapting the abundant material supplied to them in these works to the present state of the controversy.

The publishers have but to persevere as they have begun, and they will certainly render important service to the theological literature of our day. We trust we may with equal confidence add, that their worthy deeds will earn for them an honourable fame, and meet with such acceptance as shall make them no losers by their enterprise and liberality.

Strictures on the "Farewell Letter" of H. W. Wilberforce, M.A., late Vicar of East Farleigh. With Correspondence. By Captain H. Young. London: Wertheim and Co.

It is not often that we have read a pamphlet, of the same size with this, containing so much sound argument, and which makes so many telling points against an adversary. The spirit, also, in which it is written is both manly and Christian. Nothing is wanting in dignified courtesy, while the true scriptural Protestant consistency is apparent in every paragraph. We recommend the tract warmly to those who are in the laudable habit of circulating publications against Popery.

INDEX.

Original Papers.

	Page		Page
Belgium, on the Spirit of Popery in ; its Operations and Prospects	470	Hyde Park, Letter to a Young Friend about to Visit the " Palace " in	120
Christian, The, a Witness for his Lord	65	Infidelity, on the Aspects of, as affecting our own Country	280
Christian Union among Churchmen and Dissenters	33	— in France	291
— Want of, an Impediment to the Spread of Christianity, and an Invitation to Papal Aggression	161	— in Germany	328
— Influence of, on the Counteraction of Antichristian Error	385	— in Suisse Romande	461
Christian Character, on the Diversities of, and its Essential Unity	193	Lord's Day, on the Desecration of the, in Great Britain	297
Christianity, the Progress of, viewed in Connection with the Progress of Civilisation	97	Popery, on the Recent History and Present Condition of, and the Duty of Protestants in regard to it	336
Church, the, Times and Prospects of	1	— in Germany	346
Church of Christ, on the Final Triumph of the	321	— in Switzerland	358
Evangelical Alliance, on the Progress of the ..	271	Practical Resolutions, Annual Address on the ..	266
— on the Principles of the ..	325	Religious Liberty, on the Extent to which it is enjoyed by Protestants, or denied to them in Foreign Countries	431
— Report of the French Section of the	389	Sabbath Question in Germany, on the State of the	369
— Intervention of the, on Behalf of Persecuted Brethren	428	Schism, on the Causes of	258
— Thoughts on the Ap-proaching Conference of the	225	Sentiments proper to the Conclusion of the Conference of 1851	449
France, on Sunday Schools in	307	Sweden, on Religious Liberty in	426
— on the State of Romanism in	397	Switzerland, on the Evangelical Alliance in ...	456
— on Missionary Labours undertaken in, 425		Waldenses in the Piedmontese Valleys, a Few Words on the Church of the	423

Biographical Sketches.

German Worthies :—Leonhard Kayser	131
---	-----

Poetry.

Bantry Bay	36	Heaven and Earth, the whole Family in	194
------------------	----	---	-----

Intelligence.

Abbé, an, Conversion of	72	Auvergne, Death of Cardinal Latour of	310
Aged Romish Pilgrim, Anecdote of Madame Krüdener and an	52	Baden, Grand Duchy of	54, 64
American Shakers, the Origin of the Sect of the, their Principles and Usages,	247	Baptist Missionary Society in Germany	495
— Distinctive Doctrines, especially respecting the Deity, the Spirit of Christ, the Millennial Dispensation	248	Bavaria	58
— Society at New Lebanon	248	Bauduin, M., Case of, a Convert from the Romish Church	233
Angers, Dedication of a Protestant Church at ..	76	Beauvais, Address of the Bishop of, to the President of France	231
Anhalt-Deessau and Prussia, Infringements on Religious Freedom in	146	Bearn, Consistorial Conference of	232
Austria	116, 150, 380	Beguins, the Sect of the	70
— Statistical Account of the Reformed Church of	150	Belgium	13, 45, 80, 109, 145, 170, 233
— Popery and Protestantism	151	— Extraordinary Death and Burial of a Protestant amidst Popish Persecution	13
— Reaction in	317	— Progress of Religion and the Reformation in, Nos. I., II., III	14, 45, 80
		— Meeting to form a Belgian Branch of the Evangelical Alliance	145

	Page
Berne, Canton of, State of Religion in	48
Bertry	142
Bible Distribution by an Officer of the National Guard	73
— Distribution by a Teacher at the Batignolles	73
— Distribution by a Commissary of Police, with the Sanction of the Curé	73
— Distribution by a Lady of Rank	74
— Interesting Facts relative to	74
— Fettering the Circulation of the	379
Bibles, Austrian Soldiers asking for	172
Bremen, Infidelity preached there	201
Bohemia, Progress of Evangelisation under Coercion and Reaction	207
— Appeal on Behalf of the Protestant Church of the Augsburg Confession in Prague	149
Calvin, publication of some unpublished letters of	494
Celibacy of the Priests, the Forced	38
Clerical Encroachments, increasing Opposition to	311
Clerical Party, aggressive Tone of the, in France, Charleroi, Labours of the Pastor and Missionary, Interesting Conversation	45
Christianity, Fresh Attacks on	37
Christian Denominations, Union of, in Sweden	496
Church and State, Question of	42
Churches, Internal Prosperity of the	56
Continent, Suggestions to Travellers on the	223
Corpus Dei, Feast of	240
Czerski, Acknowledgment of Money by	51
Denmark, New Law extending Religious Liberty	208
Dijon, Address of the Bishop of, to the President of the Republic	196
Ecclesiastical Burial, a Refusal of	39
— Organisation, Opinion of the Consistory of Caen on the	41
Editorial Notice	257
England, Opinion of the French Press on the Papal Aggression in	8
— Popish Aggression in	47, 57
— Testimony in favour of Protestantism from French Travellers in	195
Estissac, Remarkable Religious Movement at	313
European Intelligence for 1850, Editorial Review of	5
Evangelisation, Progress of, in France	12, 493
EVANGELICAL ALLIANCE—BRITISH ORGANISATION.	
— Alliance Lectures	156
— Alban's, St., Meeting at	384
— August Conference, amended and enlarged Plan for the	157
— Contributions in Aid of,	218
— Preparations for Parties expected to attend it	221
— Belgic Branch, Organisation of the	186
— Birmingham, Meeting at	61, 384
— British Organisation	320
— Budgett, S., Esq., Decease of	187
— Christian Conference, the Approaching,	63, 250
— Committee of Council	187
— Conference of 1851	24
— Admission to the	187
— Conference in August next, Christian Statistics for the	62
— Preparations for attending the,	219
— Fifth Annual	440
— Conversations	26, 188
— Annual	156
— Deceased Brethren, Resolution respecting	91
— Dutch East Indies, Answer to the Invitation to the Conference, their Religious State	126

VOL. V.—DECEMBER.]

	Page
Eardley, Sir C. E., Letter of, addressed to Editors of Foreign Journals	258
Edinburgh Sub-Division	155, 188
— Committee, Report of the, relating to August Conference	91
Elberfeld, Deputation to Kirchen-Tag at	382
Emerton's, Dr., Prize	95
Enstone, Meeting at	123
Esser, Mr., Case of	188
Evangelical Alliance, Fifth Conference of the	381
— Annual Meeting of the French Section of the	199
Evangelical Protestantism	121
Exhibition, the Great	124
Executive Council	186
Extra English Sabbath Services	128
Foreign Brethren, Communications from	254
Foreign Conference and Evangelisation Committee for 1851	28, 94, 127, 158, 189
— Rules and Regulations of the	159
Foreign Circular	25
Geneva, Resolutions adopted by the Committee of the Evangelical Alliance at	95
Germany, Deputation to	187
Glaz, France, Commendation of the Proposal for collecting Christian Statistics	125
Glasgow, Meeting at	384
Greenlaw	92
Guicciardini, Count	187
Honorary Secretariat	24
Lyons Committee	124
Membership, Results of Conferences and increase of	187
Miscellaneous Resolutions	445
Mortimer, Rev. Thomas	91
Neuchâtel, Reply to the Invitation to the August Conference	188
Paris	94
Popery, Evangelical Protestantism and the Encroachments of	92
— Prize Essays on	154
— Presentation of Prize Essays on	220
Portugal, Letter from Dr. Gomez, of Lisbon, to British Organisation	88
— Recent Restrictive Measures in	89
— Approval of Evangelical Alliance in	89
Prussia, Extract of Letter from Von Bethman Hollweg	93
Public Meetings	219
Publication of the Documents read at the Fifth Annual Conference	500
Queen, Address to the	59, 91
Romish Persecutions, and Measures thereon	500
Sandford, Meeting at	156
Sheffield	61
South London Committee, Resolutions of	91
Switzerland, Communications from the Canton de Vaud	222
— Extract of Letter accompanying Resolutions	93
Swiss Branch, Meetings of	49
Torquay Sub-division	155
United States, August Conference	185
— Evangelical Alliance	185
Vaud, Canton de, Free Church of the	124
Wells, Rev. Algernon	91
Felix Neff's Schools	78
Fénélon, Anecdote of	108
Florence, Thirst for the Word of God and Persecutions at	497
France, 8, 37, 68, 101, 137, 164, 195, 229, 310, 376, 490	
— Statistics of the National Protestantism	141

M. M

	Page		Page
France, Religious Persecution in	314	Madagascar	160
—— Position of Romish Priests in	376	—— Further particulars of the Persecution,	163
—— the Evangelisation of	379	Marseilles and Aix, Pagan Papist Fête at	377
Free Education, Letter of Pius IX. to Count		Mecklenburg-Schwerin, the Grand Duchy of ..	16
Molé on	165	Michelet, M., Acts of Rigour against, and other	
French Cardinals, Debates in the Legislative		Professors of the University	137
Assembly on the	165	Milan, Romanism in	86
French Protestants, increasing Faith and Piety		—— Change in Public Opinion since the Re-	
among	166	volution	86
Foreign Protestant Aid Fund proposed....	121, 154	—— Protestant Chapel Tolerated, but not	
Germany, 17, 51, 112, 146, 172, 200, 233, 314,	495	Legalised	87
—— the Revolution, its Causes, Results,		—— Efforts made by them to obtain Divine	
and Remedies, a Prize Essay	234	Service	87
—— Austrian Soldiers in the North of ..	314	—— Suffered to hold Private Meetings for	
German Evangelical Church, the Inner Mission		Worship, but not to assemble publicly ..	88
of the	174	—— Suppression of Protestant Worship at ..	498
—— Origin of the In-		Mirmande, Opposition to Popery at	72
ner Mission of the	175	Mixed Marriages, Protestant Memorial to the	
—— Operations of the		Government of Austria on	116
Inner Mission of the	176	Mölln, Billeting of the Austrian Army in ..	117
—— Places into which		Mountjavoult, Religious Assembly dispersed by	
the Inner Mission has been introduced,		Physical Force	104
with its Plans of Labour	203	Monks and Nuns in Prisons, Hospitals, &c.,	
Girod, Ferdinand Desiré	80	Operations of	10
Gospel, Impediments to the Progress of the...	57	Monies received for various Religious and	
—— Progress of the, in Italy	492	Benevolent Societies and Objects	190, 501
Gröbming, Protestant Church at	200	Morocco, Empire of	216
Guicciardini, Count, Apprehension and Impri-		Moulins, New Protestant Church at	233
sonment of	182	Nauroy	166
Halsbeck, Opening of the Newly-erected Chapel		Neanders' Exposition of St. James, Translation	
at	55	of, into French	170
Hargicourt	106	Nessonvaux, Satisfaction of the People with their	
Heretics, question of the Extermination of	491	Religious Reform	109
Hesse-Cassel, the Electorate of	18	New Testament, History of a	43
Holy Land, the	183	Nilsson, Rev. F. O., further Particulars of the	
Hungary and Moravia, Constancy and Poverty		Persecution of the	209
of the Protestants	10	—— Acknowledgments of the ..	439
Hungary, Present State of Protestantism in....	179	Northern Churches of France, Visit to the, No. I.	141
—— Missionary Operations among the		Novaro, Scene in the Cathedral of, Reflections	
Jews at Pesth	207	thereupon	240
—— Protestant Ministers' Widows' Fund,	440	Nuremburg Home Missionary Society	58
—— Protestant Statistics of	494	Oldenburg, Grand Duchy of	55
Inspiration, on, in Reply to Certain Strictures		Orleans Orphan Asylum	108
on the Paper at page 289, Vol. IV.	29	——, Roman Catholic Opposition to Evange-	
Italy, Decline of Respect for the Priests in	240	lisation	109
Jesuit, the Female	173	Panchaud's, Rev. E., Chapel, Consecration of..	171
Jesuits, Morality of the	311	Papal Hierarchy, Statistics of the	173
Jubilee, the Year of, proclaimed by the Romish		Papist Writers, Curious Controversies between..	179
Bishops	101	Paris, Archbishop of, Scientific Studies recom-	
Juchy-Beaumont, its Hamlets	141	mended by the	11
La Drôme, Protestant Synod of	11	—— Details of Religious Societies in	197
"La Presse," Reply of	69	—— Dismissal of the Director of the Normal	
La Sallette, Fresh Details respecting the False		School	230
Miracle of	102	—— Apprehensions of the Archbishop of	68
Laibach, Case of Protestants of	152	—— Bible Circulation in	72
—— Protestant Church at	380	—— Interesting Facts by a Lady	73
Lapland, its Population and Parishes	119	—— the Capuchins at	112
—— Religious Condition and Awakening in, ..	120	—— Quarrel between the Archbishop of, and	
—— Effects of Missionary Labour	120	the Bishop of Chartres	138
—— Sunday Schools	121	—— Renunciation of Popery by a Priest in ..	143
Lausanne, Renovation of the Religious Societies of,	49	—— Exhibition of Holy Relics at	164
—— Ordination Services	50	Persecution, Quickening Influence of	56
—— Religious Liberty	50	Popish Aggression, Petition to the Queen on the,	50
—— Case of M. Descombas and the Opi-		Pope, Idolatry of the	164
nion of the Judges	50	Popery, Secessions to	237
Liberty, Religious, Fresh Attempts on	140	—— Renunciation of, by a Roman Catholic	
—— in Sweden	496	Chaplain	173
—— in France, as interpreted by the Ro-		Popish Bishop, Singular Contest between French	
manists	490	Peasants and a	312
Liège, Labours and Contendings, Success	80	Population, Census of the, in France	168
Lize Sersaing	109	Portugal, Recent Restrictive Measures in	88
Lombardy	86	Posen, Grand Duchy of, Condition of the Free	
Lord's Day, on the Better Observance of	112	Churches	5
Lyons, Report of the Evangelical Alliance of ..	105	Post, Pastor, References to	51
Leo Choo	210, 241, 317	Preachers, some Celebrated, in France	139

	Page		Page
Priests, Hatred of the People against the, in France	41	Romanism, Rationalism exchanged for	237
Projected Journal in Sweden	496	Russian Baltic Provinces	118
Protestants, Illegal Acts against, in France	40	Russia, Ukases affecting the Jews in	237
Persecution of, in France	103	Sabbath, the Report of M. Montalembert on the Observance of the	37
Protestant Publications, Notices of, in France ..	42	Question, M. Montalembert and the ..	42
Commission, Nomination of a, in France	493	Services, Extra English, in London ..	128
Schoolmaster, Recent Proceedings against a, in France	71	Saulsair	143
Schools, Opposition to the Opening of, in France	166	Schleswig-Holstein, Invasion of, by Prussians and Austrians	51
Bible Society, Speech of M. Guizot at the Anniversary of the, in France	167	Banishment of Eight Clergymen ...	210
Clergy of France, the Bishop of London and the	168	Ridiculous Military Order	210
Alliance, Memorial of, to Lord Palmerston	500	Serbian Bishop, Madame Spazier-Gentiluomo and the	172
Booksellers, Condemnation of two, in France	312	Silesia	148
Child, interference of the Civil Power at the Burial of a, in France	492	Socialism, Pastoral Letter of the Archbishop of Paris upon	229
Processions, Public, in France	231	South of France, Calumnies against the Protestants in	139
Proselytism, Greek Church	118	State Schools, some Bishops demand the Exclusion of Protestants from the, in France ..	40
Prussia, New Church Organisation	82	Sunday Consecration in Germany	147
Increasing Influence of Popery under the supposed Patronage of the Queen of ..	202	Sweden	496
Revival of Popery in	316	its Ecclesiastical and Religious Condition	238
Quentin, Conversation by the Way	107	Clerical Conferences	438
Quiévy	142	Synod, additional Information on the Question of a, in France, in 1851	313
Radowits, a Concealed Jesuit	56	Question of a General Protestant, in France	380
Reformed Church, numerous Conversions to the, in France	140	Synodical Assembly, Shall we have a General, in France?	233
Religious Societies, Circulars of, in France	105	Tamisier Rose, surnamed the Saint	377
Reumont	142	Templeux	106
Rhenish Missionary Society, a General Account of the	20	Toulouse, Extension of the Religious Book Society of	72, 379
Rheims, Proceedings on the Election of a Pastor at	41	Ultramontaniam, the Bishop of Chartres and ..	11
Affair of the Brothers Waldbaum at ..	71	United States, Slavery in	185
Rocheport, numerous Conversions at	232	State of Religion in	185
Rome, a Priest abandoning the Church of	103	Vaucluse, a great Papist Miracle in the Department of	39
the French Soldiers in	193	Vaud, Canton de, Cordial Welcome of the Invitation to the proposed Conference this year ..	49
Romish Priest, Criminal Proceedings against a, (in France)	9	Verviers	100
Conduct of, at the Dying Bed of a Working Man	170	Veulliot, M., and the Editors of the Liberal Journals	378
Romish Tactics, Change in	56	Walldürn, Roman Catholic Pilgrimage to	54
Church, Discussion between the <i>Presse</i> and the <i>Univers</i> , respecting the tolerant spirit evinced by the	230	Walincourt	141
Proposed Introduction of higher Ecclesiastical Studies in the	310	Wehrenfennig, Pastor, References to	51
Roman Catholic Countries, Hindrances to the profession of the Protestant Faith in	89	Letter from	116
Romanists, Oppressions of the	117	Second Letter from	117
		Whitening Harvest in Posen, Labourers needed to Reap the	56
		Wood, The Protestant's, in France	141
		Württemberg, Persecutions of Dissenters at ..	53

Brief Notices of Books.

Achilli's Dealings with the Inquisition	95	Carson's Works	32
D'Aubigné's Rationalism and Popery Refuted..	96	Caulfield's Church Reform	224
Authority of God	192	Chronological New Testament	64
Allen, Memoir of William	320	Cobbin's Notes on the Book of Isaiah	95
Barber's Du Bourg, or the Mercuriale	96	Cramp's Text-Book of Popery	320
Beamish's Auricular Confession	128	Cumming's Voices of the Night	52
Birks's Memoir of Rev. E. Bickersteth	502	Da Costa's Four Witnesses	224
Blackwood's War with the Lamb	32	Duncan's God in Disease	320
Blair's Church Reform	96	Law of Moses	448
Brown's Exposition of our Lord's Intercessory Prayer	31	Essays on the Christian Sabbath	32
Binney's Life and Immortality brought to Light by the Gospel	224	Ewbank's Commentary on the Romans, Vols. I. and II.	64, 224
		Finney's Lectures on Systematic Theology	256

	Page		Page
Hamilton's Royal Preacher	502	Priestley's Mental and Moral Excellence, and the Way to attain it, exhibited in a Memoir of the Rev. John Hessel.....	31
Hay's Sermons and Sacramental Addresses	256	Roussel's Christ and the Pope	503
Hinton's Divine Inspiration of the Scriptures..	192	Rule's Martyrs of the Reformation	256
Howard's Plain and Practical Sermons.....	31	Ruskin's Notes on the Construction of Sheep- folds	128
Inauguration of the New College of the Free Church	192	Sermons occasioned by the Death of Dr. Fye Smith	224
Johnston's Remains of the Rev. Robert Shirra .	96	Spiritual Blessings	64
Kelly's Discourses on the Holy Scriptures.....	32	Steward's Religion the Weal of the Church and Need of the Times	32
Kitto's Daily Bible Illustrations	31	Stratten's Heavenly Supremacy.....	64
Macfarlane's Night Lamp	63	Thelwall's Heidelberg Catechism	64
McCrie's Memoirs of Sir A. Agnew.....	96	Thomson's British Liberty Abroad, and Ge- neral Religious Liberty in all Nations	192
Madden's Father's Thoughts on Baptism	192	Tregelles' Jansenists	503
Maraden's History of the Early Puritans.....	502	Weir's Romanism	160
Milner's Universal Geography	128	Wilson's Evangelisation of India	31
Muscutt's History of Church Laws in England,	256	Young's Strictures on the "Farewell Letter," of W. H. Wilberforce, M.A.	503
Olshausen's Biblical Commentary on Paul's Epistles to the Corinthians.....	224		
O'Moore's Family of Glencarra.....	128		
Owen's, John, Works.....	503		
Papal Aggression and Popery.....	64		
Pitcairn's Zion's King.....	320		

Contributors and Correspondents.

A. P.	48	Lorimer, Rev. Peter	97
Barclay, Hugh, Esq.	161	Marriott, Dr.	150
Baup, Professor Charles	49, 223, 456	Martin, Rev. W. S.	280
Bergman, Carl.....	496	Massiot, L'Abbé C.....	143
Bettelheim, Dr.	210, 244, 317	McIlwaine, Rev. Dr. Chas. P.	63
Bickersteth, Rev. E. H.	266	M. E. M.	223
Birks, Rev. T. R.	24	Merle D'Aubigné, Rev. Dr.....	180
Bost, Rev. F. Aug.	43, 105, 314	Monod, Rev. Frédéric.....	168, 428
Braud, Rev. A. Racine	125	N. A. S.	53
Buchanan, Rev. Dr.	258	Nilsson, Rev. F. O.	209, 440
Burnier, L.	461	Panchaud, Rev. Ed.	145, 171, 470
Chappuis, Prof.	124	Plitt, Rev. Théodor	183, 369
Cleeve, W.	50	Pomroy, Rev. S. L.	185
Cook, Dr. J. P.	307	Post, Rev. —.....	56
Cunningham, Rev. Dr.....	336	Pourtaler, Adolphe de.....	188
Czerski, J.	57	Pressensé, Rev. E.	397
D. B. P.	121	Revel, Rev. J. R.	423
D'Espine, J.	87	Rohder, Rev. L. V.....	20
Duncan, Rev. G. J. C.	14, 45, 80, 109	Rossetoty, P.	108
Eardley, Sir Culling E.	62, 250, 382	Roussel, Rev. Napoleon	291
Ebrard, Rev. Dr.	346	Schmid, Rev. Dr.	112
Eder, Franz	151	Scott, Rev. Geo.....	119, 438
E. S.	194	Sheppard, John, Esq.....	129
Esser, J.	126	Steedman, Andrew, Esq.....	184
F.	208	Steinkopff, Rev. Ch. F. A.	149
Fisch, Rev. G.	389	Stratten, Rev. James	449
French, Rev. Francis	76	Taylor, Wilbraham, Esq.....	28, 95, 127, 158, 189
Gottheil, Paul, G.	494	T. B. K.	16, 18, 51, 116, 118, 146, 172, 200, 234, 310
Grandpierre, Rev. Dr.	303, 425	Tellström, Rev. C.	119
Grey, Rev. Dr. Henry	1	Thomson, Rev. Dr. James	65, 216
Hamilton, Rev. Dr. James	321	— Rev. W.	385
Heimann, Gustav., Mr.	380	— Rev. Dr. A.	431
Hollweg, Von Bethman, Mr.....	93	Tojar, Vicente Gomez y.....	88
Jaccard, Rev. J.	13, 47, 179, 233	W. K.	207
Jaquet, Rev. H.	125	Wardlaw, Rev. Dr.....	225, 325
Jordan, Rev. J.	29, 72, 297	Wheatley, T. R., Esq.	33
Juillier, O.	180	Vuilliemmin, Rev. Prof.	358
King, Rev. Dr.	271	X. X. X.	8, 37, 68, 101, 137, 161, 195, 229, 310, 376, 400
Kind, Rev. Paul G.	86, 499	Young, Rev. Cuthbert G.....	247
Köbner, Julius	495		
Krummacher, Rev. Dr.	328		
Lockyer, Frederic.....	154		

